THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., FEBRUARY 16, 1907. Issued Every Saturday at One Dollar a Year. Number 307

THE FOOD VIBRATION CULT.

Zoroaster's Way of Giving Bodily and Mental Power.

The Hand That Makes the Menu, Not the Hand That Rocks the Cradle, May in Future Rule the World.

That a person may so feed himself as to be able to do any given kind of work with ease and efficiency and without fatigue is the contention of Dr. T. J. Betiero, a New York teacher of the philosophy of Zoroaster. He believes that the inclinations and powers of the human mind and body have their source largely in the vibration resulting from the chemical action set up by food.

This conclusion, he says, is based on verified statements found in old wisdom books. At different times he and others have confined themselves to foods which are said by these old books to stimulate various centres of activity in the body and [illegible] have carefully noted the results.

These results in a general way [illegible] that a generous meat diet [illegible] increased the inclination [illegible] ability to show physical activity. [illegible] imparted for the time [illegible] characteristics of animal life, [illegible] and refined, of course, but [illegible] essentially the same.

[illegible] was found to produce much the same vibration as meat, tho [illegible] subtle and persistent, and in [illegible] to stimulating physical activity [illegible] furnished pabulum for those centres of control which direct the [illegible] less obvious and more potent [illegible].

[illegible] two foods rice and meat, [illegible] explained, might be compared [illegible] and iron, rice representing [illegible] steel, and meat iron, but, [illegible] added, to get this result from [illegible] it must be prepared properly and also combined with certain [illegible] foods.

[illegible] in a general way stimulate sentiments of religion; certain kinds [illegible] the mind to considering the spiritual side of life. For instance, a mother desiring to direct a child's mind into these channels would be able to accomplish her purpose with much greater ease if a generous part of the child's diet was of peaches, oranges and grapes or raisins.

As there is no age limit when the controlling power of food ceases, it might seem that a wife could manage her husband as well as her children by feeding him properly. As fruits stimulate the affections as well as religious sentiments, a double advantage might be scored by making them a large part of her husband's diet.

But here lurks a danger. It is not asserted that this diet has any directing power. Therefore should wives feed their husbands in such a way as to increase the sentimental tendencies they might not personally reap the reward of their effort.

All sugars, so it is said, have a tendency to increase the activities of those centres of vibration which augment the affections It is also set forth that foods opposed to sweets, as those that are sour or bitter, stimulate the will, making those who eat them determined, persistence and less subject to the sway or the emotions. In confirmation of this assertion it is pointed out that men take sour wines in preference to sweet wines, are fond of acid condiments; in fact as a rule use strong foods that are not sweet, and do not care for those which are sweet, and that they are stronger of will, more forceful and and not so easily moved by sentiment as women.

In speaking of the foods suited to diferent kinds of work it was said that those who would devote themselves to intellectual pursuits should switch off the material vibrations by eschewing meat, pastry and all heavy, rich foods. Having done this, to put in commission those centres which control the vibrations pertaining to the mind they should eat pears, maize, breads, birds, fowls, fish and all kinds of sea food, but not more than three or four different kinds at one time. In general it is held that alkaline and saline flavors relate to and stimulate vibrations which make for intellectual activity.

A brain worker, it is asserted, can labor for many hours with little or no fatigue when he has fed himself for his work, altho it is generally conceded that a few hours of intellectual work is more fatiguing than a day of manual labor. If this theory be true it is somewhat apalling to think what an amount of literature, in addition to that already produced without regard to food vibrations, might flood the world with the aid of Zoroastrian precepts. It would then be necessary to determine just what food would enable the public to read it all; in fact, knowledge of such a food is now a need, in the opinion of some people.

That the action of the mind has much to do with accelerating or retarding the result of any vibration is especially emphasized. That is the food calculated to enhance mental activity would have much more potent effects if eaten with that end in view, and the same would be true of other foods.

"Chemical action is but a readjustment of the atoms," said Dr. Betiero, "and the vibrations caused by love, peace and high spiritual exultation correspond to certain food vibrations, and when one puts himself on a diet for a certain purpose he accomplishes his aim in much less time and more successfully by taking this into account.

"The truth is the therapeutic value of thot, as, for instance, cheer and good feeling, is not surpassed by the influence of the sun, and there is nothing which may be depended on so surely to correct surplusage of malign vibrations, even when they are an inheritance.

"It is equally a fact that consciously directed thot is no less a power in emphasizing the vibrations set up by the chemical action of food. Let him who doubts this observe for himself and he will be convinced."

It was further asserted that much illness has its source in the conflict set up by eating food which is antagonistic in its vibrations, since ultimatety it throws out of adjustment the physical machine and completely disorders the equilibrium within the body. A great variety of food eaten at one time tends to this, and when one eats food calculated to stimulate physical activity and is engaged in work which taxes the mind only he sets in operation opposing forces which are certain, generally sooner than later, to work him woe.

Retaining food in the mouth until it becomes tasteless tends, it is stated, to unify vibration. This is considered the chief reason why to eat deliberately is especially conducive to good health, since the chemical action of what is eaten then becomes nearly synchronous and facilitates rythmic equilibrium in the body.

Vibrations, it is said, like muscles must be put in training to insure good results. Some little time before work is to be undertaken one should, according to the tenets of this cult, begin to diet for the results he desires to gain, since the effect of food vibrations is cumulative rather than immediate.

[illegible] said that results are often noticed in a very short time, especially when a radical change of diet is inaugurated. Where one has, for instance, been eating food that controls the activity of the mind and [illegible] a diet of red meats [illegible] inclination to indulge in physical [illegible] is often at once noticed.

Nuts and other foods rich in oil are also said to produce quick results, as they supply carbon, which furnishes a motive power that quickly increases energy thruout the body.

[illegible] eating food with reference to vibrations and with thot directed to the result desired, will eliminate a craving for alcoholic and other stimulants is another assertion made by those who hold that food vibrations are, in their way, as important a power as any in nature.

Also, it is held, that a change of diet with reference to the vibrations greatly enhances efficiency. This is, after a brain worker has prepared himself by a course of diet for his work and continued it for some time, he should not go on indefinitely with either the work or the diet, but should lay aside the one and change the other.

It is explained that by following this course the different centres are rested and the result is much the same as when plants, by artificial means, are for a time held in [illegible] M. Lebla[illegible] and others have demonstrated that when flowering plants are forced to rest by being chloroformed, they bloom [illegible] and produce finer flowers than those allowed to grow in the usual way.

As illustrating in a large way the effect of food vibrations, attention was called to the peculiarities of different nations and what they eat. Taking England, it was pointed out that the patience, strength and force of the ox have ever distinguished, and been the source of the triumphs of that beef-eating people. The French, who eat, tho sparingly, of everything the earth affords, are as [illegible] as their food is varied.

The Russian peasant, who lives on food which neither in substance nor preparation makes any appeal to the higher vibrations, is slow, heavy and utterly unable to comprehend any method of correcting injustice save by a more violent wrong.

The Hindu, living without change on small quantities of such foods as stimulate religious sentiment, is a dreamer [illegible] from lack of sustenance [illegible] the centres controlling the physical activity are atrophied. The Japanese, on the other hand, who have [illegible] knowledge as to food values, have the endurance and bodily activity which the foods they eat would naturally insure.

In addition to other things the food vibration cult insists that all things [illegible] should be very carefully prepared. Since this seems to give the cook more vantage than she already has, it would be [illegible] able did the teachers of the cult not add that the vibrations of uncooked food are much stronger than those of cooked food, and that a certain proportion of uncooked food should be eaten daily. This and keeping the thot [illegible] open and holding the will directed and steady will, it is asserted, produce results such as the most skeptical must admit [illegible] observation.

[illegible] confidently asserted that [illegible] a knowledge of the power of food [illegible] becomes general women [illegible] children what to eat [illegible] results. Then, it is asserted, it will be no longer the hand that rocks the cradle, but the hand that makes the menu which will rule the world.

[illegible] predicted when this comes [illegible] will live to a great age.

TO THE SPIRITUALISTS OF AMERICA.

At this time when there is so much adverse criticism and general agitation going on, inside and outside our movement, perhaps it would be well for Spiritualists to stop a moment to consider the situation.

The extreme fight that is being made against fraud in our ranks has driven many a worker into the silence. Not because the fraud was exposed, but because the worker did not feel strong enough to battle against our foes who are trying to make it appear that Spiritualism is nothing but fraud. Their efforts ought not to intimidate a single worker, but all true Spiritualists should assist in clearing our ranks of that class of people who do actually practice fraud in the name of Spiritualism. But much harm has been done to our honest and innocent mediums in the prosecution of this necessary work.

A great many who were not firmly grounded in the knowledge of the truth of Spiritualism have given up their investigation and postponed active work rather than continue to fight for the truth.

The vicious condemnation of mediumship by our "friends, the enemy," notably the writer of "The Great Psychological Crime" and those of his class, have frightened not a few of our young and undeveloped mediums from continuing their development. Some of them have been frightened almost into believing that their dear spirit parents, other relatives, friends and spirit guides, would be transplanted by "demons," "devils," "evil spirits," "elementals," etc. These and other things of which I will not now speak, have injured the progress of our movement.

There is not the usual enthusiasm manifested in certain localities. The circulation of our Spiritualist newspapers has suffered. Some people have lost interest and have ceased to become subscribers to them, and one or two of these heralds of our beautiful philosophy have suspended or died, and there may be danger of others doing likewise if Spiritualists are not awakened to the true state of affairs.

Another great reason for this condition of our Spiritualist newspapers is that so many Spiritualists are taking some one or more of the large number of magazines that teach our philosophy under another name, such as: "Mental Science," "Natural Science," "New Thought," etc., yet never giving credit to the source of their information which, of course, is Spiritualism.

A short time ago I was called where a nice little society flourishes. It was one of those that we organized and instructed to form reading classes, which they did, and through which they have abundantly proved that it is the proper way to make a success of a society that is not strong enough to employ a regular speaker.

Here I found that a club of 25 subscribers (All Spiritualists) had been procured for one of the New Thought magazines at a nominal price, and when I asked the question, "How many of them take a Spiritualist paper I was told that three only were now taking them.

I asked several of the number if they were subscribers to our Spiritual papers and the replies were about as follows: "Well, no! I used to take the "Thinker," "SUNFLOWER," (or some other spiritualist paper, naming it,) but since taking the ——— (The new thought magazine referred to) my time of subscription has expired and I have neglected to subscribe for it.

Those Spiritualists who do not have the Spiritualist papers to read of course are not posted regarding the movements of our mediums and speakers, the work of the National, State and local societies, someone of them had not seen the report of the N. S. A. convention, and in fact they were cut off from contact with our great movement at large. If this state of things were continued many are liable to lose interest in the great work of our organization, at least to a greater or lesser extent.

Spiritualists, arouse yourselves! Subscribe for the Spiritualist papers and Magazines at once! Don't let them languish and die while you are giving your support to others who seldom ever mention the name of a medium or give credit to Spiritualism for one thing that they teach, though they know full well that much of it belongs to it; that it has been heralding these truths to the world for the last fifty-eight years.

Subscribe for the Spiritualist paper and magazines! Join a Spiritualist society if you are not already a member of one and show your hand!

Stand up and be counted! The Spiritualists sensus is being taken now. Will you be among those that help to swell the number? You will not unless you belong to a society. Join one now if you are not already a member, even though you have to go five hundred miles to do it. And when you have joined a society and subscribe for a Spiritualist paper, take hold and work for the best cause on earth, namely: Modern Spiritualism. Let the world know through your voice and pen, through every act and deed that you are a Spiritualist and and stand for it in its white robed purity every hour of your life.

If you have children or friends that you wish to have prepared for the grand work of Spiritualism, send them to the Morris Pratt Institute at Whitewater, Wis., and if you have none to send, then send your contribution to help support the school,

Let us wake up to the needs of our Cause and do what we ought to do to help it along. If all that can and should will do this, our cause will grow in power, in number and in good works, and its blessings will increase many fold.

Spiritualists please think this over and act without delay and greater victories for our cause and its great truths will be your reward.

E. W. SPRAGUE.

1082 Trumbull Ave., Detroit, Mich.

An Old Thought in New Words.

Absolute ownership is not the prerogative of any man. That which he may assume to hold and direct is only concurrent with his own existence.

Himself is but the unconscious chattel of an infinite ownership, molded and mothered by the same inexorable parentage that gives shape and directions to his brother—the atom—for individual life is but an unsolicited gift—a discrete throb of universal life—and its reaction upon other lives is the legitimate usufruct thereof.

Actual creation—and its evolution of a limitless vacancy into visible matter, is a child's fable, invested to bolster a certain religious fallacy. Whatever is always has been and if there be an infinite future there must also have been an infinite past whose depths can never be fathomed and whose cause and purpose will never be guessed.

ASHBEL G. SMITH.

Disgust begets deceit.

THE SUNFLOWER PUBLISHING CO.
Lily Dale, N. Y.

CURRENT TOPICS.

By [illegible]

[illegible]

POTENT THOUGHTS FROM SOUTH DAKOTA.

[illegible]

FREAK LEGISLATION.

[illegible]

When men and women really love each other, if they can't marry by human law they marry by divine law and by divine right.

Governor Stanley was very anxious to have a law passed abolishing capital punishment in Indiana. It was defeated by just such men as proposed and upheld these freak laws. The Governor is far in advance of the spirit of this age. The time is soon coming when capital punishment will be abolished in every enlightened, progressive country. It is a relic of barbarism. The [illegible] [illegible] the death penalty never deterred or prevented the commission of crime, but rather induced it by the law of suggestion. [illegible]

[illegible]

Grandpa's Habits.

[illegible]

To The Friends of [illegible]

[illegible]

DREAMS.

[illegible]

LILY DALE NEWS.

Mr. and Mrs. Linn Nutting and son came up from Dunkirk. Linn has returned but Mrs. Nutting and Harold will remain for a time.

Mrs. Maggie Turner visited her sisters at Jamestown and Lakewood and also attended a funeral at Lamberton, last week.

Mrs. Campbell of Akron, O., has been at the Jackson cottage. She is looking up a cottage for the summer.

Mrs. Evie P. Bach is visiting her brother and family at Jamestown.

Mr Hastings returned from Denver, Colo., last week where he went in hopes of improving Mrs. Hastings' health. The quest was unsuccessful, however, and she passed away and was buried at Denver, January 31. Mr. Hastings will remain here for a while.

Many of our people have been laid up with la grippe the last few weeks Mr. and Mrs. Alfred Winchester have been quite sick, Mrs. Carrie Shaw and Mrs. Frank Smith are at present confined to their beds, and a number of others are just "comfortably" sick, being up and down and just "wheezing round."

The cold weather of the past few weeks has slowly made ice until now there is about ten inches of ice of a rather inferior quality; but as it is making all the time, there is a likelihood of quite a few cars being shipped from here as the top slush can be trimmed off before loading. there being a "shaver" attached to the entrance to the carrier which takes the cakes to the cars. Mr. Markham states that if the weather keeps cold so the quality of the ice keeps up to even the present standard he will ship several hundred cars. Cliff Rivers of Buffalo, who has worked for the ice company for a number of years, and Ben Luce, have charge of the field and loading.

[illegible] Turner has filled his icehouse, so there will be a supply of ice for the grounds during the summer, and is filling the Cooper house at [illegible]. George Gens and Ray Richardson filled the Scheu icehouse and [illegible] A. Waite, our meatmarket man, has filled his house. So Lily Dale and Cassadaga appear to be pretty well provided for.

TRANSITION OF E. G. ROSE.

We were much shocked to receive a copy of a Cleveland paper and a letter from Mr. Abbott, credit man for the Sterling & Welch Co. of Cleveland, O., announcing the transition of Mr. E. G. Rose which occurred very suddenly at his home, February 2. It appears that Mr. Rose had felt in his usual health during the day, had attended to his duties at the store, gone home and partaken of his dinner, then, seated himself before the grate fire, and called his people around him, telling them that "altho in no particular pain he felt that death was near." Almost immediately he fell forward unconscious and passed away in about an hour.

Mr Rose was a regular attendant at Lily Dale having occupied rooms in the Turner cottage on Cottage Row for a number of years. He was 70 years of age and was a great favorite in the store where he had been engaged for 37 years. One of his colleagues in the store thus writes us: "Oh, how we miss him! His ever-pleasant face, miss hearing that tongue speak, that never spoke quite a wrong of friend or anyone. How the hundreds of friends who gather at your beautiful grounds every summer will miss him. The writer will miss him more than pen can write. He was always the same Ed—at home, in the store or at Lily Dale. Loved by all and loving all."

The sympathies of all friends will go out to Mrs. Rose in her hour of bereavement.

WHIST CLUB.

The Whist club met at Dr. Henderson's last Wednesday evening, it being the middle of the series, at which refreshments were served and prizes awarded. The first ladies prize was won by Mrs. Dr. Henderson, a water pitcher; the second, a flowered plate, by E. P. Bach. S. J. Richardson won the first gentlemen's prize, a fountain pen; and L. Reynolds the second, an aluminum collar button box. Refreshments were served, consisting of beans, sandwiches, doughnuts and coffee, and a very enjoyable evening was spent. This week it will be held at Homer Todd's and arrangements will be made to take the members over and back in a bobsleigh.

TROLLEY LINE.

We are again promised a trolley line running from Jamestown to Dunkirk, and if reports are true it merits more attention than the previous efforts that have been made. It is claimed that a syndicate, with which Broadhead of Jamestown, who controls the Jamestown and Chautauqua Lake Trolley lines, is interested, are arranging and that surveyors have already been out looking over the ground with the intention of taking in Gerry, Sinclairville, Stockton, Cassadaga, Lily Dale, Laona, Fredonia and Dunkirk. If it really goes thru it will be of great advantage to the grounds.

LITERARY WORLD

EVERY MAN A KING

REVIEWED BY LIDA BRIGGS BROWNE.

A handsome volume in red cloth and gold, 240 pages issued by Thos. Y. Crowell Co., New York, and written by Orison Sweet Marden (editor of "Success") assisted by Ernest Raymond Holmes has reached my desk. The price is $1.00 net and the title "Every Man a King" or "Might In Mind Mastery."

The author might have added "Every Woman a Queen" to his title as the precepts in the book if carried out faithfully will give each individual self mastery and dominion. In each chapter he shows the importance of character building and how our thots are like the sculptor's chisel to make or mar our lives. In various ways this theme is dwelt upon and many illustrations given to show the evil effects of fear, fault finding, criticism, sarcasm, picking flaws in everything and everybody, looking for things to condemn instead of to praise and likens this attitude of mind to a deadly worm which gnaws at the heart of the rosebud or fruit, making one's life gnarled, distorted and bitter. He also shows the effect of cheerful thinking and of the value of the sunny soul who scatters gladness and good cheer wherever he goes, and that health, prosperity, happiness, and all good things in life are attracted to us if we make ourselves a magnet to attract them instead of repelling them by morose and fearful thots.

The book is well worth reading and using as a text book in character building in self mastery.

To all Members of The N. S. A. and Spiritualists at Large.

As the California State association of Spiritualists has, by action of its Official Board, withdrawn its invitation to the N. S. A. to hold its next annual Convention in the city of Los Angeles and expressed its willingness for the N. S. A. Trustees to hold said convention of October 1907 wherever it may elect; we, the undersigned herewith announce that the next annual Convention of the National Spiritualists Association of the United States of America will be held in the city of Washington D. C. beginning its sessions October 14th 1907

Signed:

Harrison D Barrett, President

George B. Warne, Vice President

Mary T. Longley, Secretary

Theodore J. Mayer, Treasurer

I. C. I Evans, C. L. Stevens, Thomas Grimshaw, Carrie R. S. Twing, Trustees.

State Spiritualists Association of Minnesota, Mass Meeting.

The State Spiritualists Association of Minnesota will hold the Annual Mid-winter Mass Meeting in St. Paul on February 22, 23, 24, at Odd Fellows hall corner Wabasha and Fifth streets, with an all-day session each day beginning at 10:30 a. m.

Mrs. Catherine McFarlan of La Crosse, Wis., will be the principal speaker at all the meetings.

All the local talent of the Twin Cities will also be present and take part in the exercises. Programs will be mailed to any one on receipt of address.

F. E. IRVINE, Sec'y,

904 Hastings Ave., St. Paul, Minn.

Buffalo Notes

H. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday [illegible] m.

HARMONY CIRCLE meets at Keystone Hall, 361 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Sunday, February 3d, Mrs. C. Fannie Allyn of Boston, Mass. began her month's engagement with the First Spiritual society. The weather was cold and inclement, but a fair sized audience greeted her in the evening. She lectured upon subjects given by the audience and made some very interesting points. Mrs. Allyn manifests a good deal of interest in her work of good to humanity.

The Psychic and Social club hold their second annual social and dance in the parlors of the Temple, Tuesday evening, February 12. A very enjoyable time to all who attend. Refreshments served.

Liberal Thot Exchange society that meets in Sterling's hall, 374 Connecticut St., are holding interesting meetings and have a good attendance.

HARMONY CIRCLE.

A fair sized audience assembled at Keystone hall Sunday, February 3d. The lecture took the form of an epic poem, subject, "The Master." It was a deep and beautiful illustration of modern mediumship and almost perfect spirit control. Conscience was the master that waved the banner of power over all. The life of conscience was indubitably entwined with our own in every stage of man's conscious existence and its power extended into vast fields of spiritual existence. There was no power to know and understand conscience beforehand. It was the master that held all rights to our existence, no matter when awakened or released. It was absolute for all gain or all loss, the sacred depths of the human consciousness was all there was to conscience. Yet conscience was all there was to spiritual power or progression. No pardon could be issued that was not approved of by this master. No power of deity that [illegible] filled with its force. Its character was analogous to every action of life and the beautiful woof and warp of eternal existence ever played upon this conscious state. All dreams of salvation were based on this existence, and all knowledge of spirit laws and power are based on this fabric of conscience. The beautiful moral state of existence on which immortality is hinged, gives to this master the power to extend our life to eternity in a conscious state of existence. All heavens and all hells are based on the truths of conscience. So the master is as the master does to all time and to all existence.

Thy master is conscience, true and pure,
Sleeping in the silence, yet full of life;
Power so strong no age can bend,
Though all eternity it must endure.

Mrs. Dalma and control Daylight gave the spirit messages in a highly satisfactory manner.

Our pastor officiated at a quiet home wedding Sunday, February 3, when Mrs. O. W. Grant and Mr. Everard E. Denison were united in wedlock at the home of the bride, 135 Prospect avenue, a few near friends only being present. A banquet followed, served by a popular caterer.

Mrs. Denison will still continue her medial work at her former residence.

[illegible] Cottage Souvenir Postals

We have received a supply of [illegible] Souvenir Postal Cards of the [illegible] Cottage, printed in Germany. Price, 3 cents each, 2 for 5 [illegible] at the office, or if to be sent [illegible] in one package, 4 cents for [illegible] for two, 11 cents for 4, [illegible] postpaid $2.25. If you [illegible] them to be mailed to [illegible] Lily Dale, price will be [illegible] and postage one cent [illegible] domestic, 2 cents each for [illegible]

[illegible] a man thinks he is getting ahead on his work who only is anticipating his worries.

[illegible] takes more than a heaven scraping steeple to overcome the self-[illegible] tendency of some churches.

If mortals are weak and prone to sin,
While principles hold forever,
Then gather the beauty of principle in,
And use it with Christian endeavor.

F. E. PARKER.

A woman seldom listens to a man's explanation, yet it makes her angry if he refuses to offer one.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Harriet H Danforth, Lily Dale, N Y
Chas Harding, 633 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 200 Anderson St., Allegheny, Pa.
Alla A McHeury, Excelsior Spings, Mo.

HEALERS.

Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 18 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dotson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Mrs. F. E. Ellwanger, 2241 N 18 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N. J
Mattie E. Hull, Whitewater, Wis.*
*Hugh R. Moore, 120 W. 13th St., New York City.
Mary C Von Kanzler, Fulton, N Y*
G W Kates and wife, Cheyney, Pa*
Mary M Jennings Moravia, N Y*

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemterton, 407 Hancock St., Pearia, Ill.
Frank McKinley, 1209 Marmion Ave., Toled, O.
Cora H. Moore, 120 W. 18th St., New York City.

MATERIALIZATION.

Mrs M E Williams, box 201 Richmond, S. I., N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

"LITTLE THINGS."

It's the taking up of the little things,
One by one;
The doing of tasks that each day brings,
Neglecting none;
That brings the feeling of deep content
When the day is done.

It's the doing of work that lies nearest at hand,
Nor shirking seek;
The conning of lessons we can't understand
With patience meek;
That helps to feel we have made some gain
At end of week.

It's the helping to lighten the burdens hard,
Of other's woes;
It's the giving of pleasant look and word
To friends and foes;
That helps us to feel we have made some gain
At the month's close.

It's the ragged rents and the places frayed
We try to mend;
The encouraging word and cheerful aid
We timely send,
That helps us to feel we are still ahead
At the year's end.

It's the keeping our thots and motives pure
Tho cares be rife,
That gives us serene and blissful rest
At close of life.

So as days and weeks and months glide by
On noiseless wing,
If true to the least we'll achieve by and by
To the greater thing;
And life will be filled with an infinite peace;
With joy and content;
Till there comes the release and promotion
That death will bring.
—The Balance.

THE POWER OF LIFE AND LOVE.

Touch a man's heart, and you lay hold of the helm that steers him; you reach a power that is deeper than appearance, and behind reason. Thence proceed the shapings of circumstances, the interpretations of outward existence and the interior scenery of the soul; for "out of the heart are the issues of Life."

The bright-minded Lucy A. Mallory wrote in the World's Advance Thot":

'Life is the orderly succession of the infinitesimal; just as time is a succession of seconds. As the hour, the day, the month, the year, the century, are but aggregated seconds of time, so the life of the infinite, the youth and the adult are but aggregated thots, feelings and actions.

"The other day we looked into a advertising kinetoscope and saw a train of cars approaching at full speed with the passengers waving hats and handkerchiefs from the windows of the cars. The whole scene was perfectly lifelike. Now what was the basis of this apparently living picture? Nothing but a succession of photographs that were flashed before the eyes at the rate of fifty a second.

"Now all there is of the life of a human being is made up of an aggregation of physical, mental and spiritual impressions. The minute and the insignificant become the stupendous merely by the process of aggregation of growth. The germ is the basis of the universe; the aggregation of germs is its superstructure. The life of the most depraved man is but an aggregation of mental and physical impressions that he has received from his surroundings, and he goes on repeating over and over again these impressions (as in the kinetescope), here and hereafter, until he wills to change them. If he builds his structure of curses, they will, by the law of growth, continue to breed their own kind, until his being is a hell of torment.

"The operation of the law of growth of both good and evil is very simple, and is thoroly scientific. No external influence can change it. Only the soul-changing power of Love in the hearts of men and women can transform the dark pictures of the living kinetoscope into beauty and harmony."—Magazine of Mysteries.

THE ANCHORS OF THE SOUL.

"There is the crisis of that great story of Paul's voyage and shipwreck. Holding by their anchors and wishing for the day, all thru the dark night, hearing the great waves break with a dull roar upon the vessel's side, and counting the slow hours and wondering if possibly those anchors would hold till daybreak. Then he speaks of the 'anchors of the soul,' saying, 'I want you to mark this, that it is the holding fast of the soul that really matters most, even in what we are apt to think of as mere bodily dangers.' To Paul, watching those the long night thru, with death howling in the wind, it mattered far more that the anchors of his soul hold firmly than that those other anchors keep the vessel from drifting on the rocks. Later we read: 'And so it is that we need, as we sail the changing seas of life, strong anchors, anchors of thot, of motive, of deep, immovable conviction and faith, that may reach down to the very foundation of things, to that which is the very rock of enduring fact and being, which abides beneath the strain and storm.'

"And first among these anchors, Brooke Herford says: 'I hold love; simply human love. I do not say it is the strongest, or grips the deepest; but it is mostly about the first that holds. It does not matter what the strain is—danger, or pain, or toil, or sin—if you only love some one very dearly, enough to lift you out of thinking of yourself, what an anchor it is, how it helps you to hold on.' And again he says, 'Put out the anchor of love.'"

Another anchor, the second, he names as the moral reality, the right of beings, when you reach that, "what is right." you are down on the very foundation of the universe; so in great danger or sorrow, we may have a sense of the thing being right, and holding only to that. And a third anchor named is the sense of the spiritual side of the Universe, of the immortal soul and of the eternal God.

"The soul, secure in her existence, smiles
At the drawn dagger and defies its point."

I think that sense of the soul's life, as something that cannot die, is a still greater help in the strain of temptation. And then the culminating sense of the infinite, patient love of God.—Unity.

A CHART OF CONDUCT.

Never be idle.
Make few promises.
Always speak the truth.
Never speak ill of anyone.
Keep good company or none.
Live up to your engagements.
Be just before you are generous.
Earn money before you spend it.
Good character is above all things else
Keep your own secrets if you have any.
Never play at any kind of games of chance.
Keep your promises if you would be happy.
Make no haste to be rich, if you would prosper.
When you speak to a person look him in the face.
Save when you are young, to spend when you are old.
Never run in dept unless you see a way to get out again.
When you retire think over what you have done during the day.
—The Business Philosophy.

A Marvelous Medium.

The question of Spiritualism has been revived in Italy, and is being much discussed by the press. Eusebia Paladino, a Neapolitan woman of the lowest class, uneducated, even illiterate, has presented herself as a new medium and has achieved unexpected success. She raises tables from the floor with invisible power, moves chairs from one side of the room to another without touching them, and causes mysterious fires to descend from the ceiling, while her auditors feel the impressions of invisible hands laid on their shoulders, hands and faces, as well as other mysterious phenomena seemingly of a supernatural character.

The excitement among all classes of people became so great that some skeptical journalists and scientists determined to submit the medium to a test. They invited her to a room selected by themselves, making sure that no fraud was possible. When the audience had gathered, the "chain" was formed around a small round table, the medium sitting between a journalist and Prof. Lombroso. Each took a firm hold of her hands, so she could in no way move her arms or feet. The room was not perfectly dark, as a feeble reflection of a lamp placed in the next room permitted the experimenters to watch all movements of the medium. To the amazement and consternation of the skeptics, while the medium was practically in an immovable condition and was closely watched, the usual phenomena took place. The journalist felt some one punching him on one side, Prof. Lombroso felt a hand caressing his shoulder, the table was elevated by a mysterious power several feet above the floor and slowly descended to the floor, a violin placed on a chair in the corner of the room and far from the reach of the hands of the medium, should she attempt to use them, was transported through midair and placed on the table.

After these experiments had been repeated under conditions that excluded all possibility of fraud on the part of the medium and the connivance of any confederate, the result was given to the public and the discussion began in the newspapers, and it is still going on.—Rome Cor. Philadelphia Ledger.

New York State Association Mass Meeting.

A fine program is being arranged by the officers of the state association for the three day meeting they are to hold at Elks' hall, 59th street and Columbus Circle, New York city on the 14th, 15th and 16th of February. Among the eminent speakers and renowned mediums who are to assist are Mrs. Helen M. Russegue, Mrs. Margaret Gaul Kadinger, Dr. George Fuller, Mrs. Nellie Brigham, Mrs. T. U. Reynolds, Mrs. Milton Rathbun, Mrs. Henry J. Newton, H. W. Richardson and others. The lectures and spirit messages will be interspersed with beautiful soul-inspiring music under the direction of Madam Knight of New York city.

State Spiritualists Association of Minnesota, Mass Meeting.

The State Spiritualist Association of Minnesota will hold the Annual Mid-winter Mass Meeting in St. Paul on February 22, 23, 24, at Odd Fellows hall corner Wabasha and Fifth streets, with all day session each day beginning at 10:30 a. m.

Mrs. Catherine McFarlin of La Crosse, Wis., will be the principal speaker at all the meetings.

All the local talent of the Twin Cities will also be present and take part in the exercises. Programs will be mailed to any one on receipt of address.

F. E. IRVINE, Sec'y.
[illegible] Ave., St. Paul, Minn.

Paste This in Your Hat.

One drop of ink or muddy water will befoul and spoil a glass full of water that is pure, but one drop of clean water will make little difference in a glass of dirty water. So one wicked does more to befoul the order of a community than fifty good men can do good.

Obeying Orders.

"Goodness," exclaimed little Bess, "there comes a big dog."

"Well, run ahead and let him [illegible] his small brother, [illegible] said I mustn't take a [illegible] meals."

MOSES HULL MEMORIAL

Sunday evening, February [illegible], The Light of Truth Spiritual Society of Dayton, Ohio, held a memorial meeting in honor of Moses Hull, the arisen brother and champion of our Cause, that was largely attended by his many admirers and friends in the city.

The speaker of the evening was W. V. N[illegible] who dwelt in his usual earnest manner, yet very touchingly upon the life and life work of his old friend, pastor and teacher.

The speaker said in part: "Moses Hull's name will live in the hearts of all Spiritualists throughout the world as one whose work was to make people think, and thus lead them to a clearer understanding of the esoteric interpretation of the Bible, which was largely his work in the world of reformation ... Spiritualism in the truest sense ... to be a worker in all reforms.

"Spiritualism and the world owe much to this earnest, conscientious man who has gone to his reward, and if we would follow him more closely in his writings and public teachings, we would become better men and women.

"Let [illegible] again from one of his oft repeated sayings: 'I would die happy if I knew the world was made better by my having lived in it.'"

[illegible]

Personal Beauty

While we are traveling over the path of time, let us take a glance at the beauties of nature that we come in contact with. We see fields covered with waving grain, others carpeted with grass, and still others where luxuriant flowers are in full bloom.

We marvel at the wonders, and ask why the Great Creator should so beautify mother earth ...

[illegible]

OBITUARY

[illegible]

INTELLIGENCE IN A TREE

[illegible]

Hydesville Cottage Souvenir Postals

[illegible]

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a yearly subscription to The Sunflower.

HEROES AND HERO-WORSHIP. A series of lectures by Carlyle ... in the inimitable way of the author ... and makes an interesting book ... upon the myths of the present ... [illegible]

ROMANCE OF TWO WORLDS, by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

Are you doing anything to extend the circulation of the Sunflower? If not, why not?

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects.

[illegible]

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INFLUENCE OF THE ZODIAC AND STARS

Upon The Human Life.

This topic is one that is of interest to all humanity, yet all do not take especial interest in it. Still there are many in the vast multitude of earth's pilgrims who are, as time passes on, waking up to the fact that as the saying goes, The world moves, and progress is stamping its significant influence upon the minds of human beings to that extent which expresses itself sometimes in one way and sometimes in another. Some christen in New Thot or the World's Advanced Thot, nevertheless whatever name is given it for people to consider, it is but the action of universal law.

Astronomy and Astrology are but representive parts of the Universe which refers to the whole system of created things. Human life, and all life, is related to these principles in nature's great laboratory of force. Relation—what is it but the act of relating or forming some connecting link between two points or conditions. Influence—what is it but a moving or directing power or that which acts upon.

It has been learned by observation that the stars or planets, each have a principle or nature of their own. The Zodiac refers to a broad circle in the heavens containing the twelve signs and the path of the Sun, which in its yearly revolutions passes through these twelve signs. So do each of the planets have their mode of motion and revolutions and in their movements pass through these same signs and in their transits or movements do they at times or periods come into aspect or certain degrees of relation with not only each other, but to the Sun point, geocentrically, or earth point, heliocentrically, and in accordance with their nature or force of action do they impress upon all life their expression or influence as per the nature of their own force; but also in accordance with their combined aspects and relations with other planets in their movements through these twelve signs of the Zodiac.

And right here let me say in reference to the Zodiac that it has various significations, one of which is that it refers to the Human organism. The first sign, Aries, refers to the Head, Taurus to the neck or positive muscular nerve center of the system, Gemini to the hands and arms Cancer, to the breast and upper chest, Leo the heart and emotional nerve center, Virgo the stomach, Libra the bowels, Scorpio, the generative and constructive section also termed the negative muscular nerve center; Sagittarius, the thighs and hands, Capricorn the knees, Aquarius the legs and Pisces the feet, comprising the whole human organism.

These twelve signs comprise 360 degrees, 30 degrees to each sign and each sign has a planet, termed as ruler or significator of that sign. Then there is in the Geocentric system a subdivision of the signs termed Decanates of ten degrees and each Decanate has its planet or significator of ruling force, which either enchances or modifies the action of the general ruler of the sign, hence discrimination must be used by the student in judging the expression of these different lines and forces. These things are not new to the older students in the science, yet it is the object of the writer to try and interest those who have not made so thoro a study of these lines, also to try and interest people in general to search into these truths in nature's forces, that are daily helping to give expression in some form or another, not only upon their physical and mental, but general lines and experiences of life, for each Native born into this mundane sphere of existence is stamped with the magnetic and electric vibrations that are polarized to the birth points, as per the data of birth into this life, and each of these stars or planets having their own nature, give influence accordingly, only as they come separately to act upon a given point; but in combination with other planets the action changes somewhat, as per the nature of combined relation of forces that come together by transit or directions, giving expression or a bearing of influence, upon all life, be it in the animal, vegetable or human kingdom of existence.

There are those who scout the idea of the stars or planets having any influence upon them, nevertheless they who have no knowledge of these forces, are passing through the daily experiences, actuated by these universal laws or principles in nature. Their belief or disbelief does not stop the action of nature's forces. If they would stop and study for awhile into the workings and principles of these natural laws of the universe, they would in a little while be like unto the noted Kepler. The following is his quotation: "A most unfailing experience * * * of the excitement of sublunary nature by the conjunction and aspects of the planets, has instructed and compelled my unwilling belief."

I will give a few quotations, as follows. "Both lunar and planetary influence are founded on facts in nature, and surely no apology can be expected for calling attention to natural laws." R. Montgomery Martin.

"We have seen his star" Matt. ii. 2.

"Their rule is gone out through all the earth."—Ps xix. 4.

"Let them be for signs"—Genesis i. 14.

"Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule"—Daniel iv. 26. 11.

"How often the discoveries of modern days have served to redeem the fancies of mediaeval times from the charge of absurdity. If the direction of a bit of steel suspended near the earth can, as General Sabine has proved, be influenced by a body like the Moon, more than 200,000 miles distant from it, who shall say there is anything preposterously extravagant in the influence ascribed to the stars over the destines of man by the astrologers?"—Dr. Daubeny, the Oxford Professor.

Let those who deny or scorn the idea, that the stars have an influence upon life, study these natural forces and they will find that evidence which they cannot refute. The wind bloweth and ye hear the sound thereof but no one can tell whither it cometh or whither it goeth, yet they know that the wind blows. Again I call attention to the Zodiac and its reference to the divisions of the year, spring, summer, autumn and winter, each sign comprising a part of two months, as per the period when the sun passes the meridian of one sign to another, constantly forming new aspects or relations with the different planets. Thus time ever marches on its ceaseless round and brings into life the various lines of experiences which go to make up the existence of human beings, and the end is not yet. More could be stated, but time at this writing does not permit. I trust that the foregoing may interest some one to search into the truths of these universal forces.

To be continued.

The Strength of China.

The Chinese, says a writer in the Forum, have the best food in the world, rice; the best drink, tea, and the best clothing, cotton, silk and fur; and with their innumerable native adjuncts, they do not need to buy a cent's worth elsewhere, while their Empire is in itself so great and they themselves so numerous that sales to each other make an enormous and sufficient trade, and export to foreign countries is unnecessary. Let those who preach the gospel of force hear what John Chinaman says, and which, in the opinion of this writer, is soon to be realized.

"Yes, it is we who do not accept it that practice the Gospel of Peace; it is you who accept it that trample it under foot, and—irons of ironies—it is the nations of Christendom who have come to us to teach us by sword and fire that the Right in this world is powerless unless it is supported by Might. Oh, do not doubt that we shall learn the lesson! And woe to Europe when we have acquired it. You are arming a nation of 400,000,000—a nation which until you came, had no better wish than to live at peace with themselves and all the world. In the name of Christ you have sounded the call to arms; in the name of Confucius we respond."

The man who does not work at all is laying the work of two men on some other man's shoulders.

It is well to investigate an [illegible] well that won't bear looking into [illegible]

FOWLER'S GREATER NEW YORK LETTER.

A large and appreciative audience greeted Mrs. Margaret Gaule-Reidinger at Elks' hall, 8th ave. and 59th street, on Sunday, February 3rd. She gave a large number of names and messages, couched in her usual graceful and refined language, which brought joy and comfort to many sorrowing hearts and to those who are earnestly seeking definite evidence of spirit return with a demonstration of personality of the communicating intelligence. They proved very satisfactory and I think Mrs. Reidinger stands among the most respected and reliable of our platform mediums today. It is very pleasing to know that with her Sunday platform work and the midweek gatherings in her spacious parlors at 357 West 113 street, many converts to our cause are being made and they in turn bring their friends who are sure to obtain the evidence which invariably brings conviction and conversion.

She is ably sustained by Mrs. Henry J. Newton, whose name in conjunction with that of her arisen companion, who was also for years an earnest worker in our cause, are household words among a vast number of our friends in New York and adjacent cities who have often enjoyed their hospitalities so generously extended in their home. The musical numbers rendered by Miss Voight, who has a charming personality and an unusually sweet and sympathetic voice, are most helpful in bringing the spirit forces into a more full expression to their dear ones, which is gratefully recognized by both the medium and the audience.

We have every reason to anticipate a very large attendance at the Mass Meeting of the New York State Association on the 14, 15 and 16th insts, to be held in this hall, where many of our popular workers will be heard in lectures and messages.

The larger hall to which Maud Lord Drake was obliged to move, at 37 W. 125th street, to accommodate the increase in attendance, was full to overflowing Sunday evening at [illegible], and it was very pleasing to [illegible] receive informal calls, with [illegible] expressions of appreciation and hearty good-will from Mrs. Newton, Mrs. Reidinger and husband, and Mrs. Nellie T. Brigham in company with the chairwoman at her meetings, Miss Belle Cushman, such an able and helpful assistant in a nearby hall at 74 W. 126th street, where is gathered every Sunday at 10:30 a. m. and 8 p. m., a large company of earnest seekers after truth, whose lives are inspired to high thots and good deeds by the faithful ministrations of this highly gifted, veteran worker whose term of service extends over a period of time longer, I think, than any other one upon the platform unless we may except that other as highly gifted worker, Mrs. Cora L. V. Richmond.

We experienced pangs of regret when informed of the transition of that popular and highly inspired worker, Jennie Hagan Brown, whose acquaintance, and that of her family we enjoyed for nearly thirty years, made when they first came to Lake Pleasant from their hillside home in Vermont, and were astonished and charmed by the impromtu improvised poems upon subjects both grave and gay, from those happy experiences enjoyed there under the management of the brave and fearless president, Joseph Beals, when with Jennie, as she was then called, for she was only fourteen years old, with short dresses and a childish simplicity in her manners, attended by her mother, who possessed mediumship to a remarkable degree herself, in connection with our arisen friend, another noble champion of our cause, who left fame and fortune as an educator in our public schools of Winchester, Mass., [illegible] a reputation second to none as a test giving medium, vocalist and lecturer upon our platform, I refer to J. Frank Baxter. These two workers, with many others whose names would be mentioned here did space permit, made a profound impression upon the [illegible] minds of many investigators during the early days of the history of, I believe, the pioneer campmeeting of Spiritualism, and many there are who date their conversion from the able ministrations of the arisen worker mentioned, [illegible] we believe, heard the [illegible] from those who had pre-

ceded them in spirit—if not from the "Great Spirit"—whose voice is never heard in human speech, "Well done thou good and faithful servants," and have, we are assured, received from them a royal welcome into the land of souls.

Let us who remain appreciate them and the good service they have rendered to our cause and to humanity.

G. W. FOWLER.

Be Cheerful and Pleasant.

BY IRENE GARDINER.

A minister was preaching not long since on the value of affability. He held that this world would soon be a heaven if all the people were affable all the time, and to illustrate this point said that the most impressive epitaph he had ever seen was that in a Massachusetts church yard. It explained that Susan Graham, wife of John Graham, lay buried there, and that she died at the age of ninety-two, while underneath was the statement:

"She was always so pleasant."

The preacher went on to say that such epitaph was the greatest compliment that could be paid to any human being.

A woman who was listening to the sermon could not resist whispering to the woman who sat next her: "And you may just know that she didn't amount to a row of pins."

Then, on the way home from church, she went on to explain her remark. "You will probably think I was horrid to say that in church, but I couldn't resist the temptation to make a protest. I never knew either a man or a woman who was pleasant all the time who amounted to anything. Indeed, they are generally the most selfish folks in the world. The people who are doing work that amounts to anything in this world can't always be perfectly pleasant. Just as sure as you see a man who's never ruffled or crossed you may know that he is not shouldering many burdens. I can call to mind now two sisters I know who illustrate just what I mean. Their parents are old and need a good deal of looking after, which means that some one must assume a heavy care. When you go to see those girls you are sure of always finding the older one serene and pleasant—delightful company in fact—while the younger one generaly looks tired out and is more than often irritable. People who know them but slightly always speak of the elder as being so lovely, but they seldom say this of the younger one. Yet I know she carries all the burden of the house, for the other simply will not take responsibility. No wonder she can always be pleasant. She refuses to do anything that could make her otherwise.

The listener agreed with the speaker. "I know a man," said she, "who always is affable to every one. He smiles in the morning, and he smiles in the evening—but his wife has to work so hard to keep the home going on the little money that man makes that she cannot always be smiling, by any means. She gets too anxious and tired, for the real burden falls on her. Like you, I've found that the folks who are bearing the world's burdens are the ones who cannot always go about with a smile on their lips. If that woman who lies buried in the Massachusetts churchyard 'was always so pleasant,' probably some one else bore the brunt of her household cares."

Of course, the minister who preached the sermon which called forth this protest never knew how two women objected to his doctrine. But were they not right? Haven't you found, my reader, that the men and women of this world who are always so affable and easy are the ones who let others carry their cares?

If all the people in this world would do their share toward keeping things going it would be possible for every one to be useful, and yet not be so overburdened that the disposition would become ragged and rough. And, between you and me, I think the finest epitaph that could be put on woman's tombstone would be:

"She cheerfully did her share."

When one falls in love with truth there is no stopping to count the cost of the courtship.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

This department is conducted to enable Spiritualists and Workers to keep in touch with each other in the work. Send us notices of your engagements and other items of interest. Officers of societies, send reports of your meetings, entertainments, ... you have, your elections, reports of annual or business meetings, in fact, everything ... would like to know about other societies.

Write reports with typewriter or plainly with pen ... Never use a pencil or write on both sides of ...

... short and to the point. We will adjust ... the space we have to use. A weekly notice of meetings written on a postal card would ... this column.

... your full name and address to every ...; not necessarily for publication, but as ... of good faith; "correspondent" or "subscriber" ... to the author. The printed article ... that way if you wish it but we must have ... for our own information.

... will not be returned unless stamps are ... return postage. If not used they will be ... days and then destroyed. Retain copies ... do not return them if we can not use ...

... for the improvement of the paper are in-...

THE SUNFLOWER PUB. Co., LILY DALE, N. Y.

Amanda Coffman writes: Mrs. F. ... Jackson, the well known lecturer and test medium, is now at ... Canal St., Grand Rapids, Mich. and would like to hear from societies wishing her services. She has also open dates for the camp season of 1907. It will be to the interest of societies for their secretaries to address this worthy worker

Mrs. G. Ripley writes: I have been serving the Independent church of Toledo since the first of January and my engagement terminates at the end of February. I go to the First Spiritual Church at Hamilton, Ont., Canada, for April and May. All correspondence to be sent to 416 Bay St. N. Hamilton, Ont. I think this society has every prospect of success as the meetings are attended by a very intelligent class of people and I shall carry with me many happy memories of the pleasant time I have spent amongst the members and friends. Wishing you and your paper every success.

Correspondent writes from Syracuse, N. Y.: Mrs. M. E. Clark of 351 S Warren St., has been called to Watertown, N. Y., to give readings for a few days.

We learn that Mrs. W. W Kelsey of Cortland is very sick, and is not expected to live. Mr. Kelsey has our deepest sympathy.

Mrs. E. G. Reiley of Syracuse is also very ill. She has been sick for several years but she has been quite serious this winter.

Spiritualist services were held at the home of Mrs. Addie Cooper 1002 Montgomery St. Mrs. Cooper is fast coming to the front. Her lectures are inspirational and interesting, the guides taking full charge of the meeting.

Louisa Murray, M. D., of 319 James St., fell down the stairs of her home, and fractured three ribs, and broke her arm at her elbow. Miss Murray is counted one of the best physicians in this city. She is also a clairvoyant, can locate ailments before a person removes their outer garments. She is certainly endowed with unusual talents and she follows the Golden Rule closer than the average person.

Spiritualist services were held at 131 S. Avenue, Sunday evening, February 3, with Saxvill G. Leyson as speaker. We believe Mr. Leyson should receive much credit, as he has had to fight many hard battles, to gain the victory he has. He has had many adverse conditions to meet, but as he stands before his audience he delivers inspirational lectures that are very interesting. He is always ready to reach out and help his fellowman.

D. Feast writes from Baltimore: Elder W. Emerson occupied the rostrum of the First Spiritual church Sunday, Feb. 3, 8 p. m. Considering the state of the weather a good audience was in attendance. He will remain with the society during February and March. He spoke briefly on the subject of Modern Spiritualism and in part said that he was a worker for the cause of truth and declared that Spiritualism had no intention to lift you into the transendental but to teach you the practical things of life. Spiritualism is so pure as a potent factor that we may utilize it in our lives; utilizing it for the broadening of our life to lift you gradually into that sphere, that you may worship in spirit and in truth. The thot uppermost is— Is Spiritualism a Science, philosophy, or religion? It is all combined. Life is continuous. Life is eternal. We find that as we enter into human life, that life is real. You and I as students may enter into that condition of hope and peace and gather knowledge for present and future use. Flammarion found that Spiritualism was a fact. So did Wallace. So did Funk and many others of greater or lesser note. You and I have found it a fact and so will all who chose to look into the subject. Every man, woman and child may understand it for himself and herself. The philosophy has the tendency to unfold the best within us. A philosophy that links itself with the past and present. We want the simple things of life, to unfold the best within ourselves and to realize the fact of immortality. We have not all the truth but we have enough to sustain us in time of sorrow or disappointment. carry us safely into a higher and better condition of life. We should rejoice that they of the other side return and minister unto us and try to make our lives higher for us whilst here. Be a practical man and woman in all things, then you will realize the value of Spiritualism and that it is making a better man and woman of you.

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6 30, evening meeting 7.45. Good mediums in attendance at all sessions. Mrs. M. J. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall, every Thursday Business meeting 5.30, supper 6.30. January 31 at 8 p. m. we had a whist party, the first of the season, and a good crowd attended. February 7, at 7:45, we are expecting some fine test mediums to be present and take part. Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street every Friday. Supper at 6.15. Meeting at 8 p. m. with fine talent. Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street. Sundays at 11, 2.30 and 7 30. Tuesdays and Thursdays at 2 30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. During the serious illness of the pastor Rev. Mabel R. Witham will conduct the meetings, assisted by many fine workers. The public is cordially invited.

CHILDREN'S PROGRESSIVE LYCEUM

meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday.

MRS. MAY STEINEN

conducts spiritual circles Monday afternoon at 48 Appleton street.

MRS B. W. BELCHER

gives sittings bv appointment at 43 Linden street, West Everett, Thursday and Friday. Home address, 293 Pleasant street, Marlboro, Mass.

AGENT FOR THE SUNFLOWER.

WANTED.

To correspond with ladies between the age of 24 and 35, with a view of matrimony. Must be a Spiritualist. Address, O. W. DICKINSON, Ferndale, Wash. Route 1.

Nightmares are evidently in the dark-horse class.

IN FLORIDA.

The wintry breeze is soft and low
The mossy pines bend to and fro,
The sunlight has a mellow glow
And days pass quiet, still, and slow
In Florida.

The stately palm and palmetto
And needle-pine their beauty show
And queen of flowers, lovely rose
With royal neighbors, flames and glows
In Florida.

The [illegible] palm, with he[illegible] and [illegible]
Some lily pads and blossoms [illegible]ir,
And wild [illegible] now and then fly [illegible]
Or [illegible] from shore to shore
In Florida.

The [illegible] of evening shows,
The [illegible] swaying on the trees;
The perfume of the royal ros[e]
And [illegible] upon the breeze;
In Florida.

The [illegible] up a lovely scene
Where everything is fresh and green,
And on such nights is often heard
The [illegible] song of mocking bird,
In Florida.

What can I say that would praise more,
The beauty of the hill and shore,
Man's words are poor, and frail and [illegible]
When nature's scene is spread to view,
In Florida.

Where winter days and nights pass by
As peaceful as a lullaby
Where storms of winter do not come
Forever here would be my home
In Florida.

LEE MOSE.

Concerning Southern Cassadaga Camp.

The "Southern Cassadaga Spiritual Camp Meeting association," opened its first meeting for the season of 1907, on Sunday February 3d, under the most favorable circumstances. The day—as all days are here—was most charming.

The Auditorium was tastefully decorated with all the southern greens, vines, mosses, and flowers, with many roses from the rose garden.

The invocation was given by Mrs. Wheeler. The opening speech was made by the president, Dr. G. N. Hilligoss. I extended fraternal greetings from the Lily Dale board, according to their resolution in regular meetings. Speeches were then made by Vice president, E. W. Bond, Mrs. Ewing. Mr. Hubbard, Mrs. Stumpf, Mrs. Morrell.

In the afternoon a phonograph concert, given by Dr. Hilligoss, was much enjoyed by the campers, seated in the park, ladies in white, no hats, and the mocking birds striving to outdo the mechanical music.

The afternoon discourse was by J. Clegg Wright, in his usual inimitable style, followed by messages given by Mrs. Morrell, all good and accurate.

In the evening a free seance in the pavillion by Mrs. Pettengill, and Mrs. Morrell, which are to be a permanent feature. A short talk on Universal Love by the influencing speaker of Mrs. Morrell, followed by messages by Mrs. Pettengill, completed the first red letter day of the camp.

Mrs. Mary Cooper of Camden N. J. has taken "Peek-a-boo" cottage for the season.

Mr. and Mrs. G. W. Miller of Big Run, Pa. will spend some time at the camp, later going south to Tampa and other places.

Mr. and Mrs. M. J. Conlaw of Mt. Vernon, N. Y. are domiciled in Mrs. Thatcher's cottage, also Mr. and Mr. [illegible] of Chattanooga, Tenn.

The following names appear on the "Hotel Cassadaga" register, since my last letter. Mr. and Mrs. Nahum Pool, Seth H. Redding, Onset, Mass., Mr. and Mrs. S. W. Nichols, Peterboro, N. H., D. W. Gamble, Mrs. Scott, Mrs. Nickoson, New York, Mrs. S. J. Honk, Elyria, Ohio, Mrs. G. Van Middleworth. Elizabeth, N. J., Mrs D. M. Hinton, St. Louis, W. M. Wheeler, C. B. Parish, Oshkosh, Wis.

Mrs. H. L. Tobien, of Cleveland, with her mother Mrs. Schuster, have rooms in Bedell cottage.

The weather is the finest ever known [illegible] little rain. The spirit of harmony and hope prevails. Sunshine [illegible] wafting in on every [illegible] countenances come [illegible] cordiality.

LEE MOSE.

There is no compeller; yet all is compulsion.

"THE GREAT WORK" AND ITS AUTHOR.

BY CHARLES DAWBARN.

Modesty is not one of the many virtues of "The Great Work" so far, at least, as the title he gives to his much advertised volume. He is proclaiming tht glory of what he calls "The Great School," whose sole and unselfish purpose is to turn men into MASTERS, who, at their own will, can leave their bodies, and discover secrets of immense value to mortals.

This is commendable and praiseworthy, tho, as we shall see later, it is not merely dubious, but actually impossible to more than, perhaps, one in a million of the students of this wonderful school. The successful candidate must be born with an almost uncanny power of analysis and original thot. For instance the student, after many a rocky climb, comes to a barrier which he can only pass after he has accurately defined the meaning of Sin, Duty, Life, Mind and 53 similar words all in this formidable list. He must not even consult a dictionary, or ask aid in his task. It must be done alone. This would surely prove a quicksand to the present writer, and to any friend he has won in earth life. Nevertheless an author with such an aim, and the representative of such a school, would not be criticised by the present writer were it not, that, as in a former work, he makes it his special aim to belittle Modern Spiritualism by declaring that all its mediums, and of course their spirit helpers, are in process of destruction, whilst he, and his school associates, are wearing crowns of eternal glory.

The author devotes page after page to his fierce attack, but carefully hides his name. He prefers to strike in the dark, and thus avoid, if possible, any retaliation. However I must have some name to reply to, so, for want of his legal title, I will give him the initials of his book, and call him T. G. W.

Almost in his first page T. G. W. tells us that he writes only for those with personal experience, as his assertions are not provable by common mortals. The present writer claims some measure of this personal experience, and therefore the right to resist an attack upon certain grand spirits who have used mortal instruments as allies in their attempt to bless and ennoble manhood.

Some time in the inconceivably remote past, we are told by T. G. W. that a great school was founded with the object of blessing mankind by developing, or aiding the mortal to develop his own spiritual powers. This great school he calls "The School of Natural Science." Our modern scientists have taught us that in that remote past man was merely creeping up to manhood, and that a "stone" age, when man knew nothing of minerals, and had not even the use of fibre, was the first step in the ascent of man. Now in the name of science—science being the orderly arrangement and study of fact—where did the learned teachers of this wonderful school get the education that qualified them for their task?

But this is only half the difficulty, for T. G. W. gravely tells us, and expects us to believe that about the same time another school, with its learned teachers, was also founded, but with a very different object. It was selfish! all the way thru. It made its headquarters in Egypt, just as the school of T. G. W. centered in what we know as India. And T. G. W. with equal gravity, traces the work of this second school up thru the civilization which he calls "pagan" until its manifestation of today in and thru the Catholic church.

The present writer has not the time or space to dwell on these marvelous assumptions by T. G. W. but such teachers must have come from some other world, or have been created for the purpose. But when we remember that the bad as well as what he calls the "good" had precisely the same mysterious origin we must judge the tree, in each case, by its fruit. So we ask what this school of natural science, with its masters and adepts hailing from India, has really done either for the country of its birth, or for the world it is seeking to bless.

We remember that its object is to evolve MASTERS who can largely control nature's laws, and thus compel them to the service of man. So we ask what has it done for India? We have there one of the most hopelessly degraded population in the world. Where are their educators? We are told that some 20,000 die from snake bites every year. Our scientists have just discovered a remedy. Almost a hundred thousand die from tigers and leopards which the miserable native does not dare to kill. We know there are millions in that unhappy country who die from filth diseases, all preventable. And millions more become victims of plagues whose germs and bacteria are being conquered and destroyed by modern scientists, but without help from this wonderful school of science, of whose scholars not one in a million could reach the degree of MASTER, and leave their body at will.

T. G. W. tells us that one of the greatest of these MASTERS made a lengthy stay in America, and twenty-five years ago became his teacher. So this country was a chosen field for this School of Natural Science. Now what did he do, or what has he or his School of Natural Science done for us? At the present time our government officials tell us the apple crop of America has 200 insect foes costing us 12 millions every year. The Hessian fly destroys wheat every year to the value of 100 millions of dollars. The chinch-bug leaves our other grain crops another hundred millions short in hard cash. And so on, and so on, till with bot-flies, gad-flies, ticks, lice, tapeworms, etc., which devour our innocent animals, this country is 785 millions of dollars to the bad every year thru its myriad foes. Our scientists are fighting these foes one by one, bravely and sometimes successfully, but what has this School of Natural Science done for the toiling agriculturist? And when we come to man himself he has foes everywhere around him. They are in the air he breathes, the water he drinks, as well as in his daily food. Our scientists have chased these hidden foes till yellow fever and malaria are tracked down to mosquito and flies, and are being eradicated, but not by the mythical MASTERS exrolled by T. G. W. The whole following of filth diseases are being routed by modern science without any aid from the masters of that ancient school.

Surgery, with its modern triumphs, is as impossible to the masters of T. G. W. as to the followers of Mrs. Eddy, for both are limited to the use of "mind powers," and equally unlearned in the use of tools. In a word, the social problems of today are met by this School of Natural Science and T. G. W. with learned teachings as to human brotherhood. But all the same, after these untold thousands of years, its own country of India is one mass of fetid sores, whose stench cries to the heaven of modern Science for relief. Such is the school which would teach clairvoyance, clairaudience and freedom to leave the body, by a system of rigid rules that none but a born expert could master and obey. Unless a child has a born faculty for music, mathematics, or spiritual gifts no School of Natural Science could make him a master in such expressions of his manhood. We are all limited in our mortal life by the shape of our brains, and other organs, and few can rise to any higher level no matter what the School of T. G. W. may teach.

And now when we turn to the other School, with its old headquarters in Egypt, and denounced by T. G. W., we find its results quite as good and often brilliantly superior along the pages of history. In fact we might easily trace most of our present advances to the influence of that great school. Its mighty civilization collapsed thru mortal incapacity and greed. But our modern social systems of to day are, from precisely the same causes, tottering to their fall. Human nature may have to begin all over again, and again, but its salvation, when it comes, will be by obedience to its own scientific discoveries, and the laws of its own nature, not taught by this wonderful School of Natural Science.

T. G. W. tells us much of the wonderful spirit powers to be evolved by the processes which lead to masters ip in his School. But the w rld does not need spiritual men ar l women. It needs, and is evolving earthly men and women who will ibdue nature to their needs in thi life, resting assured they are there by best fitting themselves for the lif to come.

And now a word t the present writer as to his motiv in writing this. He would no put even a straw in the way of T G. W. when he is urging his pupil to become unworldly for this li in order to develop certain spi tual powers. But when T. G. W. as umes to declare that his schoo is the only path to constructive nanhood, and that mediumship, in self, leads to destruction, and at e same time hides himself by kee ng his name locked up in safe eposit, it becomes necessary that ome one with the personal experien e he demands, should have a word say on the other side of the que tion.

The selfhood T G. W. so earnestly inculcate has been taught and urged by ll the guides of the prominent pla form workers with whom I have co versed. Certain mediums we reduced to temporary unconscio sness because otherwise no reliable pirit thought could be passed thro gh their brain, and vocal organs. But in every case, so far as I have known, such instruments have be n both protected and instruc ed, so far as the organism of the nedium would permit. There is alv aysan element of martyrdom in me iumship which surely wins its spirit l reward.

T. G. W. speaks of listening to an admirable trance lec ure through a young lady. He went away sorrowful because t e lecture was the thought of a higl r mind than her own, and she wa thereby being destroyed. He do not permit himself to realise that possibly thousands were or w uld be blessed by such lectures t u that lady's organism. If that w s to result in destruction to the nedium every attempt to elevate manhood is a damnable fraud. nd those invisible friends back her were not progressed spirits s eking to help manhood to a highe level, but just devils, luring their earers to destruction. Or if th y were really spirits trying to do ood they were themselves hastenin to destruction, and carrying thei medium with them. Those wit personal experience, like my ow for over 35 years, of private family intercourse with spir s, remember gladly even the rep ofs they often received when in so e incident they had fallen below th own knowledge of right and duty, for the spirit of love perv led even that reproof. The gross lander of loving spirits who f a brief time control mediums, dulged in by T. G. W. is painfu to every experienced Spiritualis for he realises, perhaps, their dail presence and that they always br g with them just such a blessing as the mortal limitation will perm .

I know full well t e dark side of mediumship, and rhaps quite as well as T. G. W. t in this life there is a dark side to everything. The darkest nigh never means destruction to the ming day. It will be well whe both worlds realise that spirit ntercourse has done its grandest w rk when it has proved immortality and destroyed the fear of dea . Spiritreturn may sometimes be perverted and become a curse, t it so may too much sunshine n earth life. Spirit return brir s no more of nature's secrets to rth than does the School of Na ural Science in which T. G. W. is a teacher. It proves immortalit , and nothing more that morta man cannot better discover f r himself. No spirit proclaims the X Ray, or discovers radium. The microbes of disease were not spir t discoveries and the progress by wh ch society can really evolve hap ness instead of misery will remain secret till the mortal discovers it or himself.

I am claiming n superiority for Modern Spiritualis over the master doctrine taught by T. G. W. but I am, with my whol soul, denouncing his assertion th t the control of a mortal by a s irit necessarily involves the destr ction of either that mortal or s rit. The grand teachings of Spirit Tien, of Spirit John Pierpont, an many another with whom I have been less familiar would be ll requited by destruction becaus they had used the organism of a ortal. For the rest, I may say have probably analysed Modern Spiritualism, as thoroughly as any other believer, and constantly exposed its weakness, but, all the same, to me spirit return is a great blessing, and almost daily grander than ever in this the evening of my mortal life.

San Leandro Cal.

Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach your destiny.—Carl Schurz.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., FEBRUARY 23, 1907. Issued Every Saturday at One Dollar a Year. Number 365

DREAMS.

THE "SOMETHING" THAT DREAMS.

In a dream ... find abundant proof that there is a "something" other than the ... ing molecular structure ... brain that does not sleep, and that there is a "something" that has an individuality ... consciousness ...

DREAM OR VISION?

Dreams and Dreaming.

As our worthy editor has invited his writers to write about dreams, this is to use a slang term, up to us to help make the SUNFLOWER, that always interesting paper, a little more interesting this issue.

The phenomena of dreams have occupied the attention of philosophical people for many years. ...

To The Friends of Moses Hull.

THE SUNFLOWER PUBLISHING CO.
Lily Dale, N. Y.

[illegible]

CURRENT TOPICS.

[illegible]

MEDIUMSHIP.

An exhaustive article on this important topic by Susan Drake Bishop.

In next week's SUNFLOWER.

Concerning Southern Cassadaga Camp.

[illegible]

Subscribe for THE SUNFLOWER.

COMMEMORATION OF THOMAS PAINE.

Duly Celebrated at San Jose, Cal.

The 170th anniversary of the birth of Thomas Paine was duly celebrated at Hales hall, February [illegible], under the auspices of the First Spiritual Union, assisted by the Mutual Helpers and Patriotic League of America.

[illegible]

Mrs. May Muntz' Orchestra furnished music for the occasion.

Mrs. Dr. Dobson Barker,
Corr. Secy. F. S. U.

LILY DALE NEWS.

Essie Turner visited at Stockton last week.

Word has been received that Mr. M. B. Little of Glens Falls, N. Y., a visitor to Lily Dale for many years, is very sick at his home.

J. H. Binney, who is working in Dunkirk, attended the dance last Saturday night. It was a beautiful night and attracted the largest attendance of any held this winter.

Our sick people are all on the mend and will be out within a few days. Scarcely a person has escaped a greater of less attack of grip, some having been laid up for a week or two with it.

The ice harvest has been going steadily on all this week, and cars are being loaded for Buffalo and other points. All of the available men are at work and if cold weather keeps up it will furnish quiet a little in the way of ice suppy for the summer from this section.

The Whist club met at the residence of Mr. and Mrs. Homer Todd, last Wednesday evening, Mr. Todd taking the members out to his home in his sleigh and all reported an enjoyable time. Five tables participated in the game at the close of which a "sugar off" was enjoyed. While this was against the rules of the club, we have not heard any threats of vengeance against the hosts, so we conclude all appreciated so much that they forgot the rules and regulations. This week they meet at the home of Mr. and Mrs. Hass on South street.

Mr. Hutchinson reports that Mrs. Bessie Lloyd, of Erie, Pa., formerly of Cassadaga, has contributed seven nicely bound volumes to the Marion Skidmore Library, as follows: The World's Desire, Congugal Love, A Strange Experience, A Marriage at Sea, Master Rocafeller's Voyage, The Frozen Pirate, My Danish Sweetheart. In behalf of the Association I express thanks to Mrs. Lloyd for the gift, also to E. L. Griswold, J. H. Osmer and W. H. Bach for donations of books. (Signed L. C. Hutchinson, Acting Librarian.)

G. M Tremaine, the oldest insurance man in this section of the country, who has had the major part of the insurance on these grounds, passed away quite suddenly and unexpectedly February 9th at the home of his son in Fredonia. He had not been feeling well the last store, having had some trouble with his heart. Saturday morning he appeared to be feeling better and told his son he would get up and take a bath. Twenty minutes later G. M. Jr. again went to the room and found his father dead. The funeral was held Monday and was attended by many prominent insurance men. He was a life-long free thinker, well informed on general topics and quite and interesting talker and writer. He had always been interested in local improvements and was one of the most prominent citizens of his home town Fredonia, where he had lived for over forty years.

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

Mr. W. T. Stead points out that in the messages he has received, and continues to receive, from his spirit friend "Julia," one thing he specially notes is that it is not only possible but lawful, and not only lawful but an absolute duty on the part of mortals to renew and keep up a loving intercourse with the loved ones gone before. Here we have clearly and emphatically given important teaching which Spiritualists cannot too frequently repeat or too strongly emphasize, because of its being so often pointed out for special attacks by the "materialistic Christians" of our time.—Message of Life, New Zealand.

Coquetory is a euphenism for flirting.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets a the Temple, corner Jersey street and Prospect avenue, Sunday 10.45 a. m. and 7.45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 274 Connecticut street, Sunday at 7.45 p. m.

Mrs. C. Fannie Allyn of Stoneham, Mass., is serving the First Spiritual church during February, and last Sunday, February 10th, she gave a very interesting lecture in the evening from subjects taken from the audience. Wednesday evening she gave mental readings from articles laid on the table. She is an interesting and earnest worker. Very good audiences greeted her last Wednesday evening and also this week.

A pedro parry will be given in the Temple, Friday evening, February 22nd. Prizes will be awarded the winners. Tell your friends and be sure to attend yourself.

Tuesday evening February 12th, the Psychic and Social club held their second annual danee and social in the parlors of the Temple. A goodly number were present and a very enjoyable evening was the result. Refreshments were served.

Patrons of the SUNFLOWER in Buffalo N. H. Eddy is ready to take your renewal of subscriptions or new ones.

Harmony Circle society will hold a masquerade ball at Keystone hall, 351 Main street, Saturday evening, March 2nd. A good time is always assured those who attend Harmony Circle entertainments. Don't forget the date.

The three Spiritualist societies in Buffalo are doing a good work and creating much interest in spiritual thot.

HARMONY CIRCLE.

Harmony Circle Medium's Day, Sunday February 10th, was all that the most ardent supporters of Spiritualism or of our society could wish. This monthly event seems to have taken a firm hold on our friends and the general public, as our hall was crowded to the doors, especially at the evening meeting, and the harmony of the gathering way truly remarkable.

The social session between the meetings brought out in strong relief the friendly character of our members to welcome strangers and make them feel at home, circles and groups, being formed around the hall with some medium as the central figure, giving out words of cheer from the arisen ones and tests to the investigator.

The Ladies' Aid provided the plentiful repast to all who wished to partake of our hospitality. Several of our platform workers were unable to be present but Mrs. More ably assisted in the regular work at both meetings with splendid readings and tests, which were readily recognized. The address of the afternoon was thoroly enjoyed from all standpoints as a clear exposition of Spiritualistic thot and a comprehensive view of the future state of existence for all.

The evening discourse was truly a magnetic one and full of pith and reason and created quite a sensation, especially to those who were new to the philosophy as voiced from our rostrum.

The control said in part: The grains of sands on the sea shore are not more innumerable than the various thots that are given to a future state of existence. The power to realize and accept truth belongs to each individual. But to realize and accept truth belongs to the thinker and the reasoner. The limelight of public opinion has diffused itself over all the religious conceptions of the past and present, and today we are treading on fields that are being thoroly threshed out and the chaff winnowed from the true kernel. No exception is being taken to any meaning given to the world these days that can be proven or demonstrated in some form, or manner, that would bear out the facts of their quotient.

Each and every truth as presented to the world of today must be proven. Science, the demonstrator of facts, has wakened to the realization that there are laws governing powers that they have no scope or power over, either on a known postulate or demonstrated premise. The law governing spirit is indissolubly linked with every chain of evidence of future individual existence. Yet man, from his material standpoint, can point to no parallel in his experience. Superstition has left its train and controlled the masses, until its matter has become fetid and mildewed, and to bring his mind to an exact relationship between the spirit man and the mortal man without the supernatural invading the thot, is a power that must require almost superhuman effort. But such is the gigantic task of modern Spiritualism.

Its early fruits are seen on every side from the secular press to the modern preachers of the gospel.

The the way is wrong and filled with error, yet its course will never be stopped—only delayed.

Our [illegible] is a truth both in the spirit world as well as the earth plane and the correlationship of the two [illegible] on conscious man sooner or later and the two worlds will [illegible] and bring out the highest effort to create moral man on a plane of [illegible] thinking as well as right doing, with peace to the arisen as well as peace to the present.

[illegible] spirit Foster gave psychometric readings which were voted fine as all were recognized.

On Saturday evening, March 2nd Harmony Circle will hold a masquerade social to which our friends are invited. Prizes will be given for the best character and comic representation.

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL.

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6.30, evening meeting 7.45. Good mediums in attendance at all sessions. Mrs. M. J. Butler president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall every Thursday. Business meetings 4:30, supper 6:30. February 7 we had a large attendance. Rev. Mabel R. Witham and other fine talent. Feb. 14, we had a valentine party and a fine time. Many fine mediums were with us and took part in the exercises. Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Supber at 6.15. Meeting at 8 p. m. with fine talent. Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street, Sundays at 11, 2:30 and 7:30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. During the serious illness of the pastor Rev. Mabel R. Witham will conduct the meetings, assisted by many fine workers. The public is cordially invited.

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meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday.

MRS. MAY STEINEN

conducts spiritual circles Monday afternoon at 48 Appleton street.

MRS B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett Thursday and Friday. Home address, 298 Pleasant street, Marlboro, Mass.

AGENT FOR THE SUNFLOWER.

The bones of a primitive type of man have been unearthed in Nebraska, the age of which is reckoned at 20,000 years. Archeological research is placing biblical criticism in the shade.

If mortals are weak and prone to sin,
While principles hold forever,
Then gather the beauty of principle in,
And use it with Christian endeavor.

F. E. PARKER.

A woman seldom listens to a man's explanation, yet it makes her angry if he refuses to offer one.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Spings, Mo.

HEALERS.

Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
*Hugh R. Moore, 120 W. 13th St., New York City.
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city
Cora H. Moore, 120 W. 13th St., New York City.

MATERIALIZATION.

De Witt C. Hough, 203 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

OUT OF THE SILENCE.

Is this thing true, the preacher saith,
Or but a dreamer's dream?
Tho' is in thy very midst the breath
That bade the star-flies stream?

Framed all the universe Divine,
And slowly cell by cell
Built up the body for a shrine
Wherein Himself might dwell?

Thy cares and fears are phantoms vain—
[illegible] of illusion bread:
O hungry soul, insatiate,
[illegible] inward and be fed!

O heart, with age-long error rife,
Thou art no soil for sin,
[illegible] thru the eternal source of life
[illegible] is ever from within!

[illegible], and thy need shall be sufficed
The drought of death will fly;
[illegible] thereof drinketh, said the Christ,
Shall never thirst or die.

[illegible] mortal being gave thee birth;
Shake off the fleshly dream, [illegible]!
Nor, housed albeit in walls of earth
Against thyself blaspheme!

The heaven is here for which we wait,
The life eternal now!
Who is this lord of time and fate?
Thou brother, sister, thou.

The power, the kingdom, is thine own;
Arise, O royal heart!
Press inward past the doubting zone
And prove the God thou art.

THE ART OF RESTING.

When we know how to rest, we do not have to rest. Complete activity is never necessary; but always injurious.

Every moment of inactivity is a moment of waste; and is another step toward inability and decay.

It is possible for the different parts of the system to be temporarily inactive, but it is not possible for you to be inactive. You must eternally act; and to act you must act upon something. Therefore, if you wish to give rest to a certain part of the system, you must go and act elsewhere; do not try to become inactive; it is not possible; such attempts but prevent the exhausted part from receiving rest.

Absolute standstill is impossible; if you are not going forward, you are going backward.

Most people seem to be at a standstill; but they are simply taking one step backward, immediately after one step forward.

The average person thinks he can rest only by stopping all action; to stop all action is harder than work, and uses up more energy than the most strenuous kind of work.

To go and do something else is the one secret in the art of resting.

When you want to rest one set of muscles, go and use another group.

When you want to rest one part of the brain, think of something different.

When you want to rest the objective mind, use the subjective. We use the objective mind while awake, and the subjective while [illegible].

You will get the greater good [illegible] your sleep when you give your [illegible] mind something definite [illegible] especially if that work is [illegible] and instructive.

[illegible] before going to sleep, tell your subjective mind what you want to have done; and it will be done, and in addition, the objective mind and the physical body will receive complete rest.

A disturbed sleep is caused by consciousness acting partly upon the objective mind and partly upon the subjective. During sleep consciousness should act wholly upon the subjective mind; and this will be done, if you give the subjective something special to do before you go to sleep.

While the outer self is resting in sleep the inner self should build up the subjective side of talents and faculties, and thus increase constantly the capacity of the mind and the strength of the body.

When you give the subjective mind nothing definite to do, it will spend the night creating monstrous pictures; a few of which you remember and call them dreams.

Perfect rest during sleep is therefore secured by giving the subjective mind something definite to do. In other words, if you want to rest the objective go and do something in the subjective. Do not fall asleep in the attitude of weariness; but go to sleep with the purpose of going into the subjective and doing something there that is constructive.

Such intentions of course must be serene. No work can be properly executed unless we go about it serenely.

Perfect rest for any part of the system during the waking state, can be secured by learning to withdraw consciousness absolutely from one part and cause it to act wholly upon another part.

Consciousness is produced by the I Am living; therefore, consciousness acts on a certain plane, so long as the I Am lives on that plane.

Consciousness always is active; an inactive consciousness is as impossible as a dark ray of light.

Whenever anything is conscious, it does something, and it continues to do so as long as it is conscious.

No part of the system can rest until we become unconscious of that part; because so long as we are conscious of that part, we will act upon that part, and energy in that place will continue to be used up.

The purpose of rest is to recuperate or regain energy that has been used up in work or worry. But it is not possible to regain energy in any part of the system so long as we continue to use up energy there. And energy is used up wherever consciousness acts.

When you are simply quiet in any part of the system, you are not unconscious of that part; therefore the rest is not complete.

Some people recuperate slowly because they are always conscious of the entire mind and body.

The person that can become wholly and instantaneously absorbed in another line of thot and action, recuperates rapidly. Such a person will not wear out; neither will he retire from usefulness at four score and ten. He will then be in his prime, both physically and mentally, and on account of his extensive experience, his service will be of the greatest value to the world.

To turn consciousness wholly into another channel, reposeful or well-poised action is necessary. When we work in the attitude of poise, we concentrate well without trying to do so. We naturally give our whole attention to the present action; and all other things are given a complete rest.

When we act or think in the nervous or excited attitude, consciousness flies all over, and no part of the system is left free for many seconds at a time. Recuperation is therefore impossible; and the system continues to remain in a "run down" condition.

That inactivity, or rather attempt at inactivity, produces inability and decay is readily understood when we examine the process involved.

So long as you try to make a certain part inactive; you act upon that part, and energy in that part is used up. Ere long, there is not sufficient energy left to carry on the work of repair, and decay sets in.

It is therefore plain to be seen that a great deal of premature senility comes because we do not know how to rest.

There is no reason whatever why brain workers should lose their mental brilliancy after they pass the sixtieth year; nor is there any reason why the physical strength should diminish in any one at that age, or any other age.

Physical organs wear out because we do not give them the proper rest; and faculties become dull for the same reason.

In the art of resting the first rule to follow is never to attempt to become perfectly quiet in the entire mind or body while you are awake. Second, if a certain part of body or mind need recuperating, simply withdraw consciousness absolutely from that part and become alive with interest in something else. Center thot and attention upon something that does not require the activity of the organs or faculty you desire to recuperate. Third, if the brain needs rest, go and take some physical exercise that needs no direct thot. Such exercise will rest the brain ten times quicker and better than to enter a rocking chair and think how tired you are. Fourth, when the body needs rest, sit down and read an interesting book, or listen to harmonious music or think about something that takes you entirely away from physical existence.

To [illegible] the loftiness, the beauty and the life of spiritual thot will recuperate the body in a remarkably short time.

When you wish to rest any part of the system, do not try to take consciousness away from that part; simply direct your attention elsewhere, and become wholly interested in the new object of your attention. Consciousness will then follow and all action be removed from the part that is at rest.

Whenever consciousness acts, the energy is used up; but when consciousness is withdrawn, energy accumulates. That is the reason we must become unconscious of muscles, organs and faculties before they can regain their strength.

When we remain conscious of a certain part too long, that part is not only deprived of its energy, but the part itself is used up, just as a starving man lives for a while on the elements of his own body. When we remain unconscious of a certain part too long, the energies accumulated are lost, and that part of the system decreases in capacity.

Whenever any part of the system has renewed its strength, we should proceed at once to use this energy for constructive purposes; but as soon as that energy is used up, we should turn our attention elsewhere, that renewal again may take place at once.

In this way we use constructively all the energy we accumulate, and constantly increase our capacity and power.

During those moments when we [illegible] particular to do, we should turn attention upon our [illegible]. There is no need of [illegible]. When your physical or mental work is over for the day, turn your thots upon some faculty or talent that you wish to develop. In this way the tired parts of mind or body will receive perfect rest, while the time will be usefully employed.

The average person throws away several hours every day in simply being partially active. He thinks he is resting because he is not working, but he is working; he is using up energy thru conscious action upon his entire system. He is not working at something, but he is working upon his own energies.

This is all wrong. When you are not working at your particular business, turn attention upon some development. In this way the faculties you have been using will receive perfect rest, while other faculties will receive further development. No time nor energy will be wasted, and work, rest and development will constantly and harmoniously blend thruout the entire system.—Eternal Progress.

NOTICE.

Each society of Spiritualists is requested by the Executive Board of the Temple Fund Society to take a special collection for the temple fund on the second Sunday of March, as a tribute to our spirit helpers on the anniversary of modern Spiritualism. The temple fund will accrue to the good of our general cause by generous help in temple extension.

[illegible] worthy of the support of [illegible] of the cause, and in [illegible] the spirits who [illegible] all of [illegible] to give them an enlarged opportunity for work in behalf of truth and humanity.

Send all contributions to Mrs. [illegible], secretary, 115 S. [illegible] Street, Muncie, Ind. [illegible] due receipt will [illegible]. I have [illegible]

[illegible] GATES, president.

[illegible]

DRIVE FRAUD OUT OF SPIRITUALISM.

First Church of Spiritualism Has Momentous Task on Its Hands.

Drive the charlatans out of the [fi]eld of spiritualism and do away with the quackery which has created, [in so]me quarters, a prevailing bad [im]pression against that school of [thought]—that is the task which the First Church of Spiritualists, [on] B[ou]quet street, has set about to [acco]mplish. The church was char[tered] June 20, 1889, but for years [befo]re that date lectures had been [hel]d and services conducted by [those] who subsequently formed its [organiz]ation. There are no so[-called d]ark circles at the church, al[thoug]h there are many who attend [who b]elieve in them.

[Willia]m Fetzer, for five years [pas]tor of the church, today out[lined t]he work which is being ac[complish]ed, and pointed out the [erroneo]us impressions which have [been for]med and circulated about [th]e [c]ult. Mr. Fetzer pointed out [that] although lectures take the [pla]ce of sermons, the services are held at regular hours every Sunday, and the ceremonies do not differ [ma]terially from those of the ortho[dox] church. C. L. Stevens is presi[d]ent of the church, which is govern[ed b]y a board of directors consist[in]g of nine persons.

"Our services at the church are conducted regularly every Sunday morning and evening," said Mr. Fetzer. "The speakers are changed so that one does not stay more than two months, and usually a month is the limit. Prayer and song service make up a large part of the service and the fact that a lecture instead of a sermon is the only differing point from the regular orthodox program.

"The members of the National Spiritualists association, with which the church is, to some extent, affiliated are opposed to dark circles and indiscriminate readings. We get the name of Spiritualists because we believe that persons who have [di]ed can converse through their spirits to the living through the medium. There are many theories advanced by Spiritualists. Your true Spiritualist is more or less opposed to indiscriminate trumpet readings, materialization and dark seances. Things are governed by circumstances and conditions. We do not uphold materialization where the medium is supposed to take different shapes and forms. We are fighting fraud and hope, in the course of time, to lift the belief to the high plane where it belongs. Spiritualism in its strictest sense is a grand teaching and does not allow of fraud and charlatanism. We take the life of Christ as a man who has died and follow His teachings. We believe that the life of every mortal should be molded after His.

"There are many who believe in Spiritualism and at the same time cling to the orthodox faith. Thus you find Baptists, Presbyterians and Methodists who are believers in [the th]eory of Spiritualism. We believe in progression. When a human being dies he takes up his life just where he left off on earth. We do not believe in damnation for the [sin]s of this life, but believe that our sins here must be made aright by our spirits in the other world. In [the] [h]ereafter each man must answer to the person he has wronged.

"Now as to another feature of [the] church. We take up a collection for the maintenance of the institution. There is no sale of pews; [in this re]spect, again, we are like [orthodo]x institutions."—Pitts[burg] [illegible]

Hydesville Cottage Souvenir Postals

[We h]ave received a supply of [the] Souvenir Postal Cards of the [Hyde]sville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 [cents at] the office, or if to be sent [by mail] in one package, 4 cents for [one,] 6 cents for two, 11 cents for 4, [per] 100 postpaid $2.25. If you would like them to be mailed to [your fr]iends from Lily Dale, price will be [...] 5 cents, and postage one cent [each fo]r domestic, 2 cents each for foreign.

[So]me men are as anxious to get [in]to the limelight as others are to [do]dge it.

Man was not made for the sake of morals but morals for the making of the perfect man.

Letter From Lyman C. Howe.

The remarkable successful bazaar held in the First Spiritual church of Buffalo, corner of Jersey St. and Prospect Ave., was a significant index to the condition of the cause in that notable city, especially as represented by this society. A brief mention of it appeared in the SUNFLOWER, but the success was so unusual as to seem to justify a more extended account of it.

The figures tell a good story for the workers, one and all. A little good natured rivalry stimulated the workers, and added some rather exciting interest, especially the voting on the popularity of two distinguished medical clairvoyants, Mrs. J. H. R. Matteson and Mrs. Dr. M. E. Lane. Of course Mrs. Matteson is the oldest and most widely known, and therefore popular clairvoyant in the medical line in Western New York, if not in the state. Patients that she has saved and cured are scattered over hundreds, or thousands of miles, and her works, and the persecutions she has met from the medical combines and legislative dunces, have endeared her to many thousands, but few of whom were represented at this splendid bazaar. Mrs. Lane, I think, has not so long been in the work, but she has warm friends, and patients she has cured would vote for her against the world. I saw a little of this at Port Colborne, when I attended the funeral of Mr. Uptegrove; and her healing there had enlisted those she cured to seek more knowledge of Spiritualism. But these were not at the church to vote in this inspiring contest.

Whether this unprecedented interest in the bazaar (and the financial liberality that made it a success beyond anything ever before realized among the Spiritualists of Buffalo) was due to the popularity of Prof. Lockwood's work, or to the splendid efforts of Mrs. Gladys Cooley, who spoke in the church during the month, and worked nobly for this enterprise, or both, I do not know but probably all contributed to the growing interest that culminated in this bazaar.

Besides the good work of the different speakers, and public mediums that preceded this bazaar success, the influence of Mrs. Matteson and her daughter, Mrs. Nellie Whitcomb, was no small part of the inspiration that was felt at the bazaar. Mrs. Whitcomb takes a lively interest in helping the cause for her dear mother's sake, and her own inclination as well. Mrs. Atcheson lives but a block or so from Mrs. Matteson's, and worked for the Independent booth with Mrs. Whitcomb, with vigor and success. Her work was much appreciated by all who knew the facts. She worked hard for six weeks, with Mrs. Whitcomb, and the figures show the result. Mrs. Johnson, too, did a splendid work as the figures show.

When women take hold to win, success is not doubtful. The following figures tell the story of receipts:

Independent booth, conducted by Nellie Whitcomb, assisted by Mrs. A. Atcheson - - - - -	$334.65
Mrs. Johnson, chairman of country store - - - -	91.00
Mrs. Dr. Lane - - - -	60.00
Lyceum - - - - -	33.00
Mr. L. Miller at door, and mediums - - - - -	53.00
In the voting contest the money realized was, Mrs. Matteson - - - -	56.00
Mrs. M. E. Lane, 700 votes	7.00

Of course, each worker likes to receive credit for his or her efforts, and success, but whether the success be large or small, counted in figures and money. The animating spirit and wholesome enthusiasm with which the work was done are the key to merit and the inspiration of praise, and they all did nobly and the results are most creditable.

Mrs. Matteson is the busyest woman in Buffalo, giving clairvoyant examinations and prescribing for the sick, and putting her valuable medicines on the market for the benefit of the millions who cannot visit her office and get personal prescriptions; but she always finds time and money to help the cause in all its public efforts—especially in Buffalo, and her daughter Nellie takes hold with vigor when any special occasion like this bazaar challenges her interest, and especially for her mother's sake.

If I have overlooked any in this summary it is because I [d]o not know or remember.

A LUCKY DOG.

Mrs. Whitcomb's dog "[D]ick," was the winner in seven di[ff]erent raffles. One of his trophies [w]as a beautiful picture, which wa[s] presented to Mrs. Atcheson Sa[t]urday evening. The total results [of] this successful bazaar gives a net profit of $[illegible]. Of course it took hard work as well as generosity to realize this sum, but there is pl[e]asure in work. This effort has [sh]own what they can do if they w[or]k together with a will, and the ex[a]mple ought to be an inspiration to [o]ther societies in other cities for rall[y] and work for similar success.

All honor to the brave women and [illegible] of Buffalo who sustain the cause of Spiritualis[m].

LYMAN C. HO[WE].

CALIFORNIA'S [illegible] SENATE CHA[PL]AIN [illegible] HIS PRAYER

"[Jesus] Christ" and all [o]ther sacred names that may [illegible] prayer with the tinge of G[en]tile sectarianism are to be [omit]ted thereafter by Chaplain Darli[ng] of the [state senate]. Since the Rev. Mr. Darling has been deliv[e]ring opening invocations in the [u]pper house he has been having [m]uch trouble.

First the Democratic mi[no]rity took exception to his appeal [fo]r a blessing upon the victors, whic[h] the clergyman intended to apply m[e]rely to the fact that the members o[f] the senate had been elected over [t]heir rivals. Then Senators Wolf and Hartman, Hebrews, who are [pr]ominent in the minority, waited [u]pon the chaplain with an objecti[on] to his mentioning Jesus Christ.

The chaplain agreed to [r]efer hereafter to "Our Lord" wi[th]out designating Him by name.

President Roosevelt, as we[ll] as Vice-President Fairbanks both appear to think this is a "Chri[st]ian Nation." If they had a mod[e]rate knowledge of the history of this nation, they would know [t]hat George Washington in an o[ffi]cial paper stated that "This is i[n] no sense a Christian nation."

J. H. [illegible]

THE [illegible] TO THOMAS PA[IN]E.

The [illegible] every age,
Whose deeds are known afar,
Whose [illegible] with sword and pen
Shine like a mighty star,
Somewhere have monuments r[ai]sed
To them
That all the world may see,
The tribute to a man we praise
And [illegible] memory.

But you, Oh, noblest of all men
Who lived for justice and rig[h]t,
And those simple words of "C[om]mon Sense"
Led many to seek the light,
Whose mighty pen cheered on the [illegible]
While war waged o'er our lan[d],
During the struggle for liberty—
Who held out a helping hand

To you who bore the taunt of [illegible]
Because your speech was free
Who [illegible] and with cou[r]age [illegible]
Said, "I stand for liberty!"
The eloquence that your pen [h]as [illegible]
The noble deeds you've done,
E'er prove "The world's my co[un]try [illegible]
"To do good my religion."

The monuments that we raise to [y]ou,
Oh, [illegible] Thomas Paine,
Can [illegible] land or sea
Be [illegible] again.
It is a [illegible] within our soul,
Guided [illegible] above,
'Tis a [illegible] your memory,
An [illegible] truth and love

[illegible]LE L. MUN[illegible]

When the [illegible] are turned aga[in]st [illegible]
And [illegible] is to scoff—
Self [illegible] the burden
With [illegible] won't come [o]ff.

E. B. PARKE[R]

Every [illegible] a worthy th[ing] you [illegible] for others to be worthy [illegible].

Small [illegible] go to hea[ven] slowly [illegible] crawling th[e] [illegible] "[illegible]."

It's [illegible] knows e[illegible] to [illegible] joke.

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

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SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

Are you doing anything to extend the circulation of the SUNFLOWER? If not, why not?

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

N. S. A. CONVENTION 1907

Will Not be Held in Los Angeles.

The following letters, published by order of the Executive Board of the California State Spiritualist Association, are self-explanatory:

N. S. A. Headquarters, Washington, D. C., December ..., 1906.

To Officers and Members of the California State Spiritualists' Association, California at Large.

Dear Friends and Co-workers: ...

CALIFORNIA'S ANSWER.

Headquarters California State Spiritualists' Association, Room 108, 113 W. Second Street.

Los Angeles, Cal., Jan. ..., 1907.

Mary T. Longley, Secretary, and the Officers and Members of the National Spiritualists' Association, Washington, D. C.

Dear Friend and Co-workers: Acknowledging the receipt of your communication under date of Dec. 20, 1906, requesting the State Spiritualists' Association of California to withdraw its invitation ...

MINISTER SAYS RAID WAS WRONG

George W. Kates, of National Spiritualists' Association Censures the Police.

... arrest persons enjoying such freedom of conscience and such participants in sincerity and soul desire to gain some knowledge of the great question of life after death? The churches do not offer such opportunities. Who will? Evidently they who will be as Jesus said: "If ye have faith in me these works shall ye do." Do the Spiritualists have that faith? I positively assert that they do. Are they doing such works? I positively assert they are.

I am not personally acquainted with Mrs. Lloyd, the medium in this Atwood street affair and possibly her seance was not under any jurisdiction of the church in Pittsburg. The question is, was any one being harmed or imposed upon? If so, let them make a complaint. If people of the neighborhood out of prejudice complained of people assembling in their neighborhood, perhaps such an event was not unusual, for many party parties and church affairs have doubtless been held on Atwood street. Such are not nuisances in the sight of the law. If the seance was held by a medium who is licensed for public propaganda of Spiritualism she could not be amenable to a license for giving an exhibition, even tho she charged a fee. And her assemblage was not at all of a boisterous character. Religious workers, under the law, have a right to fees for entertainments in behalf of their cause.

Persons attending such exercises ...

So life is all one grand, upper ... we are alike and search ... beauties.

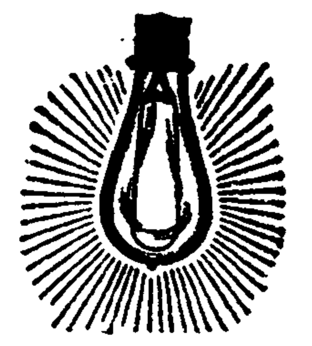
We progress through ...

SEPARATION

Dream Book—10c

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH



[Th]is [de]partment is conducted to enable Spiritualists [and] Workers to keep in touch with each other [in th]e work. Send us notices of your engagements [and] other items of interest. Officers of societies [send] reports of your meetings, entertainments, [visit]ors you have, your elections, reports of an[nual o]r business meetings, in fact, everything [you wou]ld like to know about other societies.

W[rite yo]ur items with typewriter or plainly with pen [and ink]. Never use a pencil or write on both sides of [paper].

M[ake] it as short and to the point. We will adjust [items to] the space we have to use. A weekly notice of meetings written on a postal card would [fit] this column.

[Always sig]n your full name and address to every [item], not necessarily for publication, but as [a mark] of good faith. "Correspondent" or "subscriber" [is no] use to the author. The printed article [may be signed] that way if you wish it but we must have [your name for] our own information.

M[anuscrip]ts will not be returned unless stamps are [enclosed fo]r return postage. If not used they will be [kept thir]ty days and then destroyed. Retain copies [of items] as we do not return them if we can not use [them].

[Suggestion]s for the improvement of the paper are invited.

[T]HE SUNFLOWER PUB. CO., LILY DALE, N. Y.

[Her]man C. Howe writes that Mrs. [Ho]we has been quite sick since Christmas but is now improving tho still [fee]ble.

Mrs. E. J. Demorest will speak for the Elyria, O. society during March, holding tests seances Thursday evenings.

Don't forget the mid-winter mass-meeting in Odd Fellows' hall, St. Paul, Minn., February 22, 23 and 24. The best talent in the Northwest will be present and assist.

Thru an oversight the name of N. H. Eddy as author of the "Influence of the Zodiac and Stars," was left out from the article published last week. Another installment will appear next week.

[C]. J. Haynes secretary New Thought society of Grand Rapids, Mich. writes: The "New Thought" society of this city are having such excellent meetings that I want every one to know about them. During the past season we have had the pleasure of listening to Marian Carpenter of Detroit, Mrs. Morrill of this city, that veteran and faithful worker, Dr. A. B. Spinney and Dr. J. C. Batdorf of our own home town. Comment is unnecessary, the names are sufficient to all who know them. At present we are fortunate enough to have with us Mrs Sarah A. Crossfield of Muncie, Ind. and Mrs. F. V. Jackson of Grand Rapids. Their work is fine. Mrs Crossfield's lectures are practical and full of useful lessons. Her messages are full of pathos and accurate. The work of Mrs. Jackson is equally good. Her messages last Sunday evening were all recognized and brought comfort to many hungry souls. The best of feeling prevails and the good work continues.

Correspondent writes from Syracuse, N. Y.: February 10th Spiritualist services were held at the home of Mrs. Addie Cooper, 1002 Montgromery St. Mr. Cooper was called upon to conduct the services, owing to the illness of Mrs. Cooper, and Mrs. Elnora Bell of 511 Laurel St. of this city, gave psychometric readings. Mrs. Bell did not realize, the hidden forces until she met Mrs. Cooper a little more than one year since, when she was invited to sit with a developing circle at the home of Mrs. Cooper. She has promise of rare mediumistic gifts, and we trust the public will have an opportunity to listen to her tests, as they are given in a clear concise manner and were readily recognized. On the eve of February 2 Mrs. Cooper was sitting with Mrs. Alice Parker of 615 South Warren St., Syracuse, when she suddenly exclaimed, I see the fire department lined up along Salina St. and all departments are there. A big fire will take place around the corner from your home. On Saturday night February 9 just one week a fire broke out just around the corner from Mrs. Parker's home and all the departments of fire companies were there and fought fire all night.

M. F. Carr writes from Greenfield, O., Some time ago I was impressed to write to the papers for a medium to visit our town and it was responded to by Wm. Strong of Hamilton, Canada who recommended Mrs. Susanna Harris of Columbus, O. At the first seance a child spoke thru the trumpet saying "a man died on a farm," repeating it several times. Then a voice began whispering in the trumpet, "Lou," "Lou." As we had no Lou in our family I did not think it a spirit friend of ours but my daughter asked if it was Lou Plyley. The voice answered yes, then said he could not get a medium in the U. S. He had to go to Canada, and that he had not committed suicide but was murdered, adding that the one who did it was on the spirit side and wanted to progress and he wanted to help him. There was considerable mystery about his passing out and foul play was hinted at the time. He lived a few miles from Chillicothe. I had not thought of him for years. I asked him if he impressed me to write to the Light of Truth and he said yes. He came with his message to all of our sittings and all heard it. He requested me to have a private sitting so he could tell me some things he did not want to tell before all. I had the sitting and he talked to me about the circumstance. Does not this prove that our friends communicate with us? We have taken the SUNFLOWER several years and we like it for there is no mud-slinging and it seems to want to help humanity. May God bless all the mediums the world over, and help us all.

Spiritual Baptism at Milaca, Minn.

January 31, 1907 there occurred the consecration, christening, baptizing—it matters not what it may be called—it is the naming of a child, and the first, I think that ever occurred in this village under Spiritual Rites or the Gospel of Modern Spiritualism, Rev. H. Hegdahl entering the world of higher thoughts to us and the little bud of four months.

In the image of God they came as a rose to bring joy and partake of life's unfoldments, and the beautiful flowers that were broken are appropriate tokens and emblems of the unfolding graces and symbols of a pure heart and clean life.

A few friends were gathered and seemed well pleased with what was spoken. A meeting was held in Harmonia Hall, and quite a few assembled, Rev. Hegdahl gave an able lecture on "Why I am a Spiritualist," and demonstrated the truth that spirits do return, and all seemed well repaid for coming.

I must relate how we got the name for the baby. We were willing that the angel friends should select a name for the child, I sent a letter to Mrs. Hegdahl 2229-6th. North, Minneapolis, to try to get a name, thinking Rev. Mr. was out on missionary work; but he was home and went to a social that evening, not knowing of the letter yet there he was taken in a trance and wrote on a card, "Stella Roselind," and did not know what it all meant. Next day he related the experiences to his wife and she then revealed the letter which I had written, stating she got the same name when she opened the letter. This proves to us the intelligence of the Spirit minds and that they will use their instrument wherever they can find it.

This is a personal experience. We also got a satisfactory evidence through the circle at home as to the correctness of the name. At the consecration a message was given to the child from her great grand mother, proving their tender care and helpfulness to the little ones of earth, being a helpless little twig in the image of God and needing the protection of the spirit forces to battle against the elements and progress to higher unfoldments. May the world be made better by their coming into this world of trials and tribulations and may Spiritualism ever shine from the constellations of the heavens and from the angel world, that it may shine as the star Jupiter and stand before all nations of the globe to the glory and upliftment of mankind.

Thanks be to the Rochester raps for the truth of immortality, and we will all sing "The Union Forever."

NICKOLIE THOMPSON.

On the walls of an old temple was found this picture: A king wearing from his crown a chain, and near by, a slave making of his chain a crown. Underneath the picture was written: "Life is what man makes it, no matter of what it's made."

This is a sad world to him who looks at it with sour eyes.

From Secretary of Morris Pratt Institute.

Since publishing the last list of contributions to the Morris Pratt Institute, we have been called to part with the prime mover and factor in procuring contributions. Our beloved President, Moses Hull, has finished his work on this visible plane of life. He sent in his last contribution of $40.75 only a few days before his transition. In a letter to me he stated he had started to raise a Ten Thousand Dollar endowment fund, of which only the interest is to be used. He enclosed his first subscription to the fund of five dollars. I opened a page in my ledger "Endowment Fund" crediting to donors the amounts paid. Now Brothers and Sister Spiritualists and friends of education, what is our duty at this time? Shall we allow this page on our ledger to remain one lone subscription, or shall we go on and finish the work Moses Hull began? What more fitting monument could the Spiritualists render to the memory of Moses Hull than to complete his last work? What could give him so much joy as to know his work for which he gave his life would be consummated? It would be a fitting monument to both Spiritualism and Education to raise a fund for fitting men and women to become workers in the great cause of Freedom and Humanity. How many out of the great mass of Spiritualists throughout the land appreciate the work done at the Morris Pratt School?

All denominations of any repute maintain their established schools for the education of their children, and why should Spiritualists be lacking in that which is most essential to the perpetuity of their ideas.

Now that we own a beautiful building well equipped for school purposes, I will make an appeal to every one interested in Spiritualism or education along liberal lines to contribute according to his means to complete this endowment fund, founded by our arisen Brother, that we may possess the means to aid those who are kept away from acquiring an education from lack of a [illegible].

We recently received a letter from a good lady in New Jersey, saying she contributed most cheerfully her yearly dues to the school, because a lady who was to give a lecture before an organization in her city was a graduate from the Morris Pratt Institute, and to which, she said she owed her ability to go before an audience as a lecturer. It is due to such letters that we have renewed courage to labor on in the good work. We often receive letters containing contributions assuring us of faith in the educational work inaugurated in the school.

A few days since we received a letter from a good brother in Arkansas containing a note for $50.00 payable in six years with interest annually. He said the Methodist Conference had just closed in his city and it made an appeal for money to carry on their school and he gave them his note, and some invisible influence prompted him to send a like note to the Morris Pratt Institute. So dear friends let us take courage since the trend of thought seems moving in favor of education as the surest means of accomplishing the best results.

The following is a list of donations received since December 1st: One barrel of vegetables, [illegible] N. Tucker, Broomfield, Wis.; $20.00 in cash from collections taken by Mr. and Mrs. Hull in St. Paul and Minneapolis, and $5.00 endowment fund, $1.00, H. B. Cole, Black River Falls, Wis., $1.00, Mr. C. J. Miller, Southville, Ohio; $4.00, Mr. [illegible] Richards, Ypsilanti, Mich.; [illegible] W. C. Edwards, St. Paul, Minn., $[illegible].00, A. Fu[illegible]son, Eureka, California; $3.00, M. C. Bi[illegible], Caroline Sherman, Richmond, [illegible] Collections in Portland, [illegible] Moses Hull, $43. 75 [illegible] G. Rapleau, Minneapolis, [illegible] $15.25, Edward P. S[illegible], Providence, R. I., last payment on donation $25; $6.00, [illegible] Rombach, Chicago, Ill.; [illegible] J. Frost, Almond, Wis.; [illegible] Gleason, Corona, California; [illegible] M. G. R[illegible]man; Milwaukee, Wis. [illegible] of [illegible] Receivable J. O. Hunt[illegible] $[illegible]0.00, Mrs. Barre, [illegible], two [illegible] com[illegible] memberships dues [illegible], $15.00.

[illegible] WEAVER, Treasurer.

DREAMS.

Several years ago I took lessons from the adept that taught me how to control myself to that extent of dreaming when I chose to do so, and also to control my mind forces so that I could set a time at any time of night to awake and go to a train, or do business at the appointed time. So I have found that we can control our dreams.

I had a habit of grinding my teeth together in my sleep so that I had nearly ruined a good set of teeth before I was taught to control myself and stop the habit. I have an old Hindoo spirit that teaches me a good many true things. Among other things that he has taught me is this: Man has a material body consisting of inert matter. Until it is supplied with the spirit of force which takes charge of the body at conception, in fact there can be no life without it is touched by the life giving spirit of force. Now at this stage man consists of a material body enlivened and controlled by spirit force without intelligence to guide it. Therefore, he is guided and protected by the contact with the great over-soul or intelligence (universal intelligence) that he lives and moves and has his being in, or man is a part of the great universal life.

Now in regard to dreams, they occur in this manner: When we sleep, our spirit of force is not in full action and therefore, the material body has time to rest from being used by this spirit of force, and the action of the great over-soul, or universal intelligence, is entirely suspended for the time, and man has, in a sense lost his soul or intelligence.

So also may a man lose his soul, or what is the same thing, his intelligence, when he is a besotted hulk lying in a drunken sleep or stupor in the gutter.

Dreams are produced by the action of the great over-soul coming in contact with the spirit of man just as he is awakening from sleep, just as he begins to awake and is touched by the surrounding intelligence then not being fully awakened, he dreams and most of these dreams are of very short duration, just between sleeping and awakening, and that is my old Magi's idea of dreams. It is a reasonable and a good idea. Can any of you writers find any better cause for producing Dreams?

J. W. DENNIS.

A Dream or Vision, Which.

This phase of development has been in progress for some time. I have seen whole sheets of written manuscript, while in sleep, (or semi sleep) for such it seems to be, and would say to myself I will try and remember this, and write on paper when I awake. I could remember only parts of it, but this dream was so vivid and real that I remember it distinctly.

This is the precise language of the conversation carried on in my dream (if you can call it dreaming.) I heard R. M. (my husband) say to me, "Come with me for a time, and I will show you something of the spirit world!" I not only heard the voice but I saw him. Again he said, "Come with me for a time." I answered, "How can I?" and he replied, "the fires in your tenement of clay will be kept burning, and I will warrant you a safe return." I had no real desire to remain, and yet I seemed to realize that my time had not yet come to quit the mortal frame, so out of my slumbering casket I glided, and, out into the free light of a luminous sky. I found myself clothed in a garment of soft pale blue, fashioned after the Greek pattern. I can remember the gradations of light and shade in the folds of its drapery. My form was like that of my young life. I was happy in that form and dress which were so in harmony with my spirit.

There was a willingness; yes, a longing to fly. That term seems most appropriate, and I asked him, "How is it that you seem so absolutely free, while with all my willingness to keep pace with you there seems to be exertion due on my part?" And he laughingly replied "Do you not know the magnetic tie which binds you to the earth plane is not yet severed?" "True," I replied, "and are we alone?" "Yes," said he, "from choice, as individuals, but the all pervading, life giving, life sustaining force or principle is always present; that force assisted you to leave your earthly form, and that same power extends the life sustaining cord which unites your soul to your physical body. We are actuated, guided, and strengthened by that infinitely spiritual, yet, natural law. Are you now satisfied that I am the same personality, the same individualized entity, more spiritualized by the change?" I answered, "Yes, the same, and not the same and why?" And thus he answered me, "My spirit is unmasked." All this time we seemed to be traveling in a circle, and his last words were, "Call me Arem" (R. M.) and I saw the name. Thus ended my dream.

NOTE. I nearly always called him R. M. and I must admit this experience to be a living reality. A sunburst of heavenly splendor; A glimpse of the "Glory of immortal life."

JENNIE O. PAYNE.

Dream Reproduced Actual Scene.

In a circle one evening, I saw a distant city, and was near a building in process of construction, when to my horror I saw a great beam fall upon one of the workmen and crush him. He presented a flattened appearance, and I felt sick at having witnessed such a scene. No one present could recognize or verify this but the Chicago Tribune of the following morning contained an account of the very accident I had described the evening before, as having happened in the afternoon of the day in which we had held the circle.

Another time I dreamed of being near a new building, and saw a workman on the roof slipping down; down, down. He went until he reached the edge, when as he was going over he caught the edge of the cornice, and held himself suspended by his hands. His fellow workmen began to encourage him, and immediately to make an effort to rescue him from his perilous position.

I was awakened by the intense anxiety I felt, and found myself shouting to the workmen to hurry. He was finally rescued from his perilous position and taken to the ground, when he fainted away, and was with difficulty restored to consciousness.

I was much surprised to find an exact account of my dream in the Chicago Tribune of the following day.

E.M. S.

Dreamed of Her Mother's Death.

In response to your invitation, will say, I feel sure that at least one of my dreams is worthy of a small space in your (to me) valuable paper. When I left my English home many years ago, to make the trip across the Atlantic to the new world, (America) I had with me my husband, two children, and my husband's entire family connection; but all else that was near and dear to me, I left behind. I was almost heartbroken, and my parents were inconsolable.

After an absence of two years, I returned, broken in health and spirits, and altho I remained with my beloved parents for one year, and in a measure recovered my health, the parting was almost more than we could bear. My dear mother felt sure she would never see her baby (I was her youngest child) again. Our regular correspondence soothed each of us, but words cannot express what our longings for each other were. In the summer of 1872, I found my dear mother was no longer able to write to me, but the letters I received from my sister's pen were rather encouraging, so that I did not suspect the worst. However, I knew just when she passed to the spirit side, although we were more than three thousand miles apart.

I dreamed that I had just arrived in England from America. I reached the old home, and could not wait for admittance, but opened the front door, walked through the hall to the sitting room door, and through the glass in the upper part of it I could see friends and neighbors sitting around in silence. I tried to motion to them, to break the news to mother that I was coming, as I feared the shock of my presence, so suddenly, might be fatal. But I could not make them understand, and seeing the end was near, and fearing I might be too late, I rushed to her bedside just as she drew her last breath. I begged for only one word, and woke up with tears streaming down my face and praying for one word.

The following night I had a dream much the same, only my father was the one who passed out. On the third night, I dreamed I had just reached my home town from America, and I was so anxious about my mother, I spoke to a very dear friend of my mother's when she said, "Oh, what a pity you did not come earlier." I said "My God, my mother is not dead!" "She was buried today," she said, and I knew it was true, and I surely mourned for her as dead. My neighbors tried to console me by saying it was only a dream; but a letter soon convinced me that the dream was all too true.

Nine years afterward, I went home on a visit, and on entering the sitting room, the first thing that attracted my attention was a white, iron bedstead, and a white counterpane, with a light blue flower in it. I said, "Oh, father, that is where my dear mother died, that is the bedstead and counterpane, is it not?" He said, "Why, my dear, how did you know that?" and I told him I saw her die there. He said, "Well, my dear, no doubt your poor mother's spirit hovered around you at the last moment, for she talked and cried about you almost incessantly after you went back the second time."

Now this sitting room never had a bed of any kind in it, and I had never seen a bedstead, or counterpane of the kind in my life in England. Father told me he had bought them and placed them in that room when mother was feeling weak and feeble and unable to go up stairs. Spiritualism I knew nothing of until much more recently.

MRS. M. A HAYNES.

A CHANCE FOR SENSITIVES.

Resisting temptation is the greatest stimulant to soul growth. Without this stimulant life would most probably be a very monotonous existence. Think of nothing that would fire our ambition to transcend our neighbor—to excell in some way!

Even the savage makes effort in that direction. But it is never by doing wrong to his own. If he did he would not be honored by his tribe, and in that rests his excellence.

In civilization this desire to excel assumes a higher moral bearing. It pays deference to the inner as well as the outer man—to the inner comparative to its own demands and knowledge of self. Sonscience becomes a keen-edged tool that needs careful handling, whether in operation or being operated upon. But temptation to careless usage is ever present—this, however, taking on a subtle form as we advance in spirituality or soul-growth.

The savage may be subject to temptations of which we know naught—which have been outgrown in the course of evolution. But we are also subject to temptations, of which the savage has not yet the remotest conception, and there are some among us, known as sensitives, who are subject to temptations unknown to the world at large—unknown to the subtlest reasoners of the age—unfelt even by some who class themselves as sensitives.

Thus there is excellence to be derived among the elect, as it were, and it is this form of ambition that makes for infinite progress.

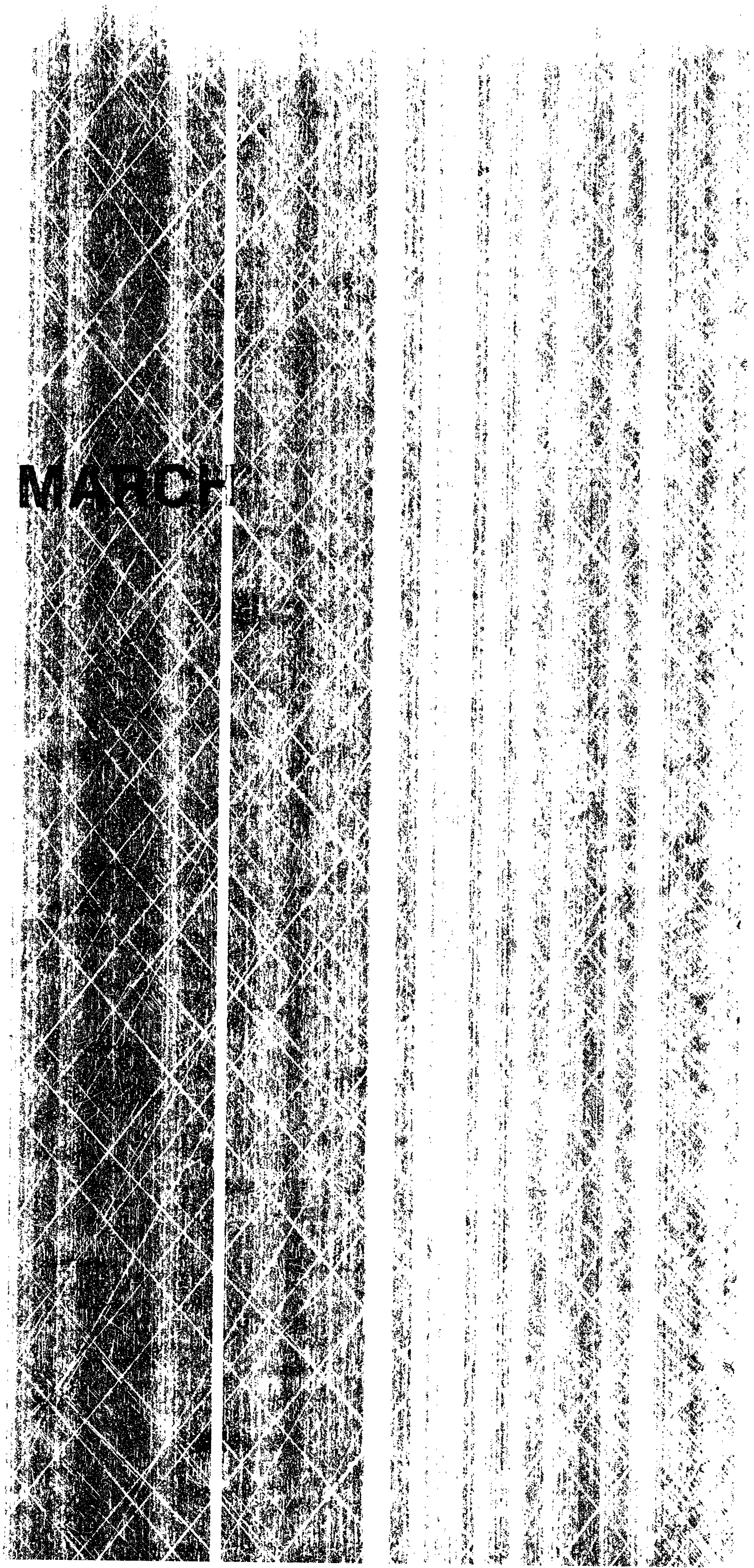
But how far temptation as a stimulant follows the soul into the beyond is not for us to decide. It may be still needed by the earthbound. If so, the lower spirit world must be a counterpart of this—at least, in principle. If not, what then?

Is that perhaps the cause of sensitives being subject to temptations disconnected from their sense of feelings or passions, and constitute those subtle temptations of which few know? Are not earthbound working out their own salvation through a use of mortals' bodies? If so, who is responsible? May this not be a boon to sensitives that they resist these temptations—to rise to a still higher level than earth life affords? It is not impossible.

ARTHUR [illegible]. MILTON.

Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring man on the desert of waters, you choose them as your guides, and following them you reach your destiny.—Carlyle.

MARCH



THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., MARCH 2, 1907. Issued Every Saturday at One Dollar a Year. Number 309

MEDIUMSHIP

SUSANNA DRAKE BISHOP.

While fraudulent mediumship is being vigorously assailed by the competent and the incompetent; few, apparently, see the need of protecting mediums from the ignorant and unscrupulous public, and weeding out fraud and superstition from the ranks of the sitters. There are great souls in this world and the other who are trying to uplift mediumship. They are doing much to discourage the tendency to deception on the part of mediums as well as their patrons, but by far the greater number who turn their attention to the subject are inclined to drag it down.

Newspaper reports and so-called exposures are usually unreliable; and frequently nothing more than fictitious statements derogatory to the medium. At a seance in Los Angeles recently, where the mediumship was excellent, the investigation was exceedingly shoddy. Among those expectantly waiting was a newspaper reporter; and notwithstanding the plainly posted request, "Please write your questions at home," a cleverly written [illegible] appeared in one of the big dailies. He stated that questions were written on the medium's specially prepared tablet, the impressions underneath handed to a confederate, etc., etc. Since editors as a rule, aim to please their readers, and reporters to hand in copy that pleases the editor, the medium's reputation, (a thing of little value in the eyes of the world,) is apt to suffer.

This alleged exposure, embellished with a photograph begged from the sensitive, was probably read by thousands of people and the young woman had no redress. For it is not the policy of the press to publish facts in regard to mediumship and never will be so long as the majority of its readers prefer that which is sensational and untrue.

The medium answered the six questions, which she sealed and returned without opening—more or less satisfactorily, also giving names of sitters and relatives, and yet most of those present were positive there was some trickery about it. While I could see nothing to wonder at in the little over-taxed and all but exhausted sensitive behind her curtain, I looked with some surprise at the well-dressed ignorance, suspicion, fear and superstition assembled. Only two or three of those present appeared to have any conception whatever of clairvoyance, clairaudience or clairsentience, of which she gave some remarkable examples. Their messages would have been more useful to them, I thot, had they prepared their minds by reading for a better understanding of the phenomena. As Bacon has said, "Nothing makes a man suspect much, more than to know little." There would be little danger of being duped if those seeking knowledge thru psychic forces would first learn something of psychology and then consult only reputable and educated, or at least intelligent, mediums.

Aside from what was called out at this seance by questions was the information that a Californian friend was in the East, verified a few days later by Eastern papers. Only an interpretation of telepathy, possibly, (a translation of knowledge from the subjective to the objective mind,) but valuable to one interested in all phases of soul communication. One instance of thot transference was peculiar. The medium was so strongly impressed by two days of the week—firmly fixed in my own mind for various reasons, that she called them "lucky days." One of a higher grade of intelligence perhaps would have interpreted them differently, or not at all.

It seems to be difficult if not impossible for mediums to distinguish the source of impressions (audible, visible or sensed,) received when sitting. While such impressions are most likely to yield to the law of attraction and come from the source desired, i. e. from spirit friends, they may come from the living, or from the sitter's or medium's own subconscious mind. In the latter case many are too ready to raise the cry of fraud.

In the smallest demonstration of psychic power there is much food for thot, yet most of us look upon mediumship more as a lottery than a glimpse into the marvelous workings of spirit. We are seldom satisfied with the telegraphic form of the messages, but expect a long dissertation from the world invisible, a gold mine or some special dispensation for the dollar.

A large proportion of the questions asked are worldly and selfish, not to say absurd. A psychic received the following, with a fifty cent fee from a gentleman in England: "What horse will win the race known as the Cambridgeshire in October? The race for the Liverpool Autumn Cup in November? The race known as the Manchester November Handicap?"

Another for the same fee sent three questions in re the location of hidden treasure and virgin gold. These of course are not typical, yet they serve to show how lightly mediumship is esteemed by many.

What is accountable for all this? Are the mediums the only ones at fault? I believe they are oftener imposed upon and deleteriously influenced by their patrons than the reverse. It is positively injurious to a delicately organized sensitive to come into spiritual and mental contact with fortune-hunters and grossly material people of all sorts and conditions.

In large cities, frauds, gullables and skeptics flock to them in such numbers, the wonder is that there are any honest mediums to be found. Think of the people in the world who like to be humbugged, and who don't know when they are humbugged—to say nothing of those who ought to be humbugged if they received their just dues! It is but natural that some of the weaker mediums should yield to the temptation.

Science is making mediumship more respected but it remains for those who pioneered it, the spiritually gifted, to exalt it as it should be. While public mediumship is unquestionably helping thousands, it is seldom elevating to the medium, unless of an impersonal nature as in inspirational speaking and writing. I once listened to such an address by Willard J. Hull and noted how easily he outshone the political speakers on the same subject. They talked of the Socialism that begins with the ballot-box; he pleaded for the higher Socialism that springs from the heart.

The test medium must reduce himself to the level of his sitters for the time being; but the inspired speaker raises his hearers up to his own level. Mediumship of that character combines an effort to commune with the best within reach in the spirit realm with a desire to pass the good influences on to others. It is the progressive, the ideal mediumship and one who makes use of it for the betterment of his fellow beings becomes an important factor in the world's spiritual evolution.

The difference between one boy and another lies not so much in talent as in energy.

Among all the fine arts, one of the finest is that of painting the cheeks with health.—Ruskin.

Love is not the weakness of indulgence but the wisdom of self sacrifice.—F. E. Parker.

A Clergyman Discusses Spiritualism and Psychic Research.

Rev. Dr. A. B. Beresford pastor of the Universal church preached Sunday February 10, 8 p.m. taking for his subject! "What psychical research has done for religion." After reading the 17th chapter of Matthew the doctor spoke of the "[illegible] League" an organization for the exchange of thought on religious subjects. Among the speakers was mentioned Dr. Ros- and one of the leading Jewish divines of our city. The League meets each Wednesday at the church 8 p. m. and will no doubt exert a beneficial influence on the trend of religious thought generally. Your correspondent [illegible] a few prominent Spiritualists in the congregation.

On the above subject the doctor [illegible] after taking his text from the 17th chapter Matthew, 3rd verse that as Moses and Elias appeared to Christ, why should not mortals of the present day [illegible]. You will notice that Jesus spoke to Moses and Elias—Elias has been dead, so-called over one thousand years, Moses had been dead fifteen hundred years. We have the record that Christ spoke to these. What a stupendous thought for us to consider! It is astonishing to think of it, to think that those mighty souls should be interested in the affairs of the material life.

That event raises the question, Do the spirits that have left the flesh commune with those yet in the flesh? Do they continue to interest themselves in our affairs? I think they do. The Psychical Research Society was formed in England to investigate such questions. Many of our hearers do not know [illegible] that society. It is formed of men of high scientific attainments, to examine all such subjects from a scientific standpoint and give their proceedings to the world. They have done so in the shape of [illegible] huge volumes. We also have a branch of that society in this country whose object is identical with that of England.

There is not a race or nation but what has communicated with spirits. These questions are related to the borderland to which we are all drifting. These questions have not been left to the ignorant to settle but to the master-minds of the universe. Trained minds are examining these questions which should be of vital interest to all mankind. Some men say that it is only a fad. Some men will devote a life time to subjects that are of little interest to men as watching the ants or the [illegible], but the great question that affects us all is passed by in silence.

The American Society has also done much good along the lines laid [illegible]. They have answered the question, "If a man die shall he live again." They have contributed something to the cause of [illegible] thought in this 20th century of religious thought. At this hour there are thousands of people right here in this city consulting mediums for one purpose or other. These things but testify that man is interested in the occult. Man has [illegible] immortality; [illegible] faith; has [illegible] the phenomena.

Take the Bible for instance. It is full of evidence of the return of spirits. It is true that there are cranks who investigate, but at the same time that does not detract from the question. It does not follow that the truth should not be preached from the pulpit. The [illegible] of evidence is wonderful. It reveals the fact that the [illegible] are much larger than we thought. We have in [illegible] a vast storehouse of the truths and impressions we have gathered. The atmosphere is charged with influences that affects our individuality. There are more in heaven and earth than is dreamed of in your philosophy, said one of old, in Shakspeare and [illegible] man at best is an [illegible] territory. The consideration of this question is one which the society is giving attention and will redound to the glory of religion. Today we have mental telegraphy one of the wonders of the mind. If a spirit in the flesh can read the mind of another spirit in the flesh, why can't a spirit out of the body do the same thing? The medium in many cases simply reads the mind of the sitter. That the immortal can, under proper conditions commune with the mortal, I do not for an instant doubt.

Again we have the question of unclean spirits or obsession or possession. That is also a fact. Whilst I was at college that question was under discussion and the verdict was that it was not a closed subject. Take the case of Blind Tom. That was a clear case of obsession. Take the case of Joan of Arc, a simple pleasant girl, a great soldier, winning many battles. How was it done? On what ground can you explain it? These questions are left for the Society of Psychical Research to investigate and give to the world the rest of their investigations. We cannot pass these questions by as if they were trivial. They are not so. They are for you and I to consider. They mean much for our larger growth and progress both here and hereafter.

D. FRAST.

NOT UNDERSTOOD.

Not understood. We move along asunder;
Our paths grow wider as the seasons creep
Along the years. We marvel and we wonder
Why life is life—and then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by;
Till virtue seems to us transgressions,
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow guage;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood.

Not understood. The secret springs of action
Which lies beneath the surface and the show
Are disregarded. With self-satisfaction
We judge our neighbors, and they go
Not understood.

Not understood. How trifles often change us;
The thotless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood. How many breasts are aching
For lack of sympathy. Ah, day by day,
How many cheerless, lonely hearts are breaking;
How many noble spirits pass away
Not understood.

Oh God! that men would see a little clearer,
Or judge less harshly where they cannot see;
Oh God! that men would draw a little nearer
To one another—they'd be nearer Thee,
And understood.

THOMAS BLACKEN.

In Message of Life.

THE SECRET OF TRUE MEDIUMSHIP.

FRED DUGGAN.

Does anybody suppose that the spirits are not cognizant of the material at their disposal here on earth for the great work they have cut out for themselves in behalf of humanity?

Do we consider ourselves fit subjects to represent the highest attitudes of spirit thought? Are we pure in mind and body? Is our object in seeking meaiumship, purely for the good we hope to do others, or is it one whereby we expect financial returns?

These are a few of the questions we ought to ask ourselves before deciding why we should be called for the most sacred duty of mediumship.

If we understand music let us render some soul-stirring piece upon a bad instrument, then we will see how exceedingly difficult it is for spirits to give expression to their higher thot thru defective instruments.

The spirit of love cannot find expression thru the organism of hatred; self-sacrificing devotion thru ignorance, and so on.

We may be very magnetic and that accounts for much in certain physical phenomena, but who imagines they can conrol spirits of high and noble purpose, while they themselves are narrow and selfish in their thots?

Let us try to be pure in mind and then these spiritual gifts shall be added on to us.

"The pure in heart shall see God." How can any man or woman see God in his beauty and nobility thru eyes filled with impurities?

"As a man thinketh so is he."

It is thots which opens up hell or heaven to our gaze. No two men view the same object exactly alike because their thots are not alike.

We can train ourselves to almost anything by force of habit. It is largely a matter of choice whether we seek the smooth path leading to refinement and nobility of character or the rough and ready road to degradation and spoilation of our divine birth-right.

We cannot always command our environments, but we can do much to encourage the good and avoid unprofitable influences.

Then let us be faithful to our divine calling, for by so doing we will be the better fitted to be the instruments of the spirits in the uplifting mankind and hastening the Kingdom of God.

THE DIFFERENCE.

Oliver W. Holmes could take a worthless sheet of paper, write a poem on it and make it worth $50,000,—thats genius.

George Gould can write a few words on a slip of paper and make it worth $10,000,000,—that's capital.

The printer of this could write a check for $100,000,000, but it wouldn't be worth a dime,—that's tough.

The United States can take an ounce and a quarter of gold and stamp upon it an "Eagle Bird" and make worth $20.00,—that's money.

A mechanic can take material worth $5.00, and make it into watch springs worth $1,000,—that's skill.

A lady can purchase a 75 cent hat, but she prefers one that costs $20.00,—that's foolishness.

Our American girls of wealth will go abroad to hunt titles while there is plenty of good stuff at home,—that's nonsense.

"The Twentieth Century Girl" can wear bloomers and ride a bicycle,—that's nerve.

Of two evils choose neither; both will come home to roost.

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

W. H. BACH, ... Managing Editor.

[illegible]RCH WITHOUT A CREED

At last we have it—a church without a creed, without doctrine and non-sectarian. This must be what some people have been looking for. This negative organization is to hold forth in Syracuse, responsible for a good many vagaries, first and last, and is to be known as the "Danforth Congregational church." The pastor says it is designed for "moral and ethical training, with no theological [illegible]." If Thomas Paine were alive, this is just the sort of a "church" he would like to join.

If the writer in the Hornell [illegible] who conceived the above article would study "Tom" Paine a [illegible] he would learn that his article would not apply at all. Paine [illegible] creed—as good or better than [illegible] church. It reads:

"I believe in one God and no [illegible], and I hope for happiness beyond this life.

"I believe in the equality of man; and I believe that religious duties consists in doing justice, loving mercy, and endeavoring to make [illegible] fellow creatures happy."

If any church, or sect, or system, or class of people can present a better creed than that, we are waiting for it. Does this not do away entirely with the idea that Paine was an "atheist?" He was a deist of the most pronounced sort. If he was living today he would be welcomed as a representative of the higher criticism, and admitted to membership in the most advanced and progressive churches of the day.

The ignorance of the church people of what Paine taught and believed is only equalled by their ignorance of the basic principles of the system of religion they espouse.

THE SMOOT CASE.

After dragging thru the Senate for four years the case of Senator Smoot was finally settled with the decision that he was entitled to his seat in the Senate, having been sent there by his colleagues in Utah, and therefore had as much right there as any other Senator.

It beats all how religious beliefs turn human beings into human [illegible], how they will work to [illegible] a person, a la the "holy inquisition."

Had Reed Smoot been a member of some Christian denomination instead of the Mormon church, his [illegible] standing would never have been raised. He might have maintained an American harem in New York or in Washington, and not a [illegible] would have been said by these [illegible] good people who have circulated so many petitions against him. But he belongs to a religious sect which has some ideas of it own [illegible] far different from the actual teachings of the Christian Bible—and as such religio-maniacs must try to down him.

In 1890 Congress passed a law forbidding plural marriages in Utah or among the Mormons. They resisted this law on the ground that it was a violation of the principle of religious liberty, one of the fundamental bases of this country, and as such was unconstitutional. It was carried to the Supreme court and the Mormons lost. It was decided that as a nation we had the right to control the question of plural marriages, or polygamy, and it could not be considered a part of a religious belief.

But here a great question was opened up. The Mormon church issued a manifesto against further plural marriages, but what was to be done with those already consummated? Could these wives be turned out of doors, turned out of fellowship with their homes and families? What would become of the children of such alliances?

Don't, my good Christian brother or sister, condemn these people, for your own Bible advocates polygamy, and when you make a law against it you are going against your own "holy" book, which you are trying so hard to get recognized in the National Constitution. Did you ever think that the minute you do get the Bible in the National Constitution, accepted by the act of Congress, you have full authority for the practice of polygamy? What a farce to blame a man for doing what you are trying your best with one of the most powerful lobbies ever put into Washington, to accomplish.

We condemn the polygamous features of Mormonism—but they are now of the past. As a revealed religion, it is as good as any of them. We do not believe the Mormon Bible was found as it is claimed, but we do not believe the Christian Bible was produced as the Christians claim. We think there is as much evidence in the one case as in the other. But we are glad that our Senators were brave enough to rise above religious fanaticism and hold a man who proved he had every right in the world that any man had, to hold the office to which he had been elected by his people, in spite of the protest of religio-fanaticism. It is another case of how the people are becoming more and more determined in their ideas of the separation of church and state.

It would be wise for those who criticise to read Senator Smoot's presentation of his relations to the Mormon church and its effect upon his politics.

Resolutions of the Michigan Mid-Winter Convention.

Moses Hull and Jennie H. B. Brown.

C. A. Clement, acting as chairman of the Saturday p. m. session of the Mid-Winter Convention of Michigan, appointed Benson Gray, president of the Jackson Progressive Spiritualist society, to appoint a committee on Resolutions of Condolence to Mattie E. Hull, and the bereft companion of Jennie Hagan-Brown.

PREAMBLE:

WHEREAS, The Michigan State Spiritualist Association in Convention assembled on this 9th day of February 1907 have moved to formulate, and adopt resolutions, upon the demise of our most revered leader, and teacher of the philosophy of ancient and modern Spiritualism of the present day,

MOSES HULL

whose scholastic lore, and rare gift of logic, and analysis of the proofs of immortality that enabled him to understand and translate the Bible from its original text making him one of the best biblical authorities of the United States, if not of the world, a fearless advocate of the Cause of Human Rights, in the social political and spiritual realm, he had no superior if he had an equal. Therefore be it

RESOLVED, That we as a Convention assembled do extend our sincere sympathy to his companion, Mattie E. Hull

RESOLVED, That we send a copy of these resolutions to his wife, and to the Spiritualist Press and place one on file with the State Association. Be it also

RESOLVED, That we extend our sincere sympathy to the bereft companion of

JENNIE HAGAN BROWN,

recognizing that Spiritualists have been deprived of one of our brightest inspirational speakers and improvisatrices in her transition from this life to the higher spheres

RESOLVED, That we also send a copy of these resolutions to Mr. Brown, the Spiritualist press and place one on file with the State Association.

JULIA M. WALTON,
MARY F. AYERS,
ABBIE E. SHEERS,
Committee.

INFLUENCE OF THE ZODIAC AND STARS

Upon The Human Life.

BY N. H. EDDY.

Astrology is the science of the stars. They have an influence upon all life, in its various expressions, as one of the principles in the great laboratory of nature's universal forces. Each planet has its own natural motion and orbit of revolution. There are a few students who take deep interest in the study of these natural forces. There are also many people in the daily walks of life, avocations and human existence who little dream or think that the stars and planetary system, have any effect or influence upon them or that the combinations of these stellar forces in nature's great laboratory have a bearing or directing influence in shaping the destiny or experiences of their lives. Nevertheless it is one of the great truths that Nature gives expression to in the lives of human beings as they are launched into the great field of existence on this mundane sphere, and in accord with the magnetic and electric forces stamped upon each human life at birth, when they draw in the first breath of life there is given to the native born, a characteristic condition which does much towards maping out the destiny, traits, capabilities or future possibilities of each child or human life born into earth sphere of existence. Hence, is it not of value, both to the child and parent to know something of these principles in nature's forces? For in accord with the harmony of the planetary vibrations and their combinations that are polarized or centered upon the birth point, as per the day, hour, month and year of birth, so to a great extent, will be the destiny or possibilities of life's experiences and expressions.

It is oftimes noticed that some individuals move along in life with but little friction, success seems to mark most of their efforts, and they gain prestage or popularity, whereas there are others who struggle and strive, to accomplish something in life, yet do not attain the results of their more fortunate neighbor, friend or associate, and why is it thus? One great reason is because they are born or come into life while there was the conflicting aspect of the planets that were in relation to their individual point of birth, or in what is termed evil aspect one planet with another.

It was noted in the former article, that it had been learned by study and observation, that each planet has its own nature and influence. It is also a fact in natnre that when a hot iron is placed in cold water, steam and vapor arises, so is it in the relation of planetary combinations or vibrations, because some of these planets are of a benefic influence, while some others are of an unfavorable nature, then as each planet comes into certain degrees or aspect with some other planet, each one having their mode of motion and revolutions, moving by what is termed transit or passing thru the different signs of the Zodiac, so in accord with the nature of aspect and combination of forces in action, so are the results noted as of a harmonious or inharmonious expression. Also the Zodiac in its various divisions, give testimony of either fiery, airy, watery or earthy significations. Also as aforestated, these divisions, have reference to different sections of the human organism, and to the student of the stellar forces and the Zodiac, the solar anatomy gives reference to the human organism with feet standing in the sign Pisces. Also the remaining portions of body are encircled in the Zodiac, and the Head in the sign Aries. The following are what are termed the moveable or cardinal and mental signs, Aries, Cancer, Libra, and Capricorn. Then comes termed the fixed or vital signs, Taurus, Leo, Scorpio and Aquarius. Next the common, or in other words the negative or neutral signs, Gemini, Virgo, Sagittarius and Pisces. These also have phrenological as well as physiological significations, hence, with the [illegible] of [illegible] planetary forces, in their [illegible] movements and [illegible] do they [illegible] the [illegible] and combinations of their [illegible] forces and results are made [illegible] accord with their nature, like the hot iron and cold water or the cold iron and cold water, harmonious or otherwise as the case may be, and in effect upon the human lives of every individual born, belief or disbelief in nature's forces does not stop the action or reaction as indicated by the planetary revolutions and the data of each Native's birth.

There is also noted some other significations which have reference to the Zodiac and relative points in life, tho perhaps not considered or recognized by all Astrologers. Nevertheless, there is noted in reference to the first three signs in the Zodiac, that which refers to heart or the quarter of love, the second quarter or fourth, fifth and sixth signs as clubs or the quarter of intelligence and wisdom. Following these come Libra, Scorpio and Sagittarius, as diamonds, the quarter of wealth; the last three signs Capricorn, Aquarius and Pisces, as spades or quarter of labor.

Thru the magnetic and vibratory forces at birth, some achieve financial success, while others labor and struggle as it were to gain the needs pertaining to the physical existence. Some are born with a mental will and determination, while others do not have the same. Some are born with a natural love of scientific research; others have it not. Some are born with a love of the intellectual or musical and artistic lines, while others do not care so much for the same, but are born to labor and achieve whatever they can. Each one is but giving more or less the expression of the natural forces of nature as related to them by the magnetic impress of the universal laws of life, which act upon all human beings; my study and observation in the lines of these planetary forces, has convinced me of the truth of their influence upon human life, so it will be proven to others, if they but sincerely study and observe the nature of these Zodiacal and stellar forces. Like Kepler, it will instruct and compel their most unwilling belief.

In all lines of life or in whatever field of action one enters, there must be observation and study or experience in order to attain knowledge, and while I am but a student in the field of life's existence, yet I have gained a little understanding of the action of the planets or stars, same as the student gets an understanding relative to the computing of figures by and thru the calculating of their own significations and combinations, hence, thru my study and observation as to the nature of each planet, as well as their combinations, have I gleaned something as to natural results and the influence upon each human life, and the division of Zodiac, which has a reference to the human organism.

We, live, move and have a being or an existence. Each human life is but the action of the principles in nature's laboratory of universal force and each star that helps light up the broad dome of the heavens, is but a part of the universal whole of existence, yet has its influence.

WHO ARE UP-TO-DATE.

Is a man ahead of his time up-to-date? He seems not to be so considered, because he is generally believed to be only dreaming, and his thots are beyond practicalizing.

But the tea-kettle philosopher and the lightning bottler were subject to like opinions from those who considered themselves up-to-date.

Clairvoyance was once regarded as mental hallucination, but is now acknowledged by men of learning, and believed by millions of the unlearned.

The latter because they have positive evidence of the fact itself. They may not be able to prove it to others—except under conditions as are allotted to the effects that have grown out of the tea-kettle and kite experiments—the steam-engine and telegraph.

But "up-to-date" people are usually the hardest to convince of any new innovation. They imagine because they understand the last of a proven proposition or fact they know it all and thereby put a lid on their think-box.

Mind is a motive power which may be directed backward or forward, or be made to move in a steady motion for one effect.

The last-named are mostly the up-to-dates. What the others are may be inferred. Some prefer to live in the past—are children of their grandparents or orthodox in principle. Others, who doubt their own mental capacities and believe in perpetual progress, possess a motive power which runs ahead of them with compatible interesting results. Such minds have broken off the hinges and thrown away the lid. Every new light vibration finds admission to their brain. Without them we would still be using clubs as weapons instead of pens—or type-writers.

From war-clubs to type-writers—what a step!

How many would have believed in wireless telegraphy a few years back? And what may we not realize a few years hence?

No, the real up-to-date people are those who want to know more than they already know—who regard knowledge as infinite and progress as eternal—who believe that, as well as out of nebulæ arise suns and planets like ours, still higher or superior abodes may evolute out of the latter. Knowledge accompanies progress, and who declines to do the latter, must remain without the former.

Thus the man who has faith in the future is the progressive man—whether materially or spiritually—for every innovation or invention comes out of the future, and to them that look forward or into it. To rest on the present as the ultimate is to be an engine with the fires out.

The valve-gear of the brain must be always on, forging ahead, and who can put on the most mental force in the run, obtains the first glimpses of the truth beyond.

Let those in the rear laugh, or sneer, or doubt, or even condemn—they must finally accept or join the grandfather brigade. Then others may laugh in the last act—and pity sublime ignorance.

Yes, be up-to-date, but in the right way. Not with a mask of conceit distorting your face, but with an earnest natural countenance looking for truth unceasingly. A benign countenance is a mirror of trust, and to such the man with a new truth will confide it—like attracting like.

A. F. MELCHERS.

NOTICE.

If there is a hand pointing to this paragraph it indicates that your subscription is three months or more in arrears, and as the postal officials have ruled that such subscriptions are "not legitimate," we will not be permitted to send you any more papers until your subscripion is renewed.

We believe we are publishing a paper that is well worth your patronage, and we solicit an immediate renewal so that you will not miss a copy. Should you not wish to renew the subscription, we respectfully call your attention to the fact that you owe us an honest debt for the SUNFLOWER for the time that has elapsed since the expiration of your subscription as indicated by the date on the green address slip, and request a remittance for the time at the rate of $1.00 a year. But we believe you are so well pleased with the line of thought we are presenting that you will wish to continue to receive the SUNFLOWER, and we will receive your immediate renewal for another year.

SUNFLOWER PUBLISHING CO.

KNOCK.

Knock and the world knocks with you,
Boast and you boast alone;
The bad old earth is a foe to mirth.
And has a hammer as large as your own.

Buy and the gang will answer,
Sponge and they stand and sneer;
The revellers join in a joyous sound,
And shout from refusing beer.

Be rich and the men will seek you,
Poor and they turn and go;
You're a mighty good fellow when you are mellow
And your pockets are lined with dough.

Be flush and your friends are many,
Go broke and you lose them all;
You are a dandy old sport at four dollars a quart,
But not if you chance to fall.

There is always a crowd to help you
A copious draught to drain;
When the gang is gone you must bear alone
That harrowing stroke of pain.

LILY DALE NEWS.

C. M. Carroll took a business trip to Dunkirk.

C. D. Griswold spent a day here and returned to Warren, Pa.

Linn Nutting and Mart Champlin spent several days here last week.

Miss Bessie Reynolds of Laona, visited Mr. and Mrs. Reynolds last week.

Mr Hastings, who returned here from Denver, Colo., is quite sick at the home of Mr. and Mrs. Bard at Cassadaga.

Mrs. Maggie Turner was called to Brockton by the illness of her brother, Albert Cranston who is in a critical condition.

A number of our citizens are getting an increase in their pensions in accordance with the provisions of the last pension law.

The card party last week was held at the residence of Mr. and Mrs. Hass on South street. This week it will be held at Mrs. Nettie Bower's

A gentleman and lady, whose names we did not learn, were here the fore part of last week looking up a cottage. We understand they favored the Ross cottage on Third street

W H. Bach attended a meeting of the Town Board at Fredonia last Friday. At this meeting the resignation of J. S. Starr as constable, was accepted and I. G. Turner was selected to fill the vacancy for the unexpired term.

While working on the ice Fay Johnson struck his foot with a sharp spike, cutting thru the shoe and injuring his foot so as to lay him up for a few days It is not serious.

Dr. Duke is opening up a location in Dunkirk, but finds it practically impossible to secure a house in which to live. He may have to change his plans on that account.

The cold weather is making the ice men happy and as many cars of ice are going out of here every day as they can get empty cars to load. The ice is now of very good quality and the zero weather of the past few days will still further improve the quality. All of the local houses have been filled and now the harvest will be simply for shipping.

David Shaffer had a stroke of paralysis on the right side Sunday afternoon about 4 o'clock, and at this time (Monday morning) he has not regained consciousness in the least. He had called to see Graham Turner and being informed that he was away, had turned to go out when he staggered slightly and acted queer. Mrs. Turner placed a chair for him at the door as she thot he was fainting, but he fell from the chair to the floor. Willing hands soon cared for him and carried him to his home where he now lays. He had been in his usual health with the exception of having had an attack of grip His sons, who had been up to vist him, went away on the train at 11 a. m. and he went to the depot with them appearing to be in the very best of health.

Concerning Southern Cassadaga Camp.

We have with us as speakers J. Clegg Wright, Mrs. A J. Pettengill, of Malden, Mass., Mrs. Twing, of Westfield, N. Y., Mrs. D. M. Morrill, of Grand Rapids, Mich., and any one who knows any of these speakers and Spiritualists everywhere know the first three, and altho Mrs. Morrill may not be so well known it is only because she is so much younger in years, and the pleasure is still in store for you when she comes to go from camp to camp, and city to city, giving her grand thots utterance, know that we have here for this mid-winter meeting as good talent as any to be had in the Spiritualistic ranks.

We have roses galore from the rose garden, to decorate the auditorium stage, and many to sell for all the social functions thru the week, everyone seems to have a rose, the president and chairman passes a great platter of them to the singers and speakers. The weather is fine, just about warm enough, a little fire needed mornings.

There are some eight or ten boats on the lake and they are in constant use.

The association have two, which are for public use, others are owned individually.

We are favored this week by the presence of a highly gifted singer from New York City, Mrs. Goodrich, and she has kindly offered to give a benefit on Thursday evening, so a very rare treat is in store.

So the grave and the gay go hand in hand—pleasure and profit—grand thots and gay pleasures keep even balance.

LEE MORSE.

Horoscope and Outlook for March.

J. N. LARSON.

The earth is now sailing thru the sign Pisces, but Saturn governs the situation from the sixth aspect in Virgo, up to the 12th, when Mercury comes in between the earth and sun and becomes the significator of our affairs until the 19th, when he lets go of the earth by entering the sign Aries.

The earth will then come under the influence of Saturn once more for two days (the 20 and 21) when we follow Mercury over the dividing line and once more come under the sensitive vibrations of Mercury. who will hold the strongest position until the 26th, when he slips away again by passing into the sign Taurus, thereby leaving the earth under the connubial vibrations of Jupiter, Neptune and Uranus.

These are all very fine horoscopes as the many changes will produce a good business all over the land and everyone will be influenced favorably. There is also much trouble for a whole lot of people, but business is not pleasure, as it is only by a great strain that anything is accomplished.

There are special dates in March when the earth is under evil vibrations On such days anyone is in danger one way or another, either from accidents, from fire, flood, earthquake, storms or transits. These dates of evil are March 6, 7, 12, 13, 19, 20, 22, 23, 27, 30, 31.

The weather map for March is very unsettled and it is useless to try to foretell what kind of weather we will have, owing to the many planetary changes, but no doubt we will have as great a variety as one can wish for. The general health of the masses will be quite good. The ailments that will predominate this month will be pulmonary troubles, grip and colds. People will be more susceptible to catching cold (under the influence of Mercury) from March 12 to 27, as Mercury rules the earth most of that time. That is the time when the saloons will do the biggest business, as people can not resist their thirst for something to warm up the inner man when Mercury is in that position.

The speculative markets of the world will be a disappointment to the hopeful ones, or such as are looking for a rise in values. Such men will argue about our great prosperity and the big dividends in sight, the large earning of railroads and corporations, but to no avail, for the prices will keep declining right along to the great chagrin and disgust of the bulls. The only rally indicated is when the shorts are taking profits. The grain markets, however, will go the opposite.

Osteopathy in New York

The Osteopaths are trying to have their art of healing the sick recognized officially in New York state, and to have a board of examination to grant them licenses to practice a la the regular medical fraternity. It is proposed to have a board examine them in the principles of healing by the Osteopathic art, and not to touch upon other questions of medicine that they do not use.

It seems an absurdity that the regulars should oppose this measure. It is what the SUNFLOWER has always advocated. A board of examiners to examine any person who proposes to heal the sick and to see if that person has the qualifications to use whatever appliances or methods he adopts, and the examiner should understand that art. This would be just to everyone and would protect everybody against "quacks" in any line.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 1. m.

HARMONY CIRCLE meets at Keystone Hall 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets Stirling Hall, 352 Connecticut street, Sunday at 7.45 m.

Sunday February 17, the morning and evening service Mrs. C. Fannie Allyn gave two very interesting lectures upon subjects taken from the audience. Morning topic, "The Ups and Down in Life," "The Value of Spiritualism to Humanity." Evening topic, "Christianity and Spiritualism." Both lectures were listened to with much interest. The poems at the close of the lectures were rendered in a most excellent manner. Mrs. Allyn has taken a deep interest in the Lyceum work during her service for our society.

Mrs. J. A. Hoyt, wife of our president, N. H. Hoyt, is quite sick. We trust she will soon recover.

Dr. W. M. Lockwood is to serve the First society during March.

Mrs. E. J. Chase, 241 E Eagle street, has been quite sick, but is now better and able to attend to her medial work.

HARMONY CIRCLE.

A large and interested audience greeted our speaker on Sunday February 17, the subject taken by the control of the evening was "The Truth As We Know It." He paid a glowing tribute to the earnest seekers after light or truth. All forms of life was indubitable evidence of design in nature. Nature's laws were based on infallible evidence of truth. Truth was a principle, also a revelation, witnesses could be brought to swear to one thing and others be brought to swear right the reverse, yet both were individual characters The law of right and wrong was not always provable to individuals alike, yet both might believe it to be absolute truth. No man could see beyond the stars, yet man has peopled that space with every imaginary form of creation and is still doing so today. Spot and thot alone is creating much out of the dregs that may be called ignorance. Science is seeking to ford the stream of myth and create fact on a tangible basis and moral man is striving to create a living hypothesis from spirit. On truth alone is founded knowledge of spirit after death, full of life, love and power. We realize and know all that went to make up its former expression as man on earth. It is slowly being formed out of the mysticism of the past, and real tangible creation are being formed on lines that admit of no other equation but truth. We are not standing still but forging ahead with this bulwark of truth ever around us. That there is no death. That all space is life and all life is individual creation. That in each step in life the divine spark of growth or progress is germinated, and it needs but the correlationship of cause and effect to ripen it to fruition. Nature is a disburser of the seeds of life. There is no power to sequestrate these germs They belong in their ratio to all or the whole. Man is a product of these germinal conditions and is evolved thru the various processes of unfoldment until he reaches the stage of conscious individuality, and this individuality ever increases and becomes the stronger as he grows more and more spiritual. The spiritual being called man that has gone beyond the confines of earth is ever realizing issues that have no import to him when on earth. His powers are similar, yet stimulated by different modes and conditions of existence. As the spirit man has forces for surpassing the broadest lines of his career, and he an unfolds the natural order of his life on a scale that is beyond his earth comprehension and the order of his being is registered by his antecedents of earth man. Spiritualism has brought this truth to the discovery of the 20th century and idle theories and concepts are giving place to truth as we know it.

[illegible] Starlight's psychometric readings were very good and some of them excited no little comment, especially the description of a man who claimed he was murdered and said he would yet hunt the murderer down. "If God was just," He was [illegible] by a lady in the audience. Dont forget our Masquerade social on Saturday evening, March 2d. This lecture had favorable notice in the Buffalo Enquirer of Monday.

The quick witted denunciator of human defects finally falls into his own pit.

There never are two talents given to those who are unwilling to invest the one.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1 00 per year for each heading. Those marked with a star will attend funerals.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

HOW SHALL I A HABIT BREAK?

How shall I a habit break?
As you did the habit make;
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread, the strands we twist
Till they bind us neck and wrist:
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil unhelped, alone,
Till the wall is overthrown.
But remember as we try,
Lighter every task goes by;
Wading in, the task grows deep
Toward the center's downward sweep;
Backward turn and step ashore,
Shallower is there then before.
Ah, the precious years we waste
Levelling what we raised in haste;
Doing what must be undone,
Ere content or love be won;
First across the gulf we cast
Kite-born threads till lines are passed
And habit builds the bridge at last.
—Anonymous.

SILENCE.

We have recently discovered the great fact that there is power in silence; and that the art of being still is one of the greatest of all arts.

The reason why may not at first be evident to the average mind, in brief it may seem to be an absurdity because in this age strenuous action has the stage.

To be always doing something that you can see, weigh or measure, is the essence of thrift and industry in the eyes of modern men of affairs; and to be ever on the go, even tho you do nothing but raise a dust, is looked upon by the present race, as very commendable. The modern mind does not see, on account of the dust, that the majority accomplish practically nothing thru the systems of thot, life and work, now in vogue. And we immediately know why when brought face to face with the fact that the average person wastes from 75 to 90 per cent of the energy generated in the system.

That lack of poise is the principal cause of this waste everybody knows; and that the remedy is to be found in cultivating silence, must be equally evident. The greater part of the human race has not arrived at that state of consciousness we call silence; they may be physically quiet at times, but the nervous system is seldom absolutely still, while the mind usually runs all over the universe every thirty seconds.

Such is the condition of the millions; in fact it is the condition of nearly every one; the exceptions are very few; and these exceptions are but partial.

We have minds that can be still at times and thus conserve some of their power, but they do not live habitually in the silent, well-poised attitude. However, these minds are invariably the great minds of the world.

The power of silence is to be found, first in the conservation of energy; and second, in a deeper consciousness of power. We know that the generation of energy in the system increases as we become more deeply conscious of power; and that this deeper consciousness invariably follows deep thot. But it is not possible to think deeply so long as mind is in chaos. Confusion of mind tends to make thinking superficial; while harmony and peace tends to make thinking deep and high. It is consequently the mind that discerns principles, laws and great truths; not the mind that is inactive, but the mind that combines high action and deep stillness. Therefore, whenever there is confusion in the mind, we should never attempt to solve problems that require keen judgment, and we should never make important resolutions while upset or disturbed.

The more we study the ways and deeds of men, the more fully we realize that the cool, calm, well-poised minds are always in the right; while the hot-headed, the sensational and the extremely emotional are nearly always in the wrong. We find this to be true in the spheres of religion, morals, economics, politics, sociology and business.

When you want advice, go to the man who is calm and well poised; he thinks deeply and has the better judgment; and he can think deeply because his mind has found silence and peace.

But it is not only deep thot, understanding and truth that comes to the silent mind; as stated above; power comes always in the same way.

All psychologists now admit that the subjective side of mind is the great reservoir from which proceed the waters of life, power and thot; and so great is the subjective that its supply is inexhaustive. Consequently, if we would bring forth more abundantly the life and power within, we must enter more deeply into the inner life. Or in other words, the outer mind of action must come into close touch with the inner mind of power and life.

The electrical moters will receive all the power they require to perform their work when they are connected with the dynamo. Likewise, connect the outer mind—the mind that does things, with the inner source of power, and enough power will be received to accomplish whatever we wish. This is perfectly rational, because that the subjective mind is inexhaustible has been demonstrated; therefore the outer mind can receive just as much power as it can use, provided it is properly connected with the source—the within.

To bring the outer mind and the inner mind together, so that the latter can give fully and the former receive fully, is the high art of which we speak; and it is usually called "entering the silence." But the result of the silence is more than this; thru the cultivation of the silence we not only establish a perfect unity with the mind that works and the mind that supplies the power; we also develop that perfect poise which prevents the waste of power. To receive more power from the subjective, and to use properly all power in the objective is the two-fold purpose; and both are attained thru silence.

The fact that the average person wastes fully three-fourths of the power generated in his system can not fail to cause some thinking; and the fact that the lack of poise is the principal cause of this waste can not fail to produce a universal interest in the silence.

There will be no profit in gaining more power from within so long as we are unable to properly employ it in the without. Therefore, the cultivation of poise must receive our whole-souled attention.

By poise we do not mean inaction. It is a state wherein all the forces and elements of being worked together for construction; there is no energy thrown away; all are profitably employed in building up body, mind character or talent. In the attitude of poise you realize that you have full possession of all the forces of your being, and that you have full control over them, not by trying to control them, but thru the mere attitude of poise. To be in poise is to control yourself without trying to do so. In the nervous, restless, disturbed attitude your forces leave you, and you are always weaker; but in the attitude of poise your forces accumulate in the system; and at times, to such an extent, that you feel as tho you were a living magnet. That such an accumulation of energy with a knowledge concerning proper direction for development, can make any mind great, and prodigious, is too evident for any one to deny.

There are many minds that think they are well poised who are simply quiet in a physical sense; they will usually find an almost hidden state of restlessness in mind, that is just as wastful as confusion on the surface. The person that rips and tears is no worse off than the quiet individual who trembles within. Both lack poise; and both are throwing their precious energies to the wind.

To attain poise, we should not simply enter a silent state of mind every day for thirty minutes, but should cultivate a still state of living, thinking, acting and speaking. Special effort should be made to do all things in harmony and in order. Gradually the attitude of poise will establish itself more deeply until, ere long, you can actually feel poise. And to find a greater joy than the feeling of poise would be difficult. To take a silent hour every day is of the highest importance, but to make it a practice to be mentally still just before we proceed with any particular work is of still greater importance. The real purpose of silence is the development of the art of thinking and working constructively. True, there are many new experiences and planes of consciousness to be gained thru a high, still state of mind. But why proceed to conquer new worlds while the world we are in remains undeveloped?

When we learn to think and work constructively we can make so much out of this life, this present state of consciousness, that we should not have occasion to think of the other realms for ages yet to come. Neither can we enter new worlds until our present worlds have given us all the riches they possess.

Therefore, to develop that attitude of mind wherein all action becomes constructive should be the object of the silence; and to promote this object, silence should not be practiced for the purpose of becoming inactive, but for the purpose of becoming poised in action. Many have taken silent moments for the purpose of stilling all actions; and this may be required at times; but we shall find that there shall be no occasion for absolute mental inaction, when all the action of mind is in poise. The well poised mind never feels exhausted; nor is it natural that it should. The electrical motor continues to be full of power so long as it is properly connected with the dynamo. Likewise the poised mind being in perfect touch with the inexhaustible source of power, and at the same time accumulating the power already in action, can not feel otherwise but full of energy constantly. Those who do not believe this have a pleasant surprise in store; then they will see for themselves that we have spoken the truth. The only reason why we feel exhausted is because we get out of poise when we work and to avoid this we must not simply practice the silence in a room by ourselves, but also live, think and work in the silence. To be in the silence is not to be in a dormant state, but to feel that you are in perfect touch with the fullness of life and the true expression of same.

The silence is a state of consciousness that unites the outer with the inner, and that holds the outer in such an attitude that all is harmony and true expression.

The highest activity is possible only in the silent consciousness; and the best work is always done in such a state. You may be active in body and yet be in the silence; you may be in the midst of confusion, and yet be in such perfect silence that you are not in the least disturbed.

It is not only possible to be in the silence all the time, but it is the only true state in which to live, think and act. And to attain this state we simply have to try without trying.—Eternal Progress.

NOTICE.

Each society of Spiritualists is requested by the Executive Board of the Temple Fund Society to take a special collection for the temple fund, on the second Sunday of March, as a tribute to our spirit helpers on the anniversary of modern Spiritualism. The temple fund will accrue to the good of our general cause by generous help in temple extension.

The aim is worthy of the support of all friends of the cause, and in tribute to the spirits who need all of our assistance to give them enlarged opportunity for work in behalf of truth and humanity.

Send all contributions to Mrs. Carrie H. Mong, secretary, 415 S. Franklin Street, Muncie, Ind., or to the president, and due receipt will be acknowledged. I have faith in you! Fraternally,

George W. Kates, president,
[illegible], Pa.

Subscribe for The Sunflower.

THE FAITH AND THE MINISTRY.

An Article Written by Bishop Edsall, of the Episcopal Church of Minnesota, for the Church Record of St. Paul.

Recent events have raised the question as to whether a priest of the church, who has ceased to hold the doctrine of Christ, "as this church hath received the same," should retain his place in the ministry of this church and put upon the church the burden of trying and deposing him; or whether he is not bound in honor, after he has become [illegible] assured of his position, to [illegible] the matter to his bishop, and if the latter so advises, make request to be deposed. We all recognize that there is a wide sphere in matters of [illegible] and pious opinion in which the church allows a large latitude [illegible] individual opinion and interpretation.

It is also generally recognized that the Apostles and Nicene creeds contain a substantial deposit of the Christian faith which was once for all delivered to the saints, and which is incapable of change or surrender.

For the most part these Catholic creeds contain simply statements of fact, fundamental to Christianity, the acceptance of which statements in their natural signification is essential to holding the faith as this church hath received the same.

The creeds, for example, do not say how God created the universe, nor how the Holy Ghost spake thru the prophets, nor do they define the precise nature of our Lord's resurrection body. They do not say what is the heaven, the immediate presence of God, unto which He ascended.

There is one article in which the church does define the how in stating a fact; that is, does, to a certain extent, set forth an authoritative interpretation of the fact affirmed, and that is in the article which states the incarnation of our Lord: "And in Jesus Christ his only Son our Lord, was conceived by the Holy Ghost, born of the Virgin Mary." Or as in the Nicene creed: "And was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

In the case of this article to deny either the fact or the authoritative interpretation which accompanies it, in the natural signification of the words, and in the case of the other articles of the Creed, to deny the facts there affirmed in their natural signification, is to deny the doctrine of Christ "as this church hath received the same," and therefore disqualifies a man from serving in the ministry of this church.

The whole prayer book, including creeds, prayers and proper prefaces of the great feasts, requires from the priest a continuing affirmation of belief in these great facts of the Christian's faith which makes it impossible, in our judgment, for an honest and truthful man to continue in our ministry, after he has thoroughly assured himself that he has ceased to hold the affirmations of the Apostles and Nicene creeds in their natural and historic signification of the words there contained. Christianity must stand or fall on the three great miracles of the Incarnation, Resurrection and Ascension of our Blessed Lord.

There is an almost infinite variety of matters in our religion which are open to interpretation, to development in our understanding of the [illegible]. History, archaeology, the [illegible] ancient manuscripts, higher [illegible] may teach us much. Indeed it is remarkable how the study [illegible] has served to confirm the [illegible] and how adventurous and [illegible] hypotheses one confidently advanced as final have been [illegible] by subsequent investigation with the result that, not only [illegible] essentials of the faith been [illegible], but passages of Holy Scripture, which reverent men had [illegible] might belong in the realm [illegible], have been shown to be [illegible] true.

The recent archaeological discovery [illegible] Chedorlaomer seems to [illegible] shown to be an historical [illegible], is an illustration of this.

It may be taken for granted that the clergy should, if they would be true to their ordination vow, "Be diligent in reading the Holy Scripture, and in such studies as help to the knowledge of the same."

We should think, we should study, we should pray; and in our prayers we should pray for an illumination of our understanding as well as for an increase of our faith. But if ever any of us is so unfortunate as to have his faith in the great fundamentals of the creed hopelessly undermined, he should, after becoming thoroly assured of his position, after having, studied, prayed and taken counsel with his bishop, make respectful request for honorable deposition from the ministry. But if any man should be so misguided as not to do this; if he publicly and advisedly preaches, prints and reiterates that which the courts of the church have decreed to be inconsistent with the doctrine of Christ as this church hath received the same; what then should the church do?

It will be taken for granted that the authorities should be gentle and loving in their attitude; that they should not act hastily; that they should make every allowance for inadverent inaccuracy of statement; that bishops should, in all kindness and gentleness give every opportunity by persuasion and prayer for correction of the error.

We all deplore heresy trials.

They are a grief to the heart of the church, as they are an expense to its scanty treasury. But if the issue, as we have tried to state it, is forced upon the church by the bold, open, deliberate denial of one of her priests, there can then be no question as to the church's duty.

No illogical and mawkish sentiment, no motive of expediency, no timid fear of unpopularity, should lead bishop or standing committee into a shirking of their duty.

If the unsound priest is not honest enough to ask for his own deposition, the church should depose him, and let him go out into that "court of free thought" where there are no creeds, canons or rubrics, and where he may be free to ventilate his views ungarbed in the official robes of the church's priesthood.

S. C. E.

I THINK.

BY O. L. HARVEY.

When Jesus was suffering on the Cross he said, "I thirst." For about the same reasons, I say. I think,

"Once upon a time" a man who had been reading Webster's Dictionary, was asked how he liked the book. He said, "Oh, very well, only it changes the subject too often." That is, perhaps, what some people will say of this article I am now writing.

In my last letter to the SUNFLOWER, I mentioned the name of Governor Hanly, It came out in print "Governor Stanley," "Sich is fame." I thot everybody in the world knew who Hanly was—the great and only Hanly—Governor of Indiana.

The editors of daily papers won't publish anything about Spiritualism, unless it is derogatory or ridiculous. They publish whole columns of balderdash about crimes and misdemeanors of all kinds, unfit to be read in decent society. Press writers who furnish the "news" no difference how horrible or dirty it is, are paid for their work. I could not write up such "stuff," even for money.

I have concluded that but few editors of daily papers know a good thing when they see it, and when anything "good, beautiful and true" is presented, it is rejected.

President Barrett says, in his last letter to the SUNFLOWER that he has received letters from Spiritualist mediums threatening to kill him for telling the truth and doing his duty. I would like to console Brother Barret with the words of our own "Hoosier poet"—Riley, thus:

"I've alius noticed grate success
Is mixed with troubles, more or less;
And it's the man who does his best
That gits more kicks than all the rest."

Brother Barrett, al o says that he received a letter from Proffessor Hyslop in which the latter said, "I don't know anything about clairaudience. I don't anything about clairvoyance, I don't know anything about telepathy or spirit-communications." I think Professor Hyslop has got into the wrong pew. He had better resign and let some one take his place who does know something about these things. That is what he is there for. I think there are a few men and woman in the United States who do know a little about clairvoyance, clairaudience, telepathy, and spirit-communion, only a little, of course, in proportion to that which is yet to become known. When we place a man in a responsible position as a leader or teacher, we expect him to know what he is "there for and where he is at." Professor Hyslop, evidently, has the faculty of raising money, if not making it; but I never knew a very rich man who knew how to spend his money to the best advantage that is, he could not buy himself a suitable suit of clothes, or an appropriate book for a present.

There is two prominent Spiritualist papers, published in Chicago. One of them never speaks of the other except with the utmost contempt and the most insulting language, to which the other never makes any reply. It was said of a certain [illegible] who lived about two thousand years ago that when reviled he answered not again, but that he held his peace." There are times when silence is golden and far more eloquent and effective than words, especially if those words are profane and [illegible]. When abused, and slandered and reviled by others, often the best thing we can do is to "be still."

I think the time is soon coming when we shall have two organized bodies of Spiritualists. I think it would be a good thing. Let those who are opposed to the N. S. A., who deem it too religious, too formal, too spiritual, the wonder workers, who are seeking tests and physical phenomena alone, those I mean who care but little for moral or spiritual truths, I say let all such organize a separate sect or division. We are already divided in everything but in name. In such a case, if we didn't like one organization, we could take our choice and join the other, and thus seek and find congenial company, with whom we could work harmoniously. I think that in this life as well as in the next, we are free to seek and find congenial company, and "each one of us goes to his or her own place as easily as a star gravitates to its place."

I have written all of this for the good of our cause, and not for money or fame but only that I may say what I THINK.

CLERGYMAN SAYS BIBLE IS FULL OF MISTAKES.

Rev. Dr. William C. Selleck, a Universalist clergyman, Providence, R. I., has just written a book, The New Appreciation of the Bible," in which he tears down many of the popular fancies of orthodox Christianity, lauds the higher criticism, and presents a new view of the Bible's value.

Many of his theories are identical with those of Prof. George B. Foster, of the University of Chicago, whose recent volume, "The Finality of the Christian Religion," caused a stir in theological circles.

"By false methods of interpretation, or the absence of all method," his book says, "the Bible has been made to teach almost every conceivable doctrine and to support many a terrible wickedness—slavery polygamy and the subjection of woman, and the tap root of all these erroneous teachings, dark ning counsels and unholy sanction has been the idea of plenary inspiration and infallibility of the Scriptures.

"When this idea shall fade out of the popular mind, being replaced by the more valid conception, some of the perversions and absurdities of religious doctrine will pass away, which have claimed, and still claim their tens of thousands of adherents, some hoary superstition and cruelties which have darkened our world will disappear, and opportunity will be offered for the upspringing of a fairer, more beneficent type of religion and civilization."

Dr. Selleck declares the Bible should be considered merely as a piece of literature, as a "collection of ancient writings—not a single book, but a library of sixty-six different books."

Dr. Selleck states also that the Bible is full of inaccuracies, historically and scientifically, that the story of the creation is unscientific, that nearly everything can be proved by the Bible, that the real authors of many of the books of the New and Old Testaments are unknown, and that Christ was not quoted until a generation after his death.

Greatness is revealed in gentleness.

THE SUNFLOWER

An Exponent of the Spiritual Philosophy; its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

PUBLIC SCHOOLS AND THE BIBLE.

BY HUDSON TUTTLE.

A prominent newspaper publishes an article on the above title, which puts forth a pertinent question which demands reply from those who advocate that the public schools should be free from religious influence.

This question is: "If there is objection to the Protestant Bible and objection to the Catholic Bible, and objection to the religious Bible, why could not all parties agree concerning the Bible as history or the Bible as literature? * * * Why should it be arbitrarily excluded? If these Protestant and Catholic schools could issue an edition of the Bible satisfactory to both parties and familiarize the scholar with its contents without any sectarian or even religious interpretation, why should broadminded citizens object?"

The answer to this question does not depend on the character of the Bible, whether it be taken as every word divinely inspired or a mythic history.

This government is for government's sake and not religion. Its founders made it distinctly understood that government and religion were distinct factors, and under the banner of freedom. All men should respect the rights and beliefs of others and maintain whatever religion pleased them. It was no more a Christian nation than a Jewish or Mohamadan. The Jew might build his synagogue, and the Moslin his mosque by the side of the Catholic cathedral or the humble church, and each teach the dogmas of his faith.

Religious teachings are left to the desires of the various sects.

In the public school the state proposes to fully exemplify this idea of freedom.

The education of the people is their salvation, and as a matter of state policy, schools are maintained where this necessary education can be obtained. Attendance is made compulsory, as the ones who absent themselves are the ones needing training most.

All instruction has a moral tendency, is cultivating self-restraint and correct habits of thinking, making the emotional child into a reasoning man. The religious training is left to the parents and the church. If religious instruction goes into the public schools, of what denomination shall it be? Of the thousand and one sects, which shall have precedence? The Catholics will object more vigorously to Protestant, than to the present lack of any instruction, and the Protestants would go wild over the introduction of Catholicism.

In his heart the writer, Mr. Bard, believes that the patrons of each school should decide on this matter. That is just what the Catholics have clamored for, and Mr. Bard says: "There is some truth in the contention of the Catholics. Why should not the money gathered from all tax-payers be divided proportionately for children trained in public schools?"

Admit this doctrine, and our magnificent school system, which furnishes free education to all, disappears, and each local school will become under the influence, and for the propagation of the doctrines of the most prominent or aggressive sect.

Is this a result that will be desirable, even for the most religiously inclined? Cannot Protestants see clearly as the words written on the walls, that this agitation was started and is kept alive by Catholicism, which hopes, through their aid, to secure government assistance for its Parochial schools, which it can only do by the destruction of the public schools? It is amazing that Protestants will be thus led to throw their whole strength with the pope, and in support of the mother church.

Why not let the Bible into the schools as a plain history? Because no one wants it to go in in that way. This excuse, a very thin excuse, for the reading of the Bible in the schools, has one object and only one—to instill ideas of its sacredness and the religion founded thereon. If it is understood by the pupils, and so stated by the teachers, that it is plain history, the object of its introduction will be defeated, and the man will never receive a book as divine that he was taught as a child, was like any other.

The Bible contains magnificent passages as "literature," but there is plenty of time out of school for its reading. The school years are already crammed too full. If it is to be read as literature, as a great writer has said, "He who knows only one religion, knows none," implying that to understand religion one must study all systems, then the Vedas of the Hindoo the book of Kings of the Chinese, the Zendavesta of the Persians, the Koran of the Mohammedans, all sacred books to the races and peoples who receive them, should be read side by side with one Bible, that comparisons may be drawn, and superiority in moral excellence noted.

There should be no "deep gulf" between the church and the state. Each has a distinct object and sphere, and seeing the endless complications and mischief of the supremacy of the church, or blending of the two. The framers of our constitution, organized a state, and left the people to care for their religious welfare. They founded the public school. It furnishes instructions to the humblest, more desirable and practical than could be obtained a hundred years ago in the best college in the world. There is not a denominational school in existence comparable. Training, discipline, self-control, the power to think, the foundation of religion are constantly cultivated. Six hours are taken of the child's time. Now why do not those who insist on religious instruction, open their churches for one or more hours, to supplement the school with their religious instruction? Then they could have the Bible read to their heart's content, and the children according to the wishes of their respective parents could receive instructions from their pastors.

There is a constant, never ceasing effort to thrust the Bible into the public schools, the active spirit of which is the "God-in-the-constitution," clique, which maintains one of the strongest lobbies in Washington. Sometime these bigots expect to catch the people napping and get their scheme legalized, and yet they would not have the entire Bible read. The most crazy bibliomaniac would not ask for the full reading of the Bible. There are passages in that book which no Gospel minister would read in his pulpit for his year's salary, and if self respectful, no reward would tempt the reading.

There are chapters which if one should mail, would so offend the postal authorities that they would send him to the penitentiary.

In that golden time when the school children read the Holy Book, who will decide what they shall or shall not read? Or shall we have an expurgated Bible, made sweet and pure for the minds of innocent children?

Injustice to Animals.

Animals usually get no wages nor kind treatment for the labor they do for us or for the milk, butter, eggs and wool they provide us with. Horses and oxen may have labored a lifetime for us, cows given their milk, sheep their wool, yet in turn for all this in the end, men think nothing of having them murdered in return for the money they bring.

Chattel slavery, in its worst form, still exists in the relation between men and animals.

If a tithe of the injustice practiced upon animals were done to men, the world would stand aghast at the wrongs perpetrated.

The Anglo-Saxon race denounces [illegible] but fighting as barbarous, but in a bull fight the bull is allowed at least to defend itself. But few are the [illegible] Anglo-Saxons who denounce the myriad cruel and cowardly murders that take place daily in the slaughter houses and the woods, where millions of innocent animals are [illegible] brutally done to death.

The first preparatory step to spiritual unfoldment is to cease criticising your neighbor, and [illegible] focus the searchlight on your own failings.—World's Advance Thought.

Subscribe for The Sunflower.

THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

"What is the so-called Great Work?"

"The Great Work" is a book of many pages, rather verbose and long drawn out, consisting chiefly of exceptional definitions of words which the popular and scientific mind will not realize, accept or agree to, and published by the Indo-American Book Co., of which Miss Florence Huntley is the ostensible business manager.

Miss Huntley and the author of this book make bold to say that their work is that of an alleged great school of natural science which has always been in existence, and that they are the directory or high priests of the relic of this same school which is now doing business at Chicago. This is to be proven.

The gist of the book is a crude, bombastic rehash or elaboration of the esoteric teaching of the Theosophical society usually sent out to members of the esoteric circle in ms. form and under secret oath to the parent society not to divulge the contents to an outsider. Whether Miss Huntley and her collaborator paraphrased these original lessons or synthesized other teachings along this line, is a matter which any well informed reader can decide for himself. If ignorance is bliss he may think that the great work is a revelation. The similarity between these Theosophical lessons and the teachings of the author of the great work as set forth in his three degrees or departments of the school of Natural Science is apparent.

The contents of the book are saturated with high claims of its author, and no proofs. The largest part of the book up to page 300, is reiteration and a bold, novel advertisement of the school of Natural Science. Whoever the author is, he is afraid or ashamed of his name, and is either ill informed by his lady adviser on matters historical, or buries his head in the sand like an ostrich to promote, at any cost, an independent one-horse Chicago Theosophical enterprise, in which the business end is never lost sight of, even after self mastery is attained.

The fact is, what the author proves, is neither new or original, nor is it his discovery. Independent realization of one's psychical powers was taught by "The College of Divine Science and Realization" right in Chicago, years before Miss Huntley published her "Harmonies of Evolution" and the Indo-American Book Co. was in existence. In fact, it can be boldly stated without fear of contradiction, that Mr. Grumbine for years, in the face of ridicule from Theosophists and persecutions from Spiritualists, taught his "System of Philosophy Concerning Divinity," for the independent conscious unfoldment of psychical powers and the realization of adeptship, as his hundreds of students can bear witness.

The claim made by the author of "The Great Work" for the school of Natural Science, that it is ancient and the same institution today which once flourished in the palmy days of Greek, Egyptian, Persian and Hindoo civilization is rot; not a single proof can be offered to make good the claim. It is a lie from beginning to end, and is used as a bait to catch the credulous and mislead the half-informed student of occult science. Even Madam Blavatsky or Col. Olcott never made such a claim for Theosophy, without which this author, Miss Huntley and the Indo-American Book Co., would have no data for their theory or their claims.

That the independent powers of the soul, as psychic powers (not mediumship) can be trained or developed without the person becoming obsessed by spirit or going into a trance is true. That is exactly what "The System of Philosophy Concerning Divinity" teaches. Not only does it teach it, but it enables every student who applies its formulas and experiments to demonstrate. "The Great work" says the school of Natural Science demonstrates. To every single name and address it will furnish us of those who have obtained the third degree, we will furnish a score or more of students who can see clairvoyantly, hear clairaudiently, feel clairsentiently and give greater demonstrations of adeptship. Where do we get this power? From Miss Huntley or the author of "The Great Work," or the Indo-American Co.? I guess not. This power belongs to all, and all can unfold it.

What is here written is not written for the purpose of undervaluing whatever is good in the book. A great deal in the book is good and the general propositions are sane and practical. It is the claims of the author which injure the book and which constantly throughout the work, forces him to remind the reader that the Indo-American Book Co., with Miss Huntley as its manager, like Mrs. Mary Baker Eddy and Christian Science, is the only divinely appointed institution of its kind, and whoever gets into the Kingdom of God by any other door than theirs is a thief and a robber.

THE BRAIN DOESN'T THINK.

The Thinker is the Greatest Mystery of Conscious Personality.

Those physiological and surgical facts which show that brain matter has itself no capacity for thot are of such recent discovery that only a relatively small number of persons—mostly specialists—have the least idea that the brain neither originates a word nor forms a notion. Anatomy and physiology alike indicate that the brain is never other than the instrument of what—in the present state of science—must be called "personality." The personality is as different from, as separate from, the brain as the violinist is separate from his violin. It is not brain which makes man. Man makes one of his brain hemispheres human by his own labor. If a human personality entered a young chimpanzee's brain—where by the way, it would find all the required cerebral convolutions—that ape could then grow into a true inventor or philosopher. For it is the great man who makes the great brain, and not the great brain which makes the great man. This is another way of saying that we can make our own brains—so far as special functions or aptitudes are concerned. Human brain matter does not become human in its powers, indeed, until the personality within takes it in hand to fashion it.

What is the "he himself" which thus takes the mechanism known as the brain and uses it for thot as a telegrapher would use a ticker and a series of wires for the transmission of messages? In the present state of anatomy and of pathology, replies Dr. Thomson, in effect, we have here the greatest mystery connected with the conscious personality—or whatever one pleases to call it—have a material organ to think with. The conscious personality does the thinking. The material organ is the instrument of thot, and that material organ exists in two symmetrical halves. It is only one-half of this organ, however, which can be used for speech, or for recognizing or knowing anything which is either seen or heard or touched—in the sense of the touch which is educated. All acquired human endowments, therefore, are acquired by modification of the material comprising the speaking half of the brain. This speaking half of the brain did not originally have a single one of these great functions, not a single place in it for them, any more than its fellow hemisphere has to the end of its life. They are all stamped, as it were, each in its respective place in the speaking hemisphere, by a single creative agency. All words and all knowledge are put in the brain and arranged there for use, like so many books on their brain shelves by the brain's librarian. Where he goes to when he locks this library up and leaves for the night—in sleep—we do not know; but one thing is certain—not one of the books made itself or put itself where it properly is.—Current Literature.

Who Makes the Donations?

It has been reported in the papers that Rockefeller has "donated" $32,000,000 to a general educational fund. The same papers announce an advance in the price of kerosene and gasolene, and we are informed unofficially that gasolene will advance two cents a gallon by summer. Let's us see: At two cents a gallon advance on gasolene, how long will it take to make up that $32,000,000? It does not cost any more to get the crude oil out of the ground, the pipe lines carry it just as cheap, there has been but a 10% advance in wages, coal is no higher, besides they use crude oil and gas for heat. To the man up a tree it looks as tho we were making some big donations and some one else was getting the credit for it.

The qualities that excite the large soul to emulation arouse the small one to envy.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

[illegible]

F. E. D[illegible] secretary, writes: The time [illegible] dawning [illegible] preparation [illegible] another succes[illegible] and interesting [illegible] New [illegible] Ore., and [illegible] board of directors, with Geo. [illegible] as president, will spare [illegible] best availa[illegible] sive and [illegible] nature's [illegible] with the [illegible] cessful cam[illegible] tiful grove [illegible] Oregon's [illegible] will comm[illegible] tinue until [illegible] be glad t[illegible] mediums [illegible] range at th[illegible] pleased to [illegible] mediums. [illegible] Society of [illegible]

Mrs. K[illegible] East 8th [illegible] turned to [illegible] of three w[illegible] where she [illegible] cessful pri[illegible] Carpenter [illegible] friends at [illegible] welcome her [illegible] sage bearer [illegible] enthusiasm [illegible] lent work [illegible] ise to return [illegible] ment in M[illegible]

Dr. Wi[illegible] following [illegible] the editor [illegible] will be ple[illegible] covering [illegible] sickness a[illegible] forth at th[illegible] commencin[illegible] ing throu[illegible] have a g[illegible] here next [illegible] churches [illegible] mankind d[illegible] original s[illegible] portrayed [illegible] 15 or [illegible] many sou[illegible] registered [illegible] daily pr[illegible] spects to [illegible] grace" by [illegible]

David [illegible] Spirituali[illegible] held their [illegible] their Temp[illegible] 10 to raise [illegible] of carryi[illegible] of the St[illegible] State Presi[illegible] Secretary, [illegible] Adah Harr[illegible] rill, Will [illegible] Leisk. [illegible] M. E. H[illegible] Mrs. Charl[illegible] rill, Mrs. [illegible] A music[illegible] satisfact[illegible] direction [illegible] special fe[illegible] day servi[illegible] ceum [illegible] direction [illegible] and the [illegible] Leisk. [illegible] "Busy B[illegible] meals du[illegible] The meetings [illegible] ful and [illegible] maintained [illegible] vide. San D[illegible] societies [illegible] are humanitarian and progressive and everything points to its being central spiritual organization for the carrying on of the work.

D. [illegible] writes that the police of Baltimore are instigating a crus[illegible]

[illegible]

BOSTON NOTES.

[illegible]

N. Y. S. A. S. MASS MEETING.

[illegible]

WAS NUMBER 2108 HYPNOTIZED?

BY J. C. F. GRUMBINE.

What I am about to relate came about in this way: Number 2108, a gawky red touring car, seating about forty persons, and belonging to the Boston Touring Car Company, had been engaged by a party of Christian Scientists to make a special run thru Brookline, the famous, aristocratic suburb of Boston. The Scientists were in the city attending the dedicatory services of their magnificent two million dollar church.

At the garage where the chaffeur was giving the car a special rub-down and oiling prior to making the trip, the manager of the company, a very shrewd western man, told Charlie Welsh, the colored chafieur "to be very careful and to attend strictly to business, as he did not wish to have a repetition of the accident."

It seems that number 2107, the running mate of 2108, had taken a similar party thru Brookline the day before, which, by the way, was Sunday, and as the car was descending the hill in Brighton, on Commonwealth Avenue, the machine took a notion to go mad, dashing down the grade at a terrible pace, and after doing several eccentric stunts across roads, finally plunged over an embankment on the Kenilworth Golf Links, hurling the Scientists out of the car into the field, breaking some bones and injuring others in a manner not easily forgotten. It was all a matter of brakes, but the company became liable for heavy damages.

"Keep your eye peeled" said the manager, "when you do the hills. Remember yesterday and don't forget Brighton!"

"Yes, sah!"

"How are the brakes?"

"All right, sah!"

"The control of the car is not so much in the brakes as in your head!"

"Yes, sah, I understand," said Charlie, bowing his head to these admonitions and starting the car out of the garage into the street.

At Horticultural Hall, Charlie brought the car to a stop. Here it took on the jolly party. The guide mounted the box where he could face his auditors, and at his signal, amid the waving of handkerchiefs and merry goodbyes, the chaffeur started the car on the trip.

There was a little more white than usual showing in Charlie's eyes, and a perceptible nervousness in his manner as he drove the car across the tracks on Huntington Ave., for a large black cat that ran in front of the machine pretty nearly gave him heart failure. To Charlie, the guide was a phenomenon. Indeed, he was the most wonderful and eloquent man he ever knew, and he never grew tired of listening to him. His outbursts of inspiration, brightened by humorous stories was to him equal to a seat at Keith's. He was astounded by his gift of gab as he often told him, and once, in a rash moment, in the garage after a return trip, he confided to him that it was the height of his ambition to be a guide and talk as he talked thru the megaphone. Then it was that the guide confessed to the chaffeur that "he hadn't always been so glib and that he got his start as a book agent." Charlie Welsh rolled his eyes and tried to understand what a book agent had to do with oratory.

"How's dat?" he asked, soberly. "I'se thick, I guess!"

"Why, can't you see? That's how I learned to spout!"

"Oh!" And Charlie again looked puzzled.

"A book agent" added the guide by the way of explanation, "has simply got to keep the words moving if he sells the goods, so I soon got onto my job and became a regular talking machine. That how I began to pipe my bazoo! See?"

But Charlie didn't see. He appeared more than dense. He was stupid and did not comprehend.

"Say, boss, I was a barker once for Kaiko the wild man. I thot dat was on de road to de pulpit. Is dat what you mean?"

"Go along, Welsh, your guying me!" exclaimed the guide as he slapped the chaffeur on the shoulder. "The pulpit! What are you giving me? The pulpit!" and he roared.

"Oh! yes, sah, I'se dead in ernes'. Why, the show man who hired me said dat to bark for Kaiko would be like findin' religion. I'd learn to be a ranter like dem howlin' Methodists. I didn't know what he meant den, but I does now. Well, I barked, but the Holy Ghost never cum 'a near me. You see I knowed who Kaiko was. He was jest a plain nigger. When we went to Memphis I got pinched, but Kaiko and de man'ger got away, so that settled it. When I sarved mah time I dun come hyar, becuz down Souf dey said dat Baston was de nigger's heaven, so I lurned to be a shover."

This bit of confidence made them no longer strangers and altho they seldom afterward indulged in familiarity, Charlie Welsh never forgot the interview and often sat on the box wondering at what the guide told him and his own prospects. As the car turned into the Fenways, the loquacious guide exclaimed, "Now ladies and gentlemen, yonder to your left are the three million dollar buildings of the Harvard Medical College. Directly ahead of us is Simmonds College, and this unique mansion is Mrs. Jack Gardner's famous residence modeled after a celebrated Venetian palace."

The unexpected, however, happened as the car was moving down Commonwealth Avenue in Brighton. The journey had an exhilarating effect upon guide, chaffeur and passengers. The road here, also level and broad is hilly and hence dangerous. Charlie felt as tho he was in a third heaven and seemed to be in a trance. The air, the sunshine, the flowers, the laughter of the party and the oratory of the guide made him very giddy. He coasted down the shorter grades with a daring which delighted the passengers. Even the guide joked about it. "Now we are going" he said to Welch. He replied, his eyes sparkling "I'se havin' de time of mah life." And he was. At the top of Corey Hill the view of Boston is awe-inspiring and imposing. Many automobilists who are strangers in Boston come in Brighton way just to feast their eyes on this vast scene. Charlie had forgotten in his excess of pleasure this particular hill and its very steep grade. So infectious had the pleasure of the trip become that few of the party were prepared for the stentorian voice of the guide who shouted thru the megaphone as the car reached the edge of the hill, "This is Boston, the equal of ancient Rome that once sat upon her seven hills and from her throne of beauty ruled the world."

Welsh was still in a trance. His mind tickled with a strange sensation. The guide's words had enchanted him and he wondered if he would ever be a spell-binder and talk like the guide. The eyes of the Scientists saw nothing in the great city of Boston but the splendid shining dome. No doubt of course thot of the car [illegible] it was the guide, who, as it [illegible] down the hill remembered [illegible] the manager had told Welch before they left the garage. Charlie [illegible] mained silent, wrapt in reflection. When the car started down Corey Hill Welch was so preoccupied that he scarcely noticed its motion. What cared he now for his thankless job as chaffeur? Down sped the car thundering over the road, and speeding at a break-neck pace. The guide wondered what Charlie was thinking about. "For God's sake, stop the car or we're all dead men," he shouted as the car flashed past Warren street, gaining a little to the left with the bound to cross the tracks and [illegible] the passengers in a heap [illegible] the golf links. "I'se got mah foot on de brakes" cried Charlie, who alive by this time to the danger which confronted them, gripped the wheel hard and pressed his foot with all his might on the brakes. "Dey won't work, boss, we's goners!"

The passengers were in a [illegible] Charlie had lost all control of the car and she furiously dashed down the avenue. "Keep your seats!" shouted the guide, as he got ready to jump. But at that [illegible] something flashed across the chaffeur's bewildered brain which made him look at his feet. He saw [illegible] he had not been pressing the brakes at all but his left foot [illegible] been dead and temporarily without sensation. The whites of his eyes turned to a wild glare for he at once remembered his instructions. He forced his right foot down hard upon the brake and brought the car, after a terrific jolt, to a dead stop just as she was edging the embankment over which number 2107 had plunged heavily. Charlie was wet with perspiration. A great sigh of relief went up from the Scientists who attributed their remarkable escape to the intervention of Divine Providence. The guide, however, was not so sure of it. On the way back he quizzed Welsh about it. All that the chaffeur would say was: "Ah guess number 2108 was hypnotized!" but he never told him that it was his "gift of gab" which had turned his head and made him mistake his left foot for the brakes.

POTENT THOUGHTS FROM MRS. [illegible]DDIE COOPER.

In your issue of February 16, an article from the pen of E. W. Sprague, 1082 Trumble Ave., Detroit, Mich., expresses my sentiments.

What are the Spiritualists doing? Some of the active ones are trying to push our glorious Cause to the front thru the mires of New Thought, Mental Science, Christian Science, Psychological Research Societies, and all that sort of names. Like the Deacon that was invited to partake of a glass of cider, after the temperance movement was introduced in the church. He said, No I thank you, but if you will call it apple juice I might take a little.

Many New Thought people hold up their hands in holy horror at the mention of Spiritualism; and many are intimidated by the cry of fraud.

There is not a person who can develop mediumistic gifts without passing thru great sacrifices, and cultivate the power of perseverance. But if all Spiritualists in every city would unite, put their hands deep in the recesses of their pockets and pull forth a dime to hire a room of commodious size, and hire a speaker, then see that the speaker had proper material conditons to sustain life, without the worry about the financial end, and have conference meetings and developing circles, and teach those who aspire to the ranks of mediums, that it is a pure God-given gift, that we must rise in the moral life, and try to live the best there is in us, then we would put our light where it could be seen.

Then let every local society unite with the State Association and support the officers in their work, with our best thots and what financial aid we can give and one would be building something that would last.

Support the Spiritual press. Don't, for the sake of our Cause, turn down a clean Spiritualist paper because the editor refuses to try to make out all workers are frauds without proper evidence. And when any one is trying to hold services for the betterment of mankind, don't turn away and not even give the person the support of your presence because you cannot listen to some noted speaker. I heard a few days since that the Theosophical Society were discussing the subject of, "Is it right to go to a medium and receive Spirit messages?" Some of them admitted that they had been and they would not have been counted with Theosophy if they had not, but concluded they would not do it again.

In many instances this fraud, that is proven, or talked about so much, is for lack of appreciation and also for finances. A person will give much time to development, and unfortunately all mediums have one very bad habit, they are obliged to eat and rest, it requires some money to do even that. The public demands that they shall tell what Mary Jones died with, the color of her wedding dress, if she wore buttoned or laced shoes, the day, place and hour, she died. The medium is exhausted but he or she must have that supper, and it must be paid for. What is to be done?

Dear readers I do not uphold frauds; but give the honest mediums, your sympathy at least. And if one is trying to open meetings give them the support of your presence.

Mediums be honest. Give what you get, and live the Christ life, bearing your burdens with such Christian fortitude, that others may see your light, and glorify the Cause and desire to enter the ranks.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., MARCH 9, 1907. | Issued Every Saturday at One Dollar a Year. | Number 310

DR. J. M. PEEBLES LECTURES IN INDIA.

G. W. Kates and "The Pathway of the Spirits." Lecturing in England, Scotland and Wales.

INDIA AND HER THINKING MILLIONS.

Childhood Marriages—A Guest in Maharaja's Castle and a Lecture in His Palace.

BY J. M. PEEBLES, M. D.

Although crossing the Atlantic [illegible] eight times during the last 34 years, never was I received with so [illegible] enthusiasm, nor have such large audiences as on this last visit [illegible] the United Kingdom. You may [illegible] that I delivered the first Sun[illegible] evening lectures—a series of [illegible] ever given in London. Those [illegible] spiritualists, E. Dawson Rog[illegible] C. Hall, William Howitt and [illegible] others that I might name, [illegible] royal-souled men. Using a [illegible] phrase, the most of them have passed "from labor to refreshment."

It was my purpose when leaving America to stop but eight days in London, and then go to Paris, Marseilles, and then sail for Egypt and India. But the steamers were crowded to suffocation and I was detained several weeks.

Did I rest? Did I grumble at the disappointment? Far from it. I went to work lecturing every Sunday and two or three times during the week—one week five nights in Scotland. Returning from "Old Scotia" by way of Manchester, where lecturing I was introduced by the very able writer and lecturer, J. J. Morse as his "spiritual father." I have a large family of spiritual sons and daughters all over the world.

GEO. W. KATES.

All over America, friend Kates and his gifted wife are known as able advocates of Spiritualism. Brother Kates, ever solid and clear-headed criticises my last book, "The Pathway of the Spirits," in the SUNFLOWER of December 29, which has just reached me here in India. While some of Bro. Kates' statements are not clear to me, with the most of them I am in hearty agreement. Such as this, "Having arisen into a conscious expression no law can be evoked to send us back into an unconscious life wherein memory is blotted out" * * * "It is, however, quite axiomatic that all are potentialized portions of the infinite. Memory and consciousness are not beginnings of spirit personalities." Friend Kates' criticism, done so kindly and gracefully, strengthens me in the faith of the spirits pre-existence, but not in re-incarnation. This theory of re-birth is as illogical and irrational as it is repulsive to a sound thinking mind. There is no well established fact to show that an immortal spirit in the spiritual world, ever again passes the vaginal vehicle into a nine months' uterine imprisonment to be born a puling infant, squalling from a sore mouth, the colic, the measles, the chicken pox and so on up to youth and manhood, and to cap the unwise theory, there is no memory of the past life.

REVIEWING MY BOOK.

To what extent and by whom this book—"The Pathway of the Spirit" has been reviewed, I do not know, as I left Battle Creek the very week that it came from the press. Upon leaving I gave orders to the spiritual press, not forgetting the Spirit of Truth, Hot Springs, Arkansas, and yet while receiving two or three copies of the Light of Truth in London, I have not received a copy of the Progressive Thinker nor the Banner of Light. So you see that I am somewhat behind in matters of American Spiritualism. Your SUNFLOWER has reached me here in Calcutta in India. You seemed to have intuitively known that any newspaper or letter addressed in care U. S. American Consul would reach me, for upon entering a new city in the Old World my first call is upon the American Consul.

But to go back a little, my voyage across the Indian ocean was very pleasant. Some called it rough and were sea sick. This sickness never troubled me. It is the ocean that is rough and [illegible] not the conscious spirit. When human beings reach this altitude of will power there will be no sea-sickness.

REACHING BOMBAY, INDIA.

Upon landing, I went to the Hotel Esplanado, kept by a wealthy Hindoo. All of the servants of the hotel were Hindoos and only a part of them could speak English. The weather was intensely hot during the day, and nights quite cold, and I took a severe cold with a short run of malarial fever, but was out again in a few days, visiting the Hindoo and Parsee temples. I became intimately acquainted with several cultured Parsees. They paid a very handsome compliment to my book, "A Discussion on Reincarnation," and they are republishing it in their Parsee journal.

THE JOURNEY FROM BOMBAY TO CALCUTTA.

Three days before leaving this interesting old city I went down to the Victorian ticket office to secure my berth across India, 1,500 miles, requiring two days and two nights, when the following conversation occurred.

The ticket agent said, "You must be an old gentleman to be on a voyage around the world with no assistant, and really you want help and you ought to have the very best accommodation."

I replied, "Yes, I am eighty-five years of age and like to make myself as comfortable as possible both by sea and by land."

The agent continuing in very kind remarks said, "This is not a very buisy time for travel and I might let you have a special car, I will consult the president and see if it is all right. You will find the car on the third platform." And surely enough I found the car splendidly equipped, and I was the sole person in the car across the country. This seemed to me almost like a "providence."

Previous to my leaving Bombay I wrote to Shishir K. Ghosh, telling him the hour of my starting from Bombay. He telegraphed me that I would find a carriage at Calcutta with some friends awaiting my arrival. And surely enough, when getting to Calcutta in the evening on the second day, I found friends, Hindoo friends, and two carriages awaiting. All aboard I was whirled through the streets of the city for what seemed an hour and was set down at the castle of his Highness the Maharaja Bahadur Sir Jteendro Mohan Tagoro K. C. S. I. and conducted by the sentinels clothed in red, with the gun and bayonet attachment, up winding marble stairs to the third story of this mammoth castle and assigned four rooms and four servants. This was decidedly unexpected and un-American, for I am inclined being democratic, when at home to do my own shopping. I carry my own bundles and black my own shoes. This is republican equality. The second day after my arrival the Maharaja called upon me in my room. I found him a very intellectual and scholarly man about sixty years of age, and ruling, so I was told, between one and two million of people.

The second week after my arrival I delivered the first lecture upon Spiritualism ever given in India and this lecture I gave in the Maharaja's palace, and a magnificent place it is. The attendance was about two hundred and all were invited by cards by the Maharaja. The audience was considered the elite, or the most cultured people of the city. The Maharaja's son presided and this son is also a Maharaja so made by the English government.

After the lecture in the palace the people were invited by the Maharaja to tables spread in the castle—spread and loaded with the luxuries so common in oriental lands. This supper was in honor of my visit to India, and at the expense of the Maharaja. There were eleven [illegible] ice cream and [illegible] [illegible] at the table three hours and a quarter, thus keeping me up from bed till midnight. This was meant in the spirit of appreciation and personal kindness to the American who had come to lecture upon Spiritualism. You who know my home habits of being in bed at 9 o'clock and of eating but two meals a day, can imagine my plight. It was hades.

This Maharaja (the word means the great king) is a very benevolent man and is engaged in nearly all of the reform movements in Bengal and throughout India that tend to the education and the uplifting of Indians. He is a very social man and not physically strong, but highly educated. It is a custom in India with the wealthy Hindoos to send their sons, after receiving a University education in their own country to go to Paris and London for further educational advantages and the Hindoos, I mean the higher classes, are highly educated. The Maharaja came again the other day from his palace into his castle, and in my room, and while engaging me in a very interesting conversation upon politics, India's desire for home rule, the psychic researches in Europe and American Spiritualism, he very kindly said, "I have ordered a carriage to be at your command, and whenever you wish to drive around the city, you will only have to make this known to the Kishri Bearer, and you will find the carriage at the castle gate. This has given me an excellent opportunity of seeing very much of the city, specially the Hindoo portion.

SHISHIR KUMAR GHOSE.

This Hindoo gentleman who edits and publishes "The Hindoo Spiritual Magazine," is also the editor of the "Amrita Bazar Patrika," the ablest Hindoo journalist in the city. This Patrika is a daily morning paper. Mr. Ghose has been for thirty-five years connected with journalism. He is a strong Spiritualist and also a Theosophist and a very rigid opponent of re-incarnation or re-births, and he says I must see that re-incarnation is not legitimately connected with either pure Spiritualism or pure Theosophy. Being connected with both I have a right to speak with some degree

(Continued on page 3.)

A FEW PROPOSITIONS IN DEDUCTIVE ANALYSIS

Regarding the True Origin of Christianity.

Respectfully Inscribed to the Thinking Readers of the Sunflower.

BY DR. W. M. LOCKWOOD.

MESSIAH-CHRIST.

PROPOSITION 1.—If the terms Messiah and Christ have one and the same meaning, viz. "The Anointed"—the former being of Indio-Hebrew origin and etymology, and the latter of Greek, then it follows that real Christianity had its inception in the Messianic Idealism of ancient India, and not in the phallic legend of an immaculate conception.

PROPOSITION 2.—Since all scholars in Oriental languages agree that the terms "Messiah" and "Christ," refer to one and the same virtue and system of morality, it will be seen that the true Christ-ideal had its birth in an ancient formula of ethical unfoldment for all mankind, and not in the conception of a Virgin Mary.

PROPOSITION 3.—Whereas the life and death of a man could in no way change the immutable principles of cosmic evolution and the natural destiny of the human race in process of development, it follows that the so called Sin in The Garden of Eden and its curse, could not change the mathematics of cosmic processes operative for millions of years before the allegories and fables of Genesis were written.

PROPOSITION 4.—Whereas the word Jesus means "a Saviour," it will be noted upon close reading that it applies with much greater emphasis and significance to the "Messianic Ideal," than to any of the so called saviours of the world.

This Ideal of ethical unfoldment for all mankind reads as follows:

"Every man who wishes for a better life physically or mentally, who is willing to bridle his appetites and sensuous desires, to lay aside his lusts and greeds for the sake of the attainment of virtue and knowledge, suffers within himself the pangs of sacrifice, (crucifixion) and makes atonement (vicarious) for his sensuous proclivities." A continuous effort in this direction, says the Hindu Sage "carries with it the cross of sacrifice to the grave." The man who made such heroic struggle was in the eye of the Magi, "The Anointed One."—"the Son of the Most High God."—"The god of the conscious moral intellect." See Hindu Mythology. See also Religious Sects of Ancient India. By H. Wilson.

We ask our readers to compare this noble ideal of self control and self development, with the cheap certificate of atonement by a belief in the saving blood of a dying theological Saviour.

PROPOSITION 5.—Since "Original Sin," (for which the ecclesiastic's God is said to have cursed the entire human race,) was man's desire for knowledge, it follows that no blood atonement or future damnation of the human family could atone this without reducing mankind to a mental condition of idiocy. And it furthermore will seem to be a good logical deduction that the theologian has an eye to business, when he advises the "getting of knowledge," since it furnishes him an opportunity of continuing business at the old stand.

PROPOSITION 6.—We affirm that there is no evidence in the text relating to "Original Sin" and the "Fall of Man," that any other sin or wrong doing is included; and that God's curse is confined entirely and specifically to man's desire for knowledge. And furthermore it can be shown by a world of evidence, that Theologians of all creedal schools in their partizan zeal in preaching and teaching, add to this text of the Fall and it's cause, all the sins and evil doings of mankind; thereby wickedly and maliciously accusing humanity of sins punishable with damnation, not included in the original curse,—thus psychically libeling and villifying their God by imputing to him a crime, which the wording of the text does not warrant.

PROPOSITION 7.—Inasmuch as ignorance breeds crime and menial depravity, it seems that God's prohibition of knowledge, and his subsequent curse because man "ate of the fruit of the tree of knowledge," indicates that He intended the continuation of ignorance; and as knowledge is man's only Saviour from ignorance, this view becomes more apparent. When the church preaches "Original Sin" as the far reaching curse of mankind, they instruct by inference that ignorance is a basic principle of religious purity. When they advise knowledge as the panacea of ills and ignorance, they are infidel not only to the God of Eden, but to the basic principle of the Christian religion established upon the fall of man. They are atheists to their own confessions of faith.

NEW SPIRIT MEDIUM IS A REAL WONDER.

Prof. Hyslop Says Latest Discovery Is Superior to Mrs. Piper.

A spirit medium as great, if not superior, to Mrs. Piper has, according to Prof. James H. Hyslop, formerly of Columbia University, been found, and tho she is very poor she has ever refused to accept fees for her wonderful demonstrations. Since Mrs. Piper has been in England the local Society for Psychical Research has been hunting for a suitable medium, and they are much gratified today with the professor's recommendation of the new one.

Mr. Hyslop says $1,000,000 is needed by the society to properly prosecute its researches. Only $25,000 has so far been raised. Five or six other mediums of promise are being partially investigated by the society.

The first issue of the Society's new magazine, which is just out, gives the plans for future work. A deathbed vision is told of in detail, and the spiritists regard it as important. A dying boy is said to have seen his dead sister and his grandmother, and with his last breath to have told his mother:

"How small you are growing, and how large grandmother is becoming. There! Grandmother is holding my hand now. Are you still holding the other one? You will soon join us over there, won't you?"

The child minutely described his grandmother, tho he had never seen her.—N. Y. American.

Hydesville Cottage Souvenir Postals

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Lily Dale, N. Y.

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REMITTANCES.

Address all communications and make all money payable to The Sunflower Publishing Co. Don't forget to sign your full name and address plainly to communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

W. H. BACH, ... Managing Editor.

A. F. MELCHERS GONE ON.

The SUNFLOWER force were inexpressibly shocked Wednesday morning last to receive a telegram from Charlestown, S. C., dated February 26 reading as follows: "A. F. Melchers died today at two fifteen. Frank Melchers."

A few minutes ago we received a letter from him, written Tuesday, February 26. In the letter just received, Mr Melchers stated that he had been sick with la grippe, but was improving, altho it had left him "faint-hearted," but a heart stimulant had been given and the doctor had promised him "fifteen years more of usefulness." In the same letter he wrote a word of greeting to Mr. David Shaffer, who was also sick with la grippe here, telling him of a heart stimulant he had found good and advising him to get it and take it. Mr. Melchers passed away on Tuesday at 2:15, Mr. Shaffer Wednesday at 4:45. Have they met "over there?"

Probably no writer in the field of Spiritualism was more widely known than A. F. Melchers, under his nom de plumes of Arthur F. Milton, Nemo, and Adrahin.

For a number of years he was associate editor, then editor of the Light of Truth; for two years he was associate editor of the SUNFLOWER, and at the time of his transition we were in correspondence looking to resuming that relationship, at least for the coming summer.

He was a man of an exalted nature, one who thru his spiritual nature and development was too sensitively organized to come in contact with the crudities of the world, and on that account had found life pretty rough sledding.

He was the author of several books, probably the best known being "Life in the Higher Realms," which he put out first as a serial in the Light of Truth, then in book form. He also compiled a most excellent work on Grammar, which it was his ambition to see printed, but the way never opened until his connection with the SUNFLOWER, when he got out an abridged pocket edition, in hopes it would open the way for a larger and more comprehensive work. Shortly before his transition he completed what he termed his life-work, a comprehensive exposition of Spirit and Spiritualism, but which has not been published.

He was a most voluminous writer on spiritual topics, and his last letter contained some articles he had written for the SUNFLOWER.

He was a life-long Spiritualist. His father, Franz Melchers, having become imbued with the idea, and they had very fine phenomena at home. This gradually partook of the higher mental phases, and he enjoyed solitude and the communion of his friends. It was a common occurrence while at the SUNFLOWER office for him to go into the composition room and say to the compositors "Kindly let us have it quiet, as I am going to set under inspiration," and some of his finest editorials were produced in that manner. He would sit in the office alone evenings for hours, enjoying the solitary communion of his spirit friends.

His family consisted of Mrs Melchers, two grown up sons, Frank and Julian, and a daughter now about 17 or 18 years of age, all of whom have been more or less connected with Spiritualism and know that he is not lost but only gone before.

Many have been benefitted spiritually by his uplifting articles and when his writings now here are exhausted there will be a serious blank to numberless readers. The sympathy of all will be extended to his family in their sorrow at the loss of his physical presence.

IN RE SENATOR SMOOT.

"Do you not think you are giving the world a wrong impression of the attitude of Spiritualists when, as editor of a representative paper, you uphold Senator Smoot, and Mormonism?"

The writer of the above evidently read a portion of the editorial on the question and jumped at conclusions. The SUNFLOWER is devoted to "Progressive, Religious and Scientific Thought." As such, it claims the right to discuss any question applying to either of these topics—which pretty nearly covers the field of thought.

We are not upholding or condemning either Senator Smoot or Mormonism. We are presenting a condition and something which no one who will take a calm, candid view of the matter can controvert.

The Mormon church is as much entitled to recognition as any other. If not, we would like to know why not? It has from 300,000 to 400,000 adherents in the U. S. In Utah alone it supports about 600 schools and institutions of learning. It accepts the principles laid down in the Bible, but also believes the "Book of Mormon" to be the Word of God. It believes in Jesus Christ as a messianic individual. We have not space to present a full account of the organization of their religion, altho we may devote space to it some time, giving pictures of the "original" Book of Mormon which it is claimed Joseph Smith found and interpreted by means of the "Urim and [illegible] min" which he claimed [illegible] found with them.

But that system of religion was formed the same as any other. An alleged miracle has antedated every sacred book. There is a "Thus saith the Lord" in every origin of a religious or sacred or revealed book. Mormonism was no exception to the rule.

The principal objection to Mormonism was its feature of polygamy, now repudiated by the church, and had it not been for this it would never have raised the objections it has. But why should it? Polygamy has been a feature of many religions. Christianity looks back upon its patriarchs—all polygamists. Abraham, into whose bosom these church women, who circulated the petitions for the deposition of Smoot, pray they may go when they die, was a polygamist. That he was not much of a stickler for morality, as understood today, is proven by his dealings with Abimilech. Comstockian laws will not allow of our publishing the particulars, even if he wished to, for it is more sensational than the Thaw trial, but it can be read in the Bible. Isaac was not much, if any behind, while Jacob held up the family reputation in this line.

Solomon, the wisest man who ever lived, could have beaten Brigham Young so far that he would not even seen Solomon's dust, and David had a record all his own. Now if the Christians' God was so well pleased with Solomon that he gave him the greatest wisdom ever possessed by a human being, and Solomon had 300 wives and 700 concubines, (mistresses,) and David "did all that was right in the eyes of the Lord," and he had his experiences in that line, it would be interesting to know on what ground "Christians" of today condemn any system of religion that advocates polygamy. They should leave that to Spiritualists and Freethinkers whose God never advocated it.

Man has learned that public policy, independent of any moral, religious or ethical standpoint, is best subserved by the monogamic system, and that should be the ruling power back of any attempt to control customs.

Polygamy is a settled institution of Mohammedanism. It is as much a part of their religious custom as is the celebration of the eucharist by Protestants, or a high mass by the Catholics. Placed on strictly religious grounds, as the objections to Smoot where, the charges must fall of their own weight as unconstitutional. But the facts were that the vote was almost strictly on party lines, Smoot being a Republican and getting most of the votes of his party, while the Democrates voted against him.

It is reported that Horace Greely once said, "Every Democrat is not a horse-thief, but every horse-thief is a Democrat." Whether this be so or not, is it not a fact that the Democratic party is the one that supports the less moral side of the proposition in nearly every instance? Which party controls Tammany Hall and its iniquities? What is the politics of the majority of the men who run gambling houses and questionable resorts? Are they not generally found as the leaders of the ring in the larger cities? Then did Democratic senator vote on the ground of morality? or did they object to and vote against Smoot on account of his being a Republican? This, we think, is a legitimate question.

The SUNFLOWER believes in upholding the laws of the land as far as possible, but it does not believe in letting the religious element enter into anything connected with the affairs of State. And it beats us that even the most ardent Protestant, when he works for "God in the Constitution," can not see that the minute they achieve their aim, that minute the Bible becomes the ruling power, and the interpretation of the laws is in the arbitrary hands of the clergy. Their actions are clearly understood. The past has had its experience. If the Bible is authority, polygamy and polyandry can prevail. "An eye for an eye, a tooth for a tooth, a nail for a nail," can be the rule for those who accept the old dispensation, and we may even see another council called to decide whether the women, who have brought about this state of affairs, have a soul or not. We all know there has been such a council. [illegible] the Bible is entirely a "he" book, they may be informed that [illegible] "keep silent in the [illegible] must [illegible]

THAT PITTSBURG CASE.

In another column is presented the Pittsburg case in which George W. Kates presents a condition which appears to be more suitable for Russia or Turkey than it does for the United States.

Laws which will permit the invasion of a private house, and the arrest of the visitor to that house, a strictly respectable institution, are certainly the ne plus ultra of barbarism. What would be said if the police should attend a church service, and when the minister began preaching about eternal damnation did not the people repent and be baptized, arrest him for telling fortunes, and arrest the people who attended church. Yet, this "absurd" proposition is exactly parallel with the case in point.

What is "fortune-telling?" "Pretending to foretell the future." Then when a clergyman tells you must "belive or be damned," he is "pretending to foretell the future," and that is exactly what the medium does. When a Catholic priest pretends to forgive your sins he is doing worse, but no one thinks of arresting him for this, too. What difference whether the price is charged for a seance with a medium or a priest?

The right to assemble in lawful conclave, is the inherent right of individuals in this country. It should be made a lesson to these police of Pittsburg so that they will stop and consider before they try another deal of this kind. Has it got so that a little gathering can not convene for a circle in a private house without interference by the police and the participants be arrested and haled into police court? Locked up in jail if they are unfortunate enough not to be able to supply bail? Shame on such a civilization!

[illegible] case for the N. S. A. to [illegible] bitter end. [illegible] is a case [illegible] the rights of every citizen [illegible] U. S. is concerned. Will it [illegible] a finality, or will it be [illegible] drop? It should be [illegible] action begun against [illegible] who were responsible for [illegible] Read what [illegible] says of the Pittsburg outrage.

MINNESOTA MASS MEETING.

It was a Grand Success.

The Mid-Winter Mass Meeting held under the auspices of the State Spiritualist Association of Minnesota, in I. O. O. F. hall, in the city of St. Paul, the 22-23-24th of February.

It was said the audiences were the largest they ever had had in the history of the State Association, a number of visitors being present from Iowa, Wisconsin, as well as Dakota, and a number of the towns within the state.

The speakers and message bearers were, for the most part, their home workers from the Twin Cities, with the exception of Mrs. McFarlan, vice-president of the Wisconsin Association. Two of the speakers, Mrs. S. M. Lowell and Mrs. Carrie Tryon, old and tried workers, are an honor to the Cause. As they stand upon the platform they seem to be surrounded by a halo of light that illumines their countenances until they seem to be mirrors of the Divine light. And also Mrs. J. P. Whitwell, the wife of Mr. Joseph P. Whitwell, president of the St. Paul Alliance. who is indeed a staff to his wife in her work, and his presence would grace any pulpit in the land, if he only could be added to our coterie of spiritual ministers; but Mrs. Whitwell is a reflector of love and seems to harmonize the forces as well as to assist in other ways in the meetings.

Mr. H. Hegdall is a young worker in the Cause and he gave an ethusiastic talk on Friday afternoon. The earnestness, purity and spiritual devotion of this man is commendable; as he, too, is striving for intellectual cultivation his future success is prophetic.

Miss Alice Wickstrom gave a thirty minutes talk on Saturday under the inspiration of her spiritual leaders, and in time no doubt, with her earnest desire to advance, will be a great help to the Cause. as she is a noble, high minded young women and her purity of character shines out and as she perfects her intellect to unite in sympathy with her inspirers, she will succeed.

Another young speaker is H. E. Wheeler, who a law student of the University of Minnesota. He is neither trance nor inspirational in his addresses, but in his fine presentation of Spiritualism made a deep impression upon an intellectual audience, on account of his ability to clothe his thots in polished language and elucidate his points logically. He has a fine accompaniment in his mother, Mrs. F. D. Wheeler, as a message bearer, as all know who have seen her upon the platform. Mrs. Wheeler is not only liked, and admired, for her pleasant, agreeable manner upon the platform but also for her kindness in giving her musical talent for the benefit of the meeting. On short notice she filled a vacancy in the program, Saturday evening, with the beautiful "Holy City" and gave great pleasure to her many friends. There are a number of mediums upon the program whom I have not time or space to speak of separately; but each did their part nobly and, as their manner of giving messages was distinctly individualized, it made quite a variety in the message bearing part of the program. They were as follows: Mrs. E. M. Sauer of St. Paul, Mrs. P. Beuhler, Mrs. E. Courtney, Mrs. E. D. Lea, Mrs. E. Peake, Mrs. Mamie White and Mrs. Frank Shaft of Minneapolis.

Our good brothers E. C. Edwards of St. Paul and J. H. McDonald of Minneapolis, spoke upon several occasions and are always an honor to the Cause, and are both influential business men.

On Sunday afternoon we were favored with a most pleasing and entertaining program by the united Lyceum workers of the Twin Cities; these little children showed good and careful training; their recitations; the essays of the older ones; the solos, both vocal and instrumental, were charming and their parents have reason to be proud of their progress, and these mothers and fathers can rest in the consciousness that they have done their duty to their children.

The only speaker outside of the state was Mrs. C. McFarlan, vice-president of the Wisconsin Association, who is here for the months of February and March. She gave the addresses on Friday and Sunday evenings. On Sunday evening she spoke from the text "I will not leave you comfortless" and in its application to the Spiritualism—and Spiritualism to Life, was a revelation to many in her audience, and from the hearty and repeated applause, she will know that her effort was appreciated. Mrs. McFarlin will do missionary work under the State Association of Minnesota and who ever desires her services, arrangements can be made thru the president of the State Association, J. S. Maxwell, 83 N. 17th St., Minneapolis, Minn.

We wish to make mention of the musical talent at the Mass Meeting. Mrs. B. Smith. Miss Grace Davis, Mrs. F. D. Wheeler and Mr. Ed. Hottinger favored us with vocal and piano solos, Misses Grace and Myrtle Porsch with violin duets. The sextette of the North Side Spiritual Society, gave pleasure to their friends by their singing on Sunday evening. With the exception of Mrs. Wheeler they are all young workers in the ranks of Spiritualists, and for the first time in the history of the Mass Meetings, the music was contributed free of charge, for which sincere thanks are given. At the Sunday morning meeting Mr. S. Grant Harris, of St. Paul, sang "Whisper and I Shall Hear" with violin obligato. His singing was greatly enjoyed by all present.

It has been said "The first shall be last and the last be first" and while Bro. J. S. Maxell comes last in this letter to the SUNFLOWER, he was the first president of the State Association of Minnesota, and he is still retained. He is a glowing ember of spiritual zeal, which united with his electrical charges of healing magnetism diffused thru the audience, made them forget both time and fatigue, caused them to be swallowed up in the grand potency of his spiritual enthusiasm and were re-converted to the Cause. But he has a grand and noble staff in his coterie of able assistants upon the Board; Mr. J. P. Whitwell, vice-Pres., Mr. F. E. Irvine, Sec., Mr. H. Hegdahl, Treas., Geo. W. Bush and P. J. Samson, Trustees, all of whom were kept quite busy at the close of the meeting counting over the large money raised to carry on the work of spreading the truth of Spiritualism thruout the state.

I will close this already too long letter by saying the Mass Meeting was a "GRAND SUCCESS" as Bro. Maxwell declared it would be.

A Nut For The Orthodox Nut-Cracker.

"For that which befalleth the sons of men, befalleth beasts. Even one thing befalleth them; as the one dieth, so dieth the other, yea they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity.

"All go unto one place; all are of the dust, and all turn to dust again.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Ecclesiastes iii. 19-21.

The clergy tell us that there is a life after death. That when death takes us away, we will depart into everlasting torment or to untold bliss. How do they know? If we go "to that bourne from whence no traveler e'er returns to tell the tale," How do you know? And How about the above passage? Is it good Scripture? If not, why not?

A little further: "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for memory of them is forgotten.

"Also their love and hatred, and their envy, is now perished; neither have they any more a portion forever in anything than is done under the sun." Ecclesiastes ix. 5, 6.

"Man that is born of woman is a of few days and full of trouble.

"He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not." Job xiv. 1, 2.

There is a whole world of meaning in the foregoing. Ask your minister to explain them away, and do not allow him to tell you that "it is one of the mysteries of godliness," or that he "moves in mysterious ways." Have him tell you how there is a life eternal if the above quotations are true. Then send his explanation to the SUNFLOWER and I will ask him another question or two.

DU UT DES.

The education of a child should begin in earnest eight months before it is born.

LILY DALE NEWS.

C. M. [illegible] made a business trip to O[illegible] last week.

I. G. Turner and W. H. [illegible] attended a meeting of the Town Board of Health Saturday.

Mr. [illegible] Silver Creek visited his mother and sisters here last week.

The weather [illegible] and the [illegible] hands full [illegible] We under[illegible] been shi[illegible]

Mrs. A[illegible] don, Pa. [illegible] last wee[illegible] Purple's [illegible] ton & H[illegible]

Mrs. N[illegible] visiting [illegible] home [illegible] Miss [illegible] inquiry [illegible] and lea[illegible]

No further [illegible] transition [illegible] been re[illegible] time. [illegible] give full [illegible] See noti[illegible]

A narrow escape [illegible] curred in the [illegible] Monday [illegible] ket accident[illegible] stove with [illegible] blaze was [illegible] little dam[illegible]

[illegible]

HOTEL FOR SALE.

[illegible]

BOSTON NOTES.

[illegible]

Legality of the Temple Fund Society

[illegible]

IMMORTALITY.

[illegible]

FREE.

[illegible]

WALROND'S OCCULT PUB. CO. Rochester, N. Y.

DOCTOR OLIVER

of Philadelphia

[illegible]

DOCTOR OLIVER

Colwyn, Pa.

Miss M. B. Hedrick, Psychic.

[illegible]

Incurables, Take Notice.

I CAN CURE YOU

[illegible]

D. W. HULL

How to be Well

[illegible]

GREAT SPIRITIST & ASTROLOGIST

[illegible]

Mrs. A. G. Atcheson

READINGS BY MAIL.

[illegible]

Madam Antoinette Muehlhauser

MENTAL PSYCHIC HEALER



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[illegible]

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[illegible]

MRS. M. E. LANE Psychic.



[illegible]

218 Virginia St., Buffalo, N. Y.

ASTROLOGY.

Prof. John N. Larson, the [illegible] astrologer, will give [illegible] [illegible] Can be consulted by mail. State date of birth, the hour if known and correct address.

COST OF HOROSCOPES.

[illegible]

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[illegible] TITUSVILLE, PA.

MRS. O. W. GRANT

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[illegible]

Magnetic Remedy for Piles.

[illegible]

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Trumpets.

[illegible]

JAS. NEWTON,

[illegible] Toledo, O.

YOUR [illegible]

Prof. E. E. Gove, [illegible]

MRS. L. EVELYN BARR

Trumpet and Trance Medium

All sittings given in the light.

[illegible] St., PITTSBURG, PA

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE REAL SELF.

In the quiet hour of midnight, when
I seem to be alone,
I am conscious of a presence that
seems not to be my own.
As I feel this pulsing presence stirring deep within my breast,
I am hushed to perfect stillness, for
it gives me peaceful rest.

Nay, I do not have to seek it, for I
know 'tis always near.
It fills my heart joy and love, and
casteth out all fear.
It tells me that we need not strive
nor struggle, not at all;
That God our Father doth provide
as unto him we call.

It says this flesh assumes to be
much greater than the I,
If this be true then tell me why
should it lay down to die?
It has no power of consciousness,
no hope, no joy nor pain;
And when this presence goes from
it, it moulders back again.

Then let us all ascend from it into
the light above,
And in the consciousness of God
abide in peace and love.

—Isabella M. Powderly.

METAPHYSICAL LAWS.

"Whatsoever enters consciousness will express itself in the person."

This is without doubt the most important of all the laws of life, and when its immense scope is fully comprehended, thousands of perplexing questions will be answered. We shall then know why we are as we are, and we shall also know how all this can be changed.

Our environments are the result of our actions; and our actions are the result of our thots. Our physical and mental conditions are the results of our states of mind, and our states of mind the result of our ideas.

Our thots are mental creations patterned after the impressions that exist in consciousness; and our ideas are the mental conceptions that come from our conscious understanding of life.

Consciousness is an attribute of the I Am, thru which the I Am knows what is and what is not taking place.

Thru absolute consciousness I know that I Am One with the Universal; thru subjective consciousness I know what is taking place in my being, in the great within; and thru the objective consciousness I know what is taking place about my being in the great without.

Objective consciousness employs the five external senses; subjective consciousness employs the sixth sense; and cosmic consciousness employs the seventh sense. Absolute consciousness does not employ any sense because absolute consciousness is the consciousness of that which is unchangeable, perfect and eternal.

In our study of the above law we shall deal principally with subjective consciousness, because this consciousness rules over the world of inner action. The subjective plane is the plane of change and growth; that is, there can be no change in any part of life until the cause of the desired change has been found in the subjective.

What enters objective consciousness will not produce any effect unless it also enters subjective consciousness; and what enters cosmic consciousness must also impress itself upon the subjective before it can be expressed. Nothing can enter absolute consciousness because the absolute is all; to the absolute nothing can be added, nothing taken away and nothing can enter that which eternally contains every thing. In our present state of existence the center of consciousness is in the subjective mind; and consequently all the actions of consciousness are directly connected with the subjective. Therefore, whatever enters consciousness in the actual sense will impress the subjective, whether the original experience was objective or cosmic.

There are many experiences that are not actual; that is, they do not really enter consciousness, but pass by on the surface. We may be conscious of them but we are not consciously affected by them. These do not affect life in any way; therefore do not require our attention. What actually enters consciousness is felt by the finer sensibilities of mind; and whatever enters into the finer side of mind is taken up by the creative energies and an impression is accordingly produced.

To state the law in a slightly different manner, we can say that whatever enters subjective consciousness will produce an impression just like itself; and every subjective impression becomes a pattern for thot-creation, while it lasts. Whenever an impression is formed in mind, thots will be created just like that impression; and so long as that impression remains in subjective consciousness, thots will continue to be formed after its likeness.

Every thot created in mind goes out into the person, and produces vital and chemical effects according to its nature; the creative energies of mind will create thots just like the impressions that form themselves in the subjective. This makes the entire process of the law as clear as light itself; and explains fully how the things that appear are as they are. But to be more explicit, we can illustrate the subject from every day experience.

When you view a very peaceful scene, and become wholly absorbed in it, your entire being becomes perfectly serene, almost at once. But why? The scene was peaceful and produced a peaceful impression upon the mind. The impression was formed in your subjective consciousness because you became absorbed in the scene. If you had simply viewed the scene in a superficial way, you would have felt no change; but you responded to the impressions that entered [illegible] the organ of sight, and thus admitted these impressions into the deeper or subjective mind. The scene actually entered your consciousness; the serenity of it all was impressed upon the subjective mind; and as stated above, the creative energies of mind proceeded to create thots and mental states containing the same serene and peaceful life. These thots entered your entire personality, as all thots do after being created, and carried the life of peace to every atom in your being.

When you view an exciting scene and are carried away with it, you lose all your poise, and may even become uncontrollable. The reason is you have admitted confusion; discord has entered your consciousness, and becomes the model for creation. The creative energies will, under such circumstances, create thots and mental states that are just as confused as the confusion you saw in the without. And when these confused states go out into the person, as they do almost at once, the entire person becomes almost filled with chaos.

If you had prevented the confused scene from impressing your mind, you would have been perfectly calm in the presence of it all; but by permitting the excitement to enter your consciousness, it was reproduced in you. The discord that entered your consciousness from without was expressed in your person.

There may be indications of threatening failures in your work, and you are beginning to fear that it will come; but so long as you do not feel the inner dread of failure, the impression of failure has not entered consciousness. In fact, no such impression has, as yet, been formed. However, if the fear continues, until you actually feel fearful, failure is beginning to enter consciousness; and if not prevented will soon be impressed there.

We constantly see the folly of judging from appearances, and permitting the seeming to impress and govern our thinking. On the other hand, when you begin to impress the subjective mind with a determination to succeed, you are placing in consciousness an idea that stands for growth, advancement and increase. Immediately the creative energies of mind will create thots and states that have advancing tendencies. These thots will push power and life to all your faculties and you will soon begin to do better work. These superior forces will develop our talents, make our mind more brilliant, and add constantly to our capacity. You will become a success within yourself; you are moving forward in your own being, and you are becoming superior in every respect. Fewer mistakes, better work and an excellent impression upon the world; these are the results. And when the world sees that there is success in you, they want your service; and you will be well recompensed therefore.

When we understand the process of mind, we readily understand how we can bring upon ourselves almost anything, simply thru permitting the corresponding impressions to enter consciousness. Therefore we should learn to prevent things from entering consciousness that we do not wish to see expressed in us. And we should learn to impress permanently in consciousness the image and likeness of these things which we do wish to see expressed in us.

The laws work both ways; we can impress the idea of perfect health upon consciousness, and thus give the creative forces a better image after which to pattern their conditions. Under such circumstances all thots and mental states will be wholesome and will constantly carry better health, more harmony and greater strength into the body.

However, further details are not required; the law is that everything that enters consciousness impresses itself there and becomes a pattern for the creative energies of mind. These energies will proceed to create thots just like the impressions formed; and all thots carry their own conditions to every part of the human system. Therefore conditions are produced and expressed in the people, that are just like the original idea, thot or impression that entered consciousness.

All the vibrations that enter mind thru the various senses may [illegible] consciousness and impress the [illegible] and all our conceptions [illegible] becoming impressions [illegible] around us [illegible] to properly employ the [illegible] must be permitted to enter the subjective unless we wish to have it reproduced in ourselves. Refuse to take into your consciousness that which you do not wish to see expressed thru your mind and body. Train consciousness to respond only to desireable impressions from without, and train your own imaging faculties to permanently and deeply impress in consciousness whatever you wish to see reproduced in yourself and expressed thru yourself.—Eternal Progress.

TEXTS FOR SERMONS.

The wisest are often found among those who confess ignorance.

Selfish anxiety is the discordant note in the family choir.

The deeper the thot the more difficultly it finds its way over the tongue. The latter is its primary school.

If God "makes the grass grow," he is not a Sabbatharian.

Pride transformed into love engenders soul peace.

Some peoples' selfishness outweighs the crimes for which others have been hanged.

Every uncharitable thot implants the seed for a wrinkle; every angry emotion creates one, and every act of forgiveness erases one, or lays the cause for a tranquil expression of peace.

Money may govern effects, but morals govern causes.

The man who feels as tho a piece of his heart is ripped off when he pays a debt, has soul congestion.

Any sensual passion carried to a selfish extent is arrogance, the emotion of which manifests as touchiness, irritability, anger or hate according to past indulgance.

ARTHUR F. MILTON.

Prejudice thickens the blood in the heart and makes the intellect [illegible].

ARTHUR F. MILTON.

The cheapest charity of all is that [illegible] have given it we only [illegible]

THE PITTSBURG CASE.

During the evening of February 4th, a certain Mrs. Mary Lloyd, a medium, or posing as such, held a seance in Pittsburg, Pa. There were twenty-one present, thirteen females and eight males. Four police detectives were received incog as members of the seance.

When the manifestations were in progress they simultaneously flashed lights and claimed fraud was being perpetrated. They had police wagons handy, and arrested all of the participants, bundled them to the city jail. There they were all incarcerated until bail was forthcoming.

At the trial before a magistrate the charge was giving an entertainment for fee without a license. Mrs. Lloyd was fined, and all of the [illegible] visitors were discharged [illegible] remitted.

There was no question of whether Mrs. Lloyd was an honest or dishonest medium. As Spiritualists we have possibly no evidence, as she is evidently not known amongst our people. That arrest was heralded as an expose of fraud. Perhaps some Spiritualists who are afraid of every shadow, have gloated over one more medium gone to the bad. Such an incident is not to be glossed over.

Every herald of this character makes it harder to get a hearing for Spiritualism. It is never considered by the public as whether the Spiritualists have any relation to the person posing as a medium, or not. In this instance Mrs. Lloyd states that she is a member of the Episcopalian church.

At least she evidently was not under any arrangement with our brethren in Pittsburg, or any other organized body of Spiritualists. Perhaps that makes her amenable to the license law of this city, for she was evidently giving a seance for personal financial gain. And yet was no excuse for residents of the street where she held her seances complaining of the same as a nuisance, which is so reported. A seance for spirit manifestation is a religious meeting, if there ever was one.

The medium has a right to protection thus far; and the people assembled have a right to free assembly for any laudible purpose. If there is anything proper for assembling of persons, it is assuredly [illegible] an effort thereby to seek for evidence of spirit life and communion with spirit friends. Where else can such be sought and found except at meetings and seances of Spiritualists and their medinms.

This medium has not been exposed as doing fraud work. She only charged a fee for her time and effort given to a laudable purpose on her part, and praiseworthy in each person present. And yet they are all bundled off to jail in a police wagon and held for trial for breaking the peace.

This is one case too many! It is a bad precedent. If Mrs. Lloyd shall subsequently be proven honest or dishonest, capable or incompetent, the case stands just the same. It was an overt act of the police. It was a trespass upon the religious [illegible] of a class of people, who are protected by the constitution of the United States for perfect religious freedom.

[illegible] a case for the National Spiritualists Association to look [illegible] make the city of Pittsburg [illegible] consciousness of the limits [illegible] prerogatives. This incident [illegible] occur in Russia. Indeed [illegible] would not do this dastardly [illegible].

[illegible] we power to protect ourselves as Spiritualists? If so, let us [illegible] it! But, we have a de[illegible] upon the just principle of [illegible] rights. The Pittsburg [illegible], a daily news paper, has [illegible] some timely words [illegible] this outrage. I can only [illegible] space for a few sentences, as [illegible] from the Leader editorials:

"[illegible] greater outrage on individual rights and liberties was ever [illegible] by the police of any city [illegible] the raid made last night on a Spiritualistic meeting in a private [illegible].

[illegible] is our boasted religious liberty? Our vaunted freedom of conscience? Have the police become the censors of our dogmas and doctrines as well as the guardians of the peace and the defenders of our morals?"

The editor then speaks of the character of persons present, and their rights "for an orderly and lawful proceeding;" further adding: "Among them were men and women who have an honest and conscientious belief in Spiritualism as a religion." * * "They are entitled to the same protection as is given to others.

The editor speaks of this arrest of all present without discrimination, and the invasion of a domicile, arrest and detection without a warrant The process was illegal. The failure to break up brothels and gambling dens, clearly against the law; and police protection of these, were referred to by the editor, and thus a little side reform may be started.

The editorial concludes as follows: "And for the sake of womanhood it is hoped that the city will never again witness another outrage against defenceless women like that of last night. It was a shame and disgrace to Pittsburg."

We are glad to have so good a champion. It is better than some journals of the Spiritualists are willing to do for defenceless mediums.

But; yet better follows from the Leader editor and publishers.

The following day, when all had been discharged, and the medium only fined for giving an entertainment without a license, the Leader editor scores the whole proceeding, and lashes the city authorities for the outrage, concluding as follows:

"Their arrest was uncalled for and an outrage. They are not entilled to redress, but public justice and the protection of all citizens in the exercise of their lawful rights demand that the men who committed this invasion of individual liberty be punished.

The women who were at that meeting as visitors, and the men for that matter, should proceed against the police officers to collect both compensory and punitive damages from them. As for the medium and her assistants the Leader cares nothing, but for any of the other women who were arrested in that raid who lack the means to employ a lawyer to get the vindiction that the law will give them the Leader will provide a lawyer if they desire to begin suit.

There is more than the injury done to an individual involved in that outrage. There has been an injury done to the whole community, and the Leader believes that the men responsible for it should be punished. It stands ready to give its aid to that end.

As Spiritualists this is a welcome offer to help to sustain common civil rights, and we rejoice in this newspaper as the herald of a new day when there shall be greater justice done. As Spiritualists, the lesson is very timely: Protect yourselves! See that responsible mediums are placed before the world in a manner such as shall command respect, and back of which is organization. As Spiritualists, our duty is to present the phenomena and philosophy in our temples and halls, under our incorporate rights as a religious body, and thus make it possible for the Spiritualists and the public as well to know where to go for protected mediumship—and thus for honest manifestations.

G. W. Kates.

Cheyney, Pa.

NOTICE.

Each society of Spiritualists is requested by the Executive Board of the Temple Fund Society to take a special collection for the temple fund, on the second Sunday of March, as a tribute to our spirit helpers on the anniversary of modern Spiritualism. The temple fund will accrue to the good of our general cause by generous help in temple extension.

The aim is worthy of the support of all friends of the cause, and in tribute to the spirits who need all of our assistance to give them enlarged opportunity for work in behalf of truth and humanity.

Send all contributions to Mrs. Carrie H. Mong, secretary, 415 S. Franklin Street, Muncie, Ind., or to the president, and due receipt will be acknowledged. I have faith in you! Fraternally,

George W. Kates, president, Cheyney, Pa.

The lighting of the world depends on many being willing to work in darkness.

TO THE SPIRITUALISTS OF NEW YORK STATE.

Mrs. T. U. Reynolds, the State missionary and organizer, will answer to calls for the holding of meetings in New York State during the months of March and April. She will visit localities where there are a few Spiritualists and interested persons to give her welcome. She will conduct meetings in churches or in public halls where available at moderate cost, and she occasionally holds parlor meetings when a public meeting-place is not available. She will lecture and give spirit messages and awaken an interest among your people.

Spiritualism and the beautiful truths it has given us during the last half century has accomplished much.

It [illegible] a way hitherto thot [illegible], science, philosophy and [illegible].

It has demonstrated the reality of the after-life, and given us the first rational conception of it. It has opened the fountain of inspiration and with its present-day revelations and inspiration from the unseen [illegible], is harmonizing with true Christianity as exemplified in the life teachings of the Nazarene. It gives us the grandest conception of this universe that ever penetrated the mind of man. It embraces the most advanced thot in all directions and gives a meaning to life and its purposes never before so clearly discerned.

It has demonstrated that "There is no death, but what seems so is transition", that what we call death is only promotion from a lower to a higher department of the great school of life.

Spiritualism stands for truth, equality and justice for all mankind and these are the fundamental principles of Brotherhood; the direct and practical application of which would solve the many momentous problems now confronting the people of this earth along the industrial, economic and political departments of life's activities. These are some of the great lessons Spiritualism is presenting to the [illegible] efforts [illegible] ed the [illegible] minds [illegible] spirit [illegible] whose [illegible] tions [illegible] and inspiring the brains of men and women in the various walks of life. As a result of these efforts discerning minds have discovered signs of a great spiritual awakening. That Spiritualism has put into operation forces which are largely instrumental in bringing about these beneficent results we most assuredly believe.

We also realize that there are many people who are indifferent and inactive concerning these things. A knowledge of Spiritualism will surely arouse a large percentage of these and make them enthusiastic workers for the world's reformation.

It is for this reason that the officers of New York State association of Spiritualists are desirous of awakening the people and of extending the knowledge of Spiritualism.

There are towns and hamlets in New York State where Spiritualist meetings are practically an unknown quantity, and the selection by the State Board of one so highly gifted as is Mrs. Reynolds, both as a speaker and a medium for spirit messages, affords a favorable opportunity to those who wish to have Spiritualism presented to their neighbors and friends in a scholarly and dignified manner and in a way that will attract and interest them in this movement.

Please send in your invitations as early as possible, so that circuits may be laid out and the work arranged with views to economy of time, travel and expense. Write and tell us the conditions in your home town.

Direct to Mrs. T. U. Reynolds, 137 [illegible] St., Troy, N. Y., or to the [illegible] State President, H. W. Richardson, [illegible] Grove St., East Aurora, N. Y.

Four newspapers have been indicted in Kentucky for publishing the reports of the Thaw trial. While [illegible] consideration to [illegible] method of attempting to stop the circulation of such news, it is a dangerous precedent to establish a censorship of the press.

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PREMIUM BOOKS? YES.

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Are you doing anything to extend the circulation of the Sunflower? If not, why not?

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An Exponent of the Spiritual Philosophy; its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

MISCELLANEOUS.

NIAGARA FALLS LETTER.

On Sunday evening, the 24th inst a large audience congregated, composed mostly of people of the orthodox faith, Methodists, Presbyterians and others. Mrs. Atcheson on this occasion gave a short vigorous discourse from the subject, "Peace," in which she earnestly portrayed the evils of wealth in our country, the monstrous sin and corruption in high places and cities, referring to the Thaw trial going on in New York.

What is the matter with our boasted Christianity? It is becoming worse than heathenism in New York where their big churches are ... ding men that have become ... carrying on shameless in... I thought to myself how true ... sister's remarks were. ... begging money every Sunday to send missionaries to convert, as they say, the heathen in ... lands when here in a city of churches, a shameful trial is going on that is a disgrace to the whole world, in the midst of a boasted civilization. It is enough to make the American Eagle weep.

The Spiritualists of Niagara Falls very seldom attend the meetings in Maccabee hall. Some of them have their little private circles at home, and some don't care whether school keeps or not. Therefore the audiences do not claim to be Spiritualists. I wish it was different. It is amusing. I notice the conditions are such that Sister Atcheson talks on a little of the Methodist style in her invocations. Very much like a prayer. She cannot help this of course.

Maccabee hall is to be renovated —papered and painted and a new carpet put down very soon. But the access to the hall is very poor, the stairways being too narrow and steep. This is an objection to many of the Spiritualists in not attending the meetings, but this is a poor excuse on their part. The use of the hall is cheap at forty dollars per year. If they would take an interest and club together and rent a larger hall, with better access, Mrs. Atcheson would be pleased to make a change. Then again they complain because they want a change of speakers. But they cannot expect mediums can come here and live on the wind.

This lady has done well and nobly and worked hard to keep up a society here and spread the truth of Spiritualism. It seems strange to me when I think over the situation. I don't like to say that Spiritualists here have no interest in Spiritualism, but I wish there was more fraternal fellowship prevailing, and they would get together and protect the cause of Spiritualism.

In this city of churches there is a spirit of unrest. The people are beginning to think for themselves and it is the duty of Spiritualists to show charity and lead them to the light.

On the last Sunday of April, which comes on the 28th, Sister Atcheson intends to have an all day meeting in the hall, being the aniversary of her five years work at the Falls. She wants to make this meeting a grand success. She has given several hundred messages in that time that has done much good. More anon.

VINE H. HICKOX.

CASSADAGA CAMP.

It has been a gala week of camp life. I will speak briefly of the leading features.

On Wednesday evening was given "The Mysterious Entertainment," gotten up by Mrs. Pettengill, who deserves great credit for her originality, wit and work; it caused the utmost merriment. Space forbids our mentioning detail, but we must say the "chronothalaton," is a wonderful instrument, to give spasmodic action of life to any character, figure or scene, real or ideal, of the past, present or future, and as the various figures were ground out the roars of laughter were deafening.

Thursday evening Mrs. Goodrich, of N. Y., Mrs. Fleming, so well known in Fredonia, N. Y.,—her home—Miss Yada, pianist. Mrs. Jefferys, (nee Marguerite Webster) violinist, of Lake Helen, gave an evening of song, elocution and instrumental music of the very highest order. Mrs. Goodrich, a very talented singer, well known in all the large cities, rendered some fine selections. Mrs. Fleming, who has recited at Lily Dale, gave two exceptionally fine readings, the very best of Browning's "Aux Italiens" that I ever heard. Miss Yada rendered some fine and difficult overtures on the piano. Mrs. Jefferys gave two solos on the violin. We felt that great thanks are due to these gifted artists for the great pleasure and profit they have given the camp and the campers.

On Thursday evening occurred the grand masque ball of the season the largest and best so far. The striking characters were: "Dutch Peasant," Mrs. Bartholomew, with wooden shoes—very striking (?) indeed. "Bridget Maloney," Elizabeth Vignier. "The Indians," Mr. D. Norman and Mr. P. G. Kenser, of Duukirk, N. Y. "The Friar," Mr. Wheeler, of DeLand. There were many others about equally good but space forbids mention.

The visitors are numerous—coming in all the time to stay the rest of the season. The weather is June every day—roses in the gardens galore.

The lectures are up to the usual standard and everything moving smoothly, but we look ahead just a few weeks to the end, when we shall all desperse from the fair land of flowers

"To journey northward but to find
A land of showers, shade and gloom,"

until April is over, and June comes to us there, with its roses.

LEE MORSE.

Work in California.

The California State Spiritualist Association, in conjunction with its many auxiliary societies, have inaugurated a series of mass meetings to be held thruout the state, as a means of introducing the state officers to the general public, and to awaken interest in the work of organization in the different parts of the state where there are societies affiliated with the state body, and to hold meetings in cities and towns where a society may be formed.

The first of the series was an all day Sunday meeting, in Los Angeles on December 16. Each society in the city closed their meeting and united with the State Association, and a big meeting was the result, and the three societies holding Sunday meetings claim added interest in their meetings, ever since. The second was a three days meeting of three sessions each at San Diego, 120 miles South of Los Angeles in the Temple owned by the First Society of that city, and of which State Superintendant of Lyceum (of California,) C. A. Buss is president, on February 8, 9 and 10. Five of the state officers were present at the Sunday meetings. The third was an all day meeting at San Predro a small city 30 miles out of Los Angeles, on Sunday February 17, and seven of the state officers were present at the afternoon meeting.

The fourth will be a visit to the Children Fraternal Home about the second week in March and it is hoped that a large attendance will go with the state officers who will attend The Home is some 28 miles north of Los Angeles and we believe is the only Children's Home chartered under any State Association. The fifth will be a three days meeting at San Bernardino, some 60 miles east from Los Angeles, where the society has a temple of its own which was built under spirit direction, over forty eight years ago, and has been used as a Spiritualists meeting place ever since. The date for these meetings will be March 29, 30, 31.

Each of these meetings will have the personal attendance of three or more of the state directers, who give their services free, outside of actual expense of care fare and entertainment, and this means a good deal when we take into consideration the ground that will have to be covered to take in the length and breadth of California and the great distances one has to travel to go from one city to another.

MRS. M. E. G. HOWE,
State Organizer, and Chairman of Mass-meetings. 142, So. Broadway Los Angeles Cal.

When anyone has done wrong say nothing whatever about it, but when anyone has done something noble and true, proclaim it from every housetop.

Buffalo Notes

R. B. EDDY, Corre pondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets a the Temple, corner Jersey street d Prospect avenue, Sunday 10:40 a. m. and 7:45 p. m Wednesday evening seance 7:45. Children's Lyceum unday 12 m.

HARMONY CIRCLE meets at Ke stone Hall, 351 Main street every Sunday evening at .45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANG meets at Stirling Hall, 374 Connecticut street, Sun y at 7.45 p. m.

Friday afternoon, February 22, the Children's Lyc um members connected with the First Spiritual church, celebrated Washington's birthday anniversary by having a short ride, then an en ertainment in the church, games o pleasure and other pastimes. The children under direction of Mrs. llyn enjoyed themselves very muc Mrs. Allyn has done much to i erest and instruct the children. In due time refreshments were rved in the parlors and the child n as well as the people with muc relish.

In the evening a ry successful card party was h d. Excellent prizes were awarded e winners and there was a pleasant s ial gathering. A goodly number w e present to enjoy the occasion ar compete for the prizes.

The Wednesday vening seance at the Temple Febru ry 27 was conducted by C. Fann Allyn. She gave mental readings from articles laid upon the table. Mrs. Allyn has been filling our p tform during February and has la ored faithfully and earnestly for t interests of the society, and ught to impress upon her hea rs the value and truths of Spirit lism, and the advisability of each ne seeking to develop the gifts nd individual powers with each so . Her labors here have been sat sfactory. She goes to Hamilton, nt., thence to Watertown, N. Y., a d to points in Pennsylvania. Dr. W. M. Lockwood serves the T mple society during March.

HARMONY C CLE.

A good sized au ience met at Keystone hall Sund , Feb. 24th to listen to the control f our speaker who took as his su ject, "Investigation vs. Science." He said in part: Science, th bulwark of truth, has settled do n to the fact that spirit exists. That man as spirit is a tangible fact. It is a great realization of c nditions, when men of scientific att inment throw away all their pre nceived ideas and follow out the angled thread of nature's hypothes . The gnarled root of superstition d idolotry has had its day, and its rowth is stunted and warped, whil the sunshine of investigation is w ving the beautiful warp of rene ed existence. States of life that hi herto were undreamable are openi g up their buds and showing the full blown flowers of immortal growt and progress. Light is being let in n the hitherto sealed passages, not of the Scriptures, but of the gra e. The tomb has opened wide its loors and the spirit of its inmate i free to abide in the minds of man not as a ghost, but as a real live cr ation of earth and earth life. No harrassing process of incubation, ut a tangible source of reality, wi h all the prefixes to its nature t t made man a man. Earth has st d its millions of centuries, and q akes under its fiery furnace and v canic wrath. It has trembled in t grasp of gigantic waves a d tremendous breaths of remors ess hurricanes and devastating si oons. It has withstood heat and old and battled with the elements.

Yet no graver oe ever stood within its conscious tate than the wall of superstitio that made it tremble and lose i elf within the abyss of fettered xistence. No life was safe and th martyrdom became a byword and death a creation with a remorse ess sting. Superstition advance by whirlwind stages. It sowed ts seed in the very womb of the other. It created every fear of diseased and distorted imagina on, and lust and rapine ran riot n earth's beautiful plains. Life ered no sacred barrier to its foulne s, and the sun's of centuries look d down on its miasmic shores and wept in pity as it shared its rays n its darkened soil. Peace to the memory of its foulest breath. Im ortality a bane, soul a dreg, and sp rit voiceless as the tomb of fea creeping and crawling at the ma ter's lash, and ruins on every sid Investigation and science has hrown this all aside. The sunrise of reason is at hand. Its dawn is awakening the echoes of freedom, and from every vale and mountain top will come the cry of spirit man, "We live again." Oh, the glory of it all! Oh, the quickning pulse and the shout of joy at the resurrection of truth. No fallacy will prevent the glorious dawn Science will master its intricate labyrinths in all its beautiful and muster from the tomes of creative ether, the voice that has slept and was stilled for the age. The Cross of Calvary will give up its wraith and its fruit of Nazareth will stand out clean and pure as the man of earth. With all the aims and ambitions of his time, with powers that were spiritual to a high degree, with an extreme mastery over the mediumship of his gifted psychic powers, will correlate with the evidence of the present day and give to our world the testimony of truth. The psychometric readings by control Gray ight were good.

Mediums' day on Sunday, March 10th, afternoon 2:45, evening 7:45. Out of town friends are cordially invited. Lunch will be served. Come early.

NOT GENEROUS.

Can you make a savage understand geometry or chemical analysis?

In the midst of civilization you will find people who understand as little about the law of reprocity.

To give or be generous is an unknown quantity to them. To take is instinctive with such. "Something or nothing" is the faith they subscribe to, and hold to it with the same sublimity that a religious pirate or cutthroat holds to a road image.

They have just enough animal intelligence to accept free offerings, but no spiritual intelligence to see the need of doing something for others or for their cause.

Self-respect is still dormant with this class of mortals.

Beware of the man who has something to give away. The chances are you will find a string tied to it that will get you into a tangle.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

[illegible] department is conducted to enable Spiritualists [illegible] workers to keep in touch with each other [illegible] Send us notices of your engagements [illegible] other items of interest. Officers of societies [illegible] reports of your meetings, entertainments, [illegible] you have, your election reports of anniversaries [illegible] business meetings, in fact, everything [illegible] know about other societies.

[illegible] with typewriter or plainly with pen [illegible] use a postal or write on both sides of [illegible]

[illegible] to the point. We will adjust [illegible] we have to use. A weekly [illegible] written on a postal card would [illegible]

[illegible] full name and address to every [illegible] necessarily for publication, but as [illegible] "correspondent" or "unsigned" [illegible] the editor. The printed article [illegible] you wish it but we must have [illegible] information.

[illegible] will not be returned unless stamps are [illegible] postage. If not used they will be [illegible] days and then destroyed. Return copies [illegible] return them if we can not use [illegible]

[illegible] the improvement of the paper are in- [illegible]

[illegible] SUNFLOWER PUB. CO., LILY DALE, N. Y.

[illegible] and Mrs E. W. Sprague are [illegible] at Pittsburg, Pa., during [illegible]

[illegible] correspondent writes: that E. [illegible] (Brownie) held some very [illegible] meetings at Greenup, Ill. He delivered two inspiring lectures [illegible] tests were all recognized.

[illegible] W. Ring writes: I closed a successful engagement at St. Joseph. Mo., and after a few days at home, [illegible], Colo., I go to California for the month of March Address [illegible] Calif., care Mrs. Dr. Dobson [illegible].

Mattie E. Hull writes: Please say [illegible] general news columns this: Persons desiring Moses Hull and [illegible] publications, should address Prof. A. J. Weaver Whitewater Wis. Morris Pratt Institute, who will attend to such orders until my return.

Who has a copy of the large picture of the Hydesville cottage who will either give or sell it to the New Temple at Ashtabula, O. Address Mrs. A. H. Talcott, R. D. 1 Box 121. East Ashtabula, O. They wrote us for one but we have none. Surely someone has one for such a good purpose.

On Sunday, February 24th, Oscar A. Edgerly concluded a very sucessfull engagement with the First Church of Spiritualists of Pittsburg, Pa. On Sunday March 3rd, Mr. Edgerly, will begin a month's engagement with the First Association of Spiritualists of Washington, D. C.

Dr. Beverly of Chicago, held some very successful meetings at Hunt's hall 854 1-2 High street, Columbus, O., in which he demonstrated healing and gave a very interesting lecture. Psychometric readings and tests were given by Crissie M. Bowman, Mrs. E. R. Payne is lecturer and manager of the above meeting.

Belle Bush writes: I have been too ill to attend to business or correspondence and the sale of my books has almost dropped out of sight. I need money to meet my necessary expenses and the sale of my books has helped me in this. Her address is Weymouth, Mass.

We have recived word that Mr. Theodore J. Mayer, treasurer of the N. S. A. is very sick at his home in Washington, with the chances against his recovery. As Mr. Mayer has been the Atlas who upheld the N. S. A. on his shoulders, his transition might be freighted with serious results to the N. S. A.

[illegible] F. Peck has served the Temple Society of Cleveland, O. to good advantage and has completed one of the most successful engagement [illegible] able. His lectures are of [illegible] practical sort that appeal to the [illegible] as well as to the heart. Frank [illegible] fills the platform during March.

W. H. Brockins writes from Wheaton Ill., concerning condition of Mr G. H Brooks. Mr. Brooks is at his home confined to his bed in a darkened room His physician says that his illness is due to mental fatigue and the grippe, and cannot say how long he will be in this condition, but his recovery will probably take some time. No one is allowed to see him at present, but he hopes soon to be able to see his friends.

Nellie Lettington of Cleveland Ohio, writes: Wenesday eve February 13th, we had with us Cleon B. Nickols of Andover, Ohio, a materializng medium. The seance was select. Words fail me in doing the brother justice. Loved ones from across the river of life came with words of love and hope. All were recognized. Truly the brother is doing a good work. Thou young in years the angel world has endowed him with a glorious gift. The many hand shakes at the close of the seance gave evidence of the esteem in which the Cleveland friends. hold him we hope that some sweet day in the near future he will come to our city again where he will always find a welcome.

Dr. Beverly has been spending some time in Central Iowa and Ohio, healing chronic cases, and is engaged in Columbus, O., until March. He will be glad to heal and speak in other places. He will organize a new society in Chicago to be called the "Truth Church," as soon as matters can be arranged satisfactorily. It will be different and along new lines. "Behold I make all things new." Why do we keep our meetings in the same old rut for then people are attracted to other places for the truth. Madam Dixon-Beverly will accompany her husband when required. As a test medium she has few equals and is honest in her work. Permanent address, 44 E. 31 street, Chicago.

Col. H. M. Remington writes: Enclosed find check to renew my subscription. I am very much pleased with the bright cheer-giving sheet and do not wish to lose a copy. We have a joyful bunch of Spiritualists here in Conneaut, where Mr. and Mrs. Kates have done a noble work during the winter months, and all of our people regret that we can not keep them with us. But we feel that the guiding bands from across the river, will open the ways and means of cheer and comfort until the budding flowers and springtime air shall announce the coming season at your beautiful city on the lake, and we will all be there.

New York State Association of Spiritualists—Mass Meeting in New York City.

One of the most enthusiastic, as well as the most harmonious gatherings of Spiritualists, was the Grand Rally, or mass meeting, held in Elks Hall, 59th street and Columbus Circle, New York City, February 14, 15 and 16 instant under the direction of Mrs. Harriet M. Rathbun of Port Washington, assisted by Mr. A. T. Reidinger and Mrs. Margaret Gaule Reidinger of New York City.

The address of welcome was given by Mrs. Henry J. Newton, President of the First Association of Spiritualists of New York City. Response was made by Tillie U. Reynolds of Troy. The music was under the direction of Mme. Louise B. Voigt. Her vocal selections were finely rendered, as well as the violin solos of Robert J. McIntire who added very much to the entertainment at the several sessions.

The program was fully presented with two exceptions: H. W. Richardson, president of the New York State Association was not able to attend owing to the illness of himself and family also Dr. Geo. A. Fuller, president of the Massachusetts State Association, could not leave his wife, who was very ill. In the absence of the president the duty of presiding officer rested upon Tillie U. Reynolds, vice-president, who with Mrs. Harriet M. Rathbun, treasurer of the New York State Association, and Sarah A. Woodruff, secretary, were the only members of the board present. Other workers, Miss E. C. Resch of Brooklyn, Mrs. Helen Temple Brigham, speaker, and Miss Belle V. Cushman, president of the Spiritual and Ethical Society of New York. Rev. Frederick A. Wiggins, of Boston, Mass., was certainly an attraction to the audience both by his lectures of truth-telling ideas and the ballot tests given by him. Mrs. Helen L. P. Ressegue of Hartford Conn., a powerful speaker held marked anttention at every lecture given by her. Dr. Edgar W. Emerson, long a favorite, gave indisputable evidence of spirit return. Miss Amalia F. Pfenning of Brooklyn, a graduate of the Whitewater school in Wisconsin gave an address which reflected great credit upon that institution. Margaret Gaule lecturer and message bearer for the First Association of Spiritualists, in her spirit messages won the hearts of all.

Mrs. Milton Rathbun offered the following resolution of thanks

"To our faithful and loyal co-workers, speakers and mediums who have so ably and generously labored to make the convocation a success; to Mme. Louise B. Voigt for the soul-inspiring music so exquisitely rendered; to Miss Corinne Wolerstein for artistic accompaniment; to Mr. Robert J. McIntyre, for the entrancing violin solos and obligatos; to the First Association of Spiritualists, New York City, for hearty support in coöperation; to the Ladies' Aid, Auxiliary to said Association who so generously furnished and arranged the beautiful decorations, and in so many ways evidenced practical interest; to Mrs. Henry J. Newton, president of the First Association of Spiritualists, New York City and chairman of reception committee and to the members of her committee; to Mrs. George R. [illegible]orm president of the Ladies' Aid and chairman of entertainment committee and her colleagues—those who so kindly opened the doors of their homes to entertain, who acted as ushers, and to Miss Edith Main as messenger; to Mr. A. T. Reidinger and those who assisted him in the financial department; to Mrs. Margaret Gaule-Reidinger who with her husband worked with unabated ardor and enthusiasm, early and late to make success sure; to our kind donors, one from Baltimore and one from Brooklyn; and to all who aided us in any way, we tender our hearty and sincere thanks on behalf of the New York State Association of Spiritualists, and all who have been privileged to enjoy the series of highly interesting sessions."

Before putting the resolution to the assembly for adoption, the chair insisted that Mrs. Milton Rathbun's name should be added to the list meriting thanks. The audience heartily endorsed the suggestion, and, by a rising vote. unanimously adopted the resolution as amended.

[illegible] this assembling [illegible] earnest [illegible]ually [illegible] a success and [illegible] the workers who [illegible] labored for the success of this meeting [illegible] this [illegible] good seed was sown [illegible] given to our cause, and [illegible] will go down in the annals of the New York State Association as the banner mass meeting held under the auspices of that Association in the interest of the principles of the philosophy of Spiritualism. So great was the interest that on Saturday evening it was [illegible] before the closing hymn "God be with you till we meet again" was sung by the congregation. Benediction by Helen Rathbun.

SARAH A. WOODRUFF
[illegible] S. A. of S.

WHY IS IT?

Why is it that so many of the children of God speak with the respect that they do regarding spirit communication and still don't want a Spiritualist paper for fear someone may see it? If the children of earth could only see their loved ones as we do sometimes, I feel there would be an awakening and I hope it will come before all of our good papers are gone.

I do feel that the SUNFLOWER for $1.00 a year is the best reading. but if they will only take one of the Spiritualist papers and keep in touch with the beautiful thoughts, it will surely help them.

I hope this thought will be taken up by somebody who may read this and will resolve that he will read some Spiritualist paper every week.

[illegible] B. W. BELCHER.

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, [illegible] for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, [illegible] for two, 11 cents for 4, per [illegible] postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be [illegible] postage [illegible] cent [illegible] 2 cents each for [illegible] [illegible] right is [illegible]

DR. J. M. PEEBLES LECTURES IN INDIA.

(Continued from page 1.)

of authority. Both Spiritualism and theosophy are the opponents of materialism and both teach an intercommunion between the worlds visible and invisible.

CHILDHOOD MARRIAGE IN INDIA.

This is one of the drawbacks to mental, moral and political advancement in this country of about 300,000,000. Child marriage is almost a universal fashion. The Librarian in this Castle—Babu Gangesh Chandra Gangopadhyay—informed me the other day that he was married when but seven years of age but did not live with his wife till she was past twelve years. He also informed me that one of his sisters was married when she was three months old and another of his sisters was the mother of a child when she was but eleven years of age. Do not infer from this that all Hindoos favour childhood marriage, because they do not; some of the most enlightened are strenuously opposed to infant marriages as it contributes very largely to compulsory widowhood. This system will gradually be abolished, of this I have no question.

MY MISSIONERY WORK IN INDIA.

Following my lecture in the richly ornamented palace of the Maharaja I received invitations before different societies in different portions of this great thronging city of about a million souls and so I have lectured upon Spiritualism before the Geeta Society in the Star Theatre and on Monday evening I lectured in the Royal Theatre. This lecture was arranged by Englishmen, some of whom sympathised with Spiritualism. Next week I asist in organising a spiritualist society and strange to say they do not like the word "society," preferring the word "club." So it will probably be called "The First Spiritual Club of Calcutta."

I am requested to write a short pamphlet defining Spiritualism which I shall do in a few days. The people here are anxious for physical phenomena. They believe in spirit communion without exception, so far as I have heard any Hindoo at present speak upon the subject. A Raja from Benares told me yesterday that the Hindoos were "a nation of Spiritualists of which the Yogis were the highest psychic practitioners." I am overwhelmed with calls and invitations to lecture. This afternoon (Friday) at 5 o'clock I lectured again in the Star Theatre, Monday evening in the Royal Theatre, and Wednesday evening at Hughly, a city of seventy thousand about twenty-five miles from Calcutta, the English Commissioner will preside.

THE AMIR

Next week, the Amir of Afganistan will come into Calcutta. The preparations for his reception are indescrebably immense. He made himself very popular at Delhi because forbidding the Mahomedans to "sacrifice a hundred cows" in his honour. Nothing could have more annoyed and insulted the Hindoos for with them the cow is a sacred animal. Being a guest of His Highness the Maharaja occupying rooms in his Castle I am invited to the great display and the dinner of the Amir over which the Viceroy will preside. Candidly I have no taste for these displays. To my better nature they are repulsive and yet I go because it gives me an opportunity of seeing India and Afganistan in their richest manifestations of royality. What terrible contrasts between the extreme poverty of the masses and the wealth of castes and classes, although multitudes of Brahmins are not rich.

STILL ON THE BATTLE-FIELD.

You know that I am a peace man belonging to several States and International peace societies, and yet I am forced to continue the fight with tongue and pen. No sooner had I begun to lecture on Spiritualism than a Seventh-day Evangelist delivered two sermons against Spiritualism a report of which appeared in one of the Calcutta dailies. It was a base attack. I enclose in this letter my mild reply to him. On Thursday evening a Baptist missionery unloaded his gun against Spiritualism and so to-morrow I go for his "scalp" in a Hindoo daily. Fortunately in this Castle there is a library of about seven thousand volumes, so I am not at a loss for books of reference.

A committee of Liberalists and Hindoo Spiritualists representing three languages Bengali, Hindustani nnd Urdu making propositions to translate some of my books and pamphlets into these Asiatic languages, to which proposition I gladly gave my consent. This will be a sort of putting new wine into old bottles, blending of the old and the new. Spiritual manifestations are very old in India. Mr. C. C. Armitage has drawn up a platform and resolutions for the purpose of organising a Spiritualist society which, as aforesaid, they want called a "Psychic Club."

After a visit to the Holy City of Benares where it is said there are three hundred altars, and three thousand gods and returning to Calcutta for a few weeks I go on to Ceylon where I shall meet the Buddhist. I have been writing more or less for the past two years as you may know for the weekly Colombo Sandaresa, a Buddhist journal. I have a number of personal friends in Colombo and I am already invited by a Buddhist official to deliver a lecture before the 300 students in the Colombo Buddhist College. There is no end to work, and some author has said that "work is worship."

J. M. PEEBLES, M. D.

H. H. Maharaja's Castle
Calcutta. India.

P. S.—Yesterday in riding over to our Consul's office I saw a Yogi who had just left a Hindoo temple with a body white as a corpse. He was nearly naked and his body was besmeared in a white paste made of powdered sandal wood and flour and another odorous wood. I shall seek interviews with this Yogis and Sannasyes before leaving India. The occult in all forms and under a variety of names abound all thru this wonderful country.

NOTED MEN OF BOSTON DEFEND CHRISTIAN SCIENCE.

Christian Scientists crowded the largest committee room at the state house to the doors yesterday at the hearing before the public health committee on bills affecting the registration of persons practicing the art of healing. Distinguished counsel in Ex-Gov. John L. Bates, Samuel J. Elder and William A. Morse represented the opposition to the bills, one of which was before the committee on the petition of Fredrick W. Peabody.

This bill provides that any person shall be regarded as holding himself out as a practitioner of medicine who shall append to his name the letters M. D, or who shall treat a person for the purpose of curing any real or supposed disease, whether by the use of drugs or otherwise.

Mr. Peabody conducted the case for the petitioners, while there were present in opposition, besides those already mentioned, Hon. Charles H. Innis for the Massachusetts druggists' association and Charles A. Bakstran for the Massachusetts state association of Spiritualists.

Mr. Peabody said that under the existing law trained medical men are required to register and pass examinations before they are allowed to treat persons for disease. Even so eminent and able a medical man as Dr. Bowditch of Harvard has never registered and could be imprisoned if he prescribed a glass of hot water before breakfast for a dyspeptic. But a multitude of unqualified people, denying the reality or existence of disease, are permitted to take into their hands the treatment of all classes of disease.

Mr. Peabody said that it was cruel, dangerous and barbarous to take suffering children and make no attempt to allevate their pain beyond a declaration that there is no pain. There are 500 Christian Science healers in the state. If they treat an average of five cases a day, more than a million cases are treated annually.

Edward H. Adams, who said he was a regular physician, said he wished to speak from personal knowledge of this cult. He considered measures should be taken as Christian Science, when applied to children, is nothing less than murder. He said he would devote his life to the extinction of this cult.

Rabbi Charles Fleisher said it sickened him to hear of an attack on Christian Science as a religion. He did think, however, that the state should insist on the supremacy of the civil law.

The opposition was then heard. Hon. Charles H. Innis said that at a meeting of the Massachusetts druggists' association, a week ago it was voted to oppose the bill, as it would prevent a druggist from prescribing gratuitously.

C. E. Bakstram for the Massachusetts Spiritualists quoted James H. Webb of Yale on criminal law, to show that the bill, if passed, would produce greater evil than exists; that the crimes could not be proven with cogent testimony and that a criminal law cannot be passed which depends for proof on revealing private affairs. He also argued that there is adequate civil remedy. The paternalism advocated in the bill would be ridiculous and obnoxious.

A. R. Hill said that Boston Spiritualists are absolutely opposed to the passage of such a bill as this.

Mr. Morse called William Lloyd Garrison as the only witness for the Christian Scientists. Mr. Garrison said:

"While many unregistered practioners would be injuriously affected by the bill's enactment it is plain that the animus of its framer is one of hostility to a special organization which bears the name of Christian Science. The osteopath, the dispenser of massage, the mental healer the mesmer soother, and other representatives of irregular schools of practice are all to be gathered in the great net necessary to enmesh the colossal cult for which this bill is cast.

"I am not a member of the Christian Science organization and bear no authority to speak in behalf, but I stand unflinchingly for the right of its healers to alleviate suffering and to receive just compensation for their services.

"I note the recent combined attacks upon the head of the church. The resurrection of the early phases of her life, the incidents that may discredit her authority skilfully presented in a popular magazine, I have carefully read. The caustic [illegible] of a famous American [illegible] and the public, Frank [illegible] of my friend Rabbi Fleischer have had my interested attention. But revelations of obscure origin and the lowly circumstances of impoverished youth have ever added to the halos of messiahs and increased the marvel of their later ascendency over the lives and minds of millions. It is always out of some Nazareth that such good comes.

"Should the Christian Science church arrive at a time when its strength should lead it to decree all other practice unlawful, I trust that there will not be wanting citizens of the commonwealth to resist it to the end and stand as solidly for individual freedom then as now. Institutions perish, human rights are imperishable."

Samuel J. Elder said that he was in hearty accord with the words of Mr. Garrison.

Ex-Gov. John L. Bates said that he took the same position as an attorney which he took last year as a citizen. That is, that whether a man be a Christian Scientist or not, if he is a citizen of Massachusetts he has a right to believe in any religion he pleases. He asked those persons present who believed they been healed by Christian Science to hold up their right hands—and a majority of the crowded roomful held up their hands. Mr. Bates called the attention of the committee to the fact that this was the only bit of evidence which had been offered them. He said there has been no evidence of abuse and evidence of harm to the commonwealth.

He said that Christian Scientists in practice do not take cases of contagious disease and there is already sufficient law to compel the reporting of these cases to the health boards. Christian Science is attacked because of its successes and not of its failures, he said. "You do not need to attack failures." He said the bill would violate the preamble and three of the articles in the bill of rights.

Mr. Peabody closed for the petition and Mr. Morse against it.—Boston Globe.

Fear may be the grave yard of prosperity, but is the salvation of the rabbit.

The SUNFLOWER $1.00 a year.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company | LILY DALE, N. Y., MARCH 16, 1907. | Issued Every Saturday at One Dollar a Year | Number 311

TALKED FIVE TIMES TO HODGSON'S SPIRIT

Prof. Hyslop, Psychic Scholar, Tells Why Voice of the Dead Spoke of Seemingly Trivial Things.

Asserts Communication With Spiritland Will Soon Be Believed in by All.

CRIME AND IMPROVEMENT OF THE RACE.

MRS. M. E. WILLIAMS

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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[illegible] inch, one insertion, 40c; three insertions, $1.00.
[illegible] " " " 75c; " " 1.80
[illegible] " " " 1.80; " " 4.5[illegible]
Reading notices 15c a line; 20 lines, 10c a line. [illegible] Time and Space.

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AN OPEN CONFESSION.

BY SPIRIT MOSES HULL.

How true it is that an "Open confession is good for the soul." Orator as I was, I can not command language to express my gratitude to the angels who run The Spirit of Truth, for this opportunity to confess. I feel as if I'd like to take Brother Cook in my arms and press him to my heart as one does a sweetheart. I antagonized his work and dubbed him a "fanatical cuss;" all on account of my own worldly bigotry, religious and political fanaticism—it was I who was the bigoted, religious and political "fanatical cuss"

In my bigoted, worldly self-conceit I criticized Jesus and argued with Cook that, to be born again, meant only to die into the spirit world. Yet here am I a beggar in spirit, because I was too material, self-wise and bigoted "to lay up treasure in heaven"—so come over here a spiritual pauper. Of course Jesus and Cook are right, whilst I, like John L. Sullivan of the ring, was the champion pugilist among Spiritists, which sent me no spiritual treasure to this land of souls. Oh, that I'd heeded and followed Jesus and laid up treasures in this glorious home of the soul. But, as I did not I had the mortification of seeing all my religious and political treasures, both worldly, tumbled into the grave and buried with my body; whilst I must repent by undoing ALL that I ever done on earth of a religious or political nature—so with you all; for there is neither here among the angels. The grave filtrers away and retains all that is worldly.

Oh, Brothers Francis, Hull and Bach, do, please, open your columns to me and let me redeem myself, and help the world out of the hells of religion and politics; which I can only do by

Returning from on high,
Confess my sins,
And eat my humble pie!

The foregoing taken from the "Spirit of Truth," is too absurd to be ridiculous. If Moses Hull has forgotten his grammar, and adopted southernisms and ancient forms of speech, in the few weeks he has been in spirit life, the change was to him a great catastrophe instead of a step in advance. If he knows less now than he did when here, he had better stay on the other side and not attempt to give messages of any description.

If a man who gave his life to working for his fellowmen, who spent sixty years in the pulpits of different systems teaching the highest his brain could compass, is "a beggar in spirit," there is mighty little prospect for the rest of us in that "land of the leal."

Whomsoever it was who wrote this communication, if there was any way of proving it, we would bet our all against a suspender button that Moses Hull was not within a thousand rows of apple trees of the author. That author does not know Moses' opinion of Jesus. Many of us do. He worked to build up a rational system—not a worldly one. Unless Moses changed his nature greatly he is not among the "angels." He would not be at home there. He would be, found among the WORKERS. Not flittering his time away. He would be organizing a spiritual Morris Pratt Institute, or some other thing that would work for the benefit of all.

We can not speak for Bros. Francis and Hull, but Moses Hull for many years had a welcome at the SUNFLOWER office and home, and the columns of the SUNFLOWER have always been open to him. They are now; but we want something that bears his earmarks. Not a message that bears no more characteristics of him than a Maori chief bears of a New York city lady of fashion.

We don't think Bro. Cook is a drinking man, but we think he was suffering from an acute "brain storm" when he put that article in the "Spirit of Truth. It certainly was an insult to the memory of Moses Hull and his work for humanity.

TRUE PHILANTHROPY.

J. D. Rockefeller announces that he has something of great interest to the public to announce after he has a conference with his son. We are led to believe it is another great donation.

The SUNFLOWER would like to suggest that the greatest announcement that Mr. Rockefeller could make would be one that the price of kerosene and gasolene had been reduced. By no other announcement could he do so much for the poor and middle class people as by that. Kerosene and gasolene are the poor man's fuel and light. The rich man uses gas and electricity. The advance of from 2c to 10c a gallon on these two commodities during the past few years has been a serious matter.

We admit that donations for educational purposes and for charities and hospitals are all good, but why not make a donation to all the people in the shape of a reduction in the price of these two necessities if he wants to be a true philanthropist?

THE CHRISTIAN SCIENCE MUDDLE.

Like all of the newer lines of religious thot, where one person becomes the "I Am," Christian Science is now having its innings. Suit has been brought by the relatives of Mrs. Eddy to have an accounting of the finances of the institution, and have it fixed so that "designing persons can not make way with the money," some $15,000,000 being supposed to represent what admiring friends have contributed to the head of that system.

How strange it is that religion develops a hero-worshipper who will open his or her pocket-book and give almost the last penny to carry out a frenzy, but will not give a cent to prove a scientific fact!

Dowie, the modern Elijah, worked upon thousands of confiding human beings, got their money which flowed into his coffers like a Niagara, and which he used as lavishly as it was given, both for personal and general purposes, living on the fat of the land, traveling in special cars and trains, with a retinue of servants and attaches, in a style fitted to royalty, and men sweat at the bench, and women rubbed out on the washboard the hard dollars that he used in profligacy.

Sweinfurth, the Rockford, Ills., messiah, took even the jewelry of his admirers, mostly female, and when he tired of their personality and had exhausted everything they could turn into money, they took menial places in his establishment.

Many other cases might be mentioned where similar events took place, the final reckoning coming sooner or later, but with the people "only waiting" for a new game of "three card monte," or a "shell game" with a religious attachment to again rush to fill the coffers of some person who was lacking in principle or brains, but smart enough to gull them.

It must be said of the Christian Scientists that they have flourished beyond all of the other ancient or modern cults. They have presented a doctrine that has appealed to the higher classes, and they have been more successful in building up a following on a substantial basis than any other. The finest churches in most cities are theirs, and they are always paid for before dedication.

Mrs. Eddy, no matter what the outcome of this suit may be, will always be looked upon in a different light from the modern founders of any other sect. That she has been a very smart woman, no one can deny. It would not detract any from her prestige if at the age of 86 she should be found unfit to control her property, and in the hands of designing parties.

FUNERALS

Sunday funerals, mourning, elaborate [illegible] and too many flowers were condemned by the preachers composing the Atlantic Evangelical Association. Mourning was discouraged as being expensive, unnecessary and unsanitary. Elaborate funeral displays were characterized as relics of barbarism.

With the exception of the first, Sunday funerals, the SUNFLOWER is in full accord with the above. Objection to Sunday funerals can only come from that much overworked (?) class, the clergy. To that class of leisure, the laboring man who works ten hours a day six days in the week, it is a privilege that he could not have of paying his respects to his dead friend unless the funeral was held on Sunday.

RESOLUTIONS IN MEMORY OF MOSES HULL.

WHEREAS, One of the great leaders in the Cause of Spiritualism, in the person of Moses Hull, president of the Morris Pratt Institute of Whitewater, Wis., and the most distinguished exegete of the Bible from the spiritual point of view, took leave of earth on Friday, January 11th, 1907, and

WHEREAS, Spiritualism and Spiritualists alike having met with an irreparable loss in the departure of Brother Hull, because of his widely extended labors in defense of the former and in instruction of the latter, and,

WHEREAS, We, the members of the Board of Trustees of the Washington State Spiritualist Association have been called upon to part with a personal friend as well as leader and teacher, likewise zealous advocate of organization and the principles of co-operation in the transition of our distinguished brother, be it therefore,

RESOLVED, That we, the representatives of the Washington State Spiritualists Association have heard of the departure from this life of our gifted brother Moses Hull, with profound sorrow and regret, yet rejoice with him in his signal triumph over seeming death and the grave, likewise in his new found freedom in the realms of the soul.

RESOLVED, That our sincerest sympathy is hereby extended to the members of his family in their grief over their great loss, reminding them that their sorrow is the sorrow of their brethren everywhere, all of whom have in common the comforting assurances of Spiritualism to soften the force of the blow that has fallen upon them; feeling assured that those nearest and dearest to the arisen one will also be helped by our sunny gospel of the ministry of the angels.

RESOLVED, That we extend greetings in spirit to our brother as he takes up his work anew in the spheres unseen, and assure him that his labors for the enlightenment of our race shall not be forgotten, nor allowed to become as void from his exchange of worlds.

RESOLVED, That these resolutions be spread in full upon our minutes, and certified copies, under the seal of our State Association, be forwarded to his bereaved wife and children also to the "Progressive Thinker, SUNFLOWER, Light of Truth and Occidental Mystic for publication.

THOS. W. MCPHERSON,
Sec'y S. S. A. of W.
E. L. NICHOLSON,
President.

The Blue Grass Blade, Lexington, Ky., is seeking someone who will be swallowed by a whale and write their experience for its columns. Editor Hughes has not informed his [illegible] how he expects [illegible] to recover [illegible] the swallower for religion's sake, [illegible] Possibly the whale would not be so accommodating as Jonah's was. Wouldn't it be a "whale of a scoop" for the newspaper that got the story.

[illegible] Ut-Des.

CURRENT TOPICS.

By A. F. Melchers.

THE INDIVIDUAL WHO PASSES OUT OF THIS LIFE WITH A THOROUGH KNOWLEDGE OF HIMSELF, AND, HAVING PREVIOUSLY EXPRESSED HIMSELF IN ACCORDANCE WITH THIS KNOWLEDGE, WILL HAVE NO DIFFICULTY IN IDENTIFYING HIMSELF AS A SPIRIT.

Permitting heterodoxy in the pews and insisting upon orthodoxy in the pulpit, is a peculiarity of churchism now-a-days. Rev. Crapsey has been deposed as a minister but still holds his seat in the Episcopal church. His position is therefore somewhat anomalous. Several centuries ago it was recantation or the stake. Today it is simply go down to the—majority.

The power of a thought or act may be discovered in its application.

Clairvoyance is the heart's unseen eye.

A MODERN FUNERAL.

In a certain city in the United States of America, one of the new and rapidly growing cities of the land, a good woman at the age of three score years and ten, recently took leave of earth. When a maiden of sixteen summers, under the spell of a religious revival, she was led to unite with the Campbellite Church. She fellowshipped with that body for some years, and then became a member of the Protestant Methodist Church. Possibly she transferred her membership about the year 1870 to the Free Baptist Church. Of this there is some doubt, but the fact remains that she never was a church attendant after 1872. Her name may never have been dropped from the roll of membership, but it is known to her husband and children that she was not a church goer, much less a supporter of any church for the past thirty-five years. She became an invalid some seven years ago, and suffered all of the excruciating agony incident to chronic invalidism thru that long period.

Many years ago she became somewhat interested in Spiritualism, and, altho' she never united with the Spiritualists, she was yet at heart a firm believer in the gospel of the ministry of the angels. She took leave of earth not long since, and returning to the soul-world, whence she came in the long ago, to be taught anew in the school of mortal experience. Her husband and two children survive her. The husband holds about the same views of religion as did his wife, while one of the children is a Baptist, the other a Spiritualist. The funeral services were held in the Baptist Church, under the charge of the pastor. He was asked by the Spiritualist relative of the departed, to allow the speaker for the Spiritualist church of the city, to say a few words on that occasion. The Baptist clergyman consented, and accordingly the Spiritualist minister was on hand to do what he could to soften the blow that the hand of seeming death had struck, and to soothe the sorrow stricken souls of the mourners.

It was the request of the Spiritualist relative that the Baptist minister should read the scripture lesson, offer prayer, give a brief address, then present the Spiritualist minister, who was to speak a few moments only, then give way to the Baptist who was to make the closing prayer and pronounce the benediction. The clergyman in charge, however, changed the program by making the Spiritualist minister speak first, thereby giving him the closing word. The Spiritualist spoke some ten or fifteen minutes, doing what he could in that brief time to present in an absolutely nonsectarian spirit the comforting assurances of Spiritualism. It is said that he did not utter one word that could possibly give offense to the most sensitive church member in the world. He realized that it was neither the time nor the place for dogmatism, nor for the utterance of words that would pain those who were already suffering from wounds made by the barbed arrows from the quiver of death. He tried to comfort the sorrowing, and to fill with hope, the lives of those who mourned.

The Baptist preacher quoted the words, "And there shall be no night there," then "changed the vibrations" in that church by declaring "The longer I live, the gladder I am that there is a hell! Oh! I am so glad there is a hell! I often wonder, not so much at my possible escape from hell, but at the wonderful truth that I am going to Heaven." He did not pitch the departed wife and mother into hell—her once having been a church member saved her from this indignity at this man's hands, but he did covertly and even directly shoot at those in his audience whom he knew to be Spiritualists, or non-church members. His "hits" at the Spiritualist minister and the Spiritualist mourner were marked, even tho they were cloaked with care by the man of God. It was an address fit only for medieval times. Even the barbarous wretches who burned Joan of Arc would have been repelled by it. As a twentieth century phenomenon in the field of psychology, it was a decided success. He won for himself a chromo, and will find it hanging on the walls of his home in the nether world when he enters Purgatory, or goes lower down where the heat is steadier and much more to his liking.

The one great point in this remarkable experience is this—that this is a pulpiteer of any education whatever—a man who has traveled in all lands—one who has Channing, Emerson, Carlyle and other Rationalists in his library, could or would have the audacity to utter such words at a funeral or at any other time. He knows better, otherwise he is ignorant—too ignorant to assume to be a teacher. If he be a purblind bigot, there is less excuse for him still, for bigotry has no place in the life of a servant of God.

There is but one conclusion for reasoning people in this case. The man did not believe his own words. He spoke without feeling, and showed not the least interest in the sufferings of the mourners. He uttered his words that he might be consistent with a creed, long since outgrown and repudiated even by some of the people who established it. He did not believe his own words neither does he believe his creed. He talked for effect, thinking that he must do something to earn whatever might be handed him in the way of cash. An egotist of the most stupendous type, hypocrite of the baldest sort a moral and spiritual derelict, adrift upon life's ocean, useless to himself and a menace to decent people whose ships may cross his path—this Baptist preacher lives in these illumined days of this pulsing century! He is young, not more than thirty-five, hence he will know more—much more, fifty years hence. Still, it is so hard for some beings to progress, that they prefer to remain stationary, remaining stationary, they stagnate; stagnating they retrogress; retrogressing, they go downward and in the scale of being until they are once more at the monad stage, where sometimes a billion or two of them are combined for the sake of giving expression to a being capable of evolving to consciousness! May this Baptist member of the illustrious illuminati of bigotry, egotism, and prejudice be spared a return to this infinitessimal condition.

VICTOR H. DANIELS.

IF.

If every one were wise and sweet,
And everyone were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should grumble or complain,
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
Oh. what a happy world 'twould be
For you and me—for you and me!

And if perhaps we both should try
That glorious time to hurry;
If you and I—just you and I—
Should trust instead of worry;
If we should grow—just you and I,
Kinder and sweeter-hearted,
Perhaps, in some near by-and-bye,
That good time might get started.
—Message of Life, New Zealand.

People often confess little faults for the purpose of hiding big one.

LILY DALE NEWS.

Mrs. Covel took a business trip to Fredonia.

Mr. and Mrs. A. H. Jackson and Mrs. Cooper spent a day in Dunkirk and Fredonia.

Mrs. [illegible] of East Hartfield, visited Mrs. Carrie Shaw last week.

Mrs. [illegible] and daughter Maud, have returned from [illegible] where they have been for several weeks.

Mrs. Cooper [illegible] rented the [illegible] bought by [illegible] don, Pa., [illegible] take possession.

Mrs. [illegible] husband, Mr. and Mrs. [illegible] Titusville, Pa. [illegible] days at the Henderson cottage recently.

Elias [illegible] closing out [illegible] Leather Company, the [illegible] trust, has [illegible] work for the present [illegible] home for a while.

The dances in Library hall Saturday evenings [illegible] patronized and enjoyed [illegible] the roads are [illegible] from the surrounding country to participate.

I. G. [illegible] pulled the [illegible] lake near [illegible] of several [illegible] will be [illegible] the view this summer.

Our school [illegible] be settled [illegible] notified [illegible] secured [illegible] Sheridan [illegible] Mrs. Weant [illegible] stitute for [illegible]

The [illegible] ily and [illegible] on. Cars [illegible] as possible [illegible] able are [illegible] arrangement [illegible] so that [illegible] shortage [illegible] 200 car [illegible] here, if [illegible] warm [illegible] next ten [illegible]

The W[illegible] of Mr. and Mrs. [illegible] the Bu[illegible] Four ta[illegible] extras en[illegible] own way [illegible] refreshments [illegible] ited in [illegible] splendid [illegible] were [illegible] This week [illegible] home of [illegible] on Ma[illegible]

The [illegible] celebrate [illegible] three days [illegible] and 31 [illegible] regular [illegible] night [illegible] cents [illegible] urday evening [illegible] ary and [illegible] ticipated [illegible] grown [illegible] Jackson [illegible] mission [illegible]

Sunday [illegible] services [illegible] Lyman C. Howe will deliver the anniversary [illegible] Richardson [illegible] the evening [illegible]

Committees [illegible] follows: [illegible] Winchester [illegible] Emma [illegible] Scott [illegible] Huntington [illegible] tainment [illegible] Decoration [illegible] gie Turner [illegible] son.

Dance committee [illegible] port of dances [illegible] Lily Dale [illegible] evening for [illegible] ciation [illegible] Feb. 23 [illegible] Expense [illegible]

Balance [illegible] Cash on [illegible]

Cash on hand [illegible]

Cha[illegible]

A [illegible] as a [illegible]

Buffalo Notes

[illegible]

BOSTON NOTES

[illegible]

IMPORTANT NOTICE.

[illegible]

HOTEL FOR SALE

[illegible]

You need not worry about Heaven if the thot of you makes people happy.



MEDIUMS' AND SPEAKERS' DIRECTORY.

[illegible]



METAPHYSICAL.

Conducted by LYLE P. SAGE.

[illegible]

Needs of Harmony Between Soul and Spirit—The Ultimate of Mediumship

[illegible]

IS SPIRITUALISM EXPENSIVE?

This question is so often brought before the public workers in Spiritualism, that they begin to think that perhaps it is very taxing upon [illegible] to support the cause. No doubt [illegible] many carry heavy burdens to [illegible] the cause represented in their [illegible] unities. Many such are well known to me, and they are often [illegible] ones who can the least afford to [illegible] The greater majority who [illegible] the public expense of [illegible] ganda are they who give the [illegible] But, there are some liberal [illegible] who take pride in the giving [illegible] porting.

[illegible] widow told me only a [illegible] ago that she hoped to use [illegible] heritance from her husband [illegible] public good that Spiritualism [illegible] to do the people. Many [illegible] tell me of what they deny [illegible] to help the public cause. [illegible] makes me feel more earn[illegible] for liberal givers to come [illegible] but many of these are [illegible] for something big to be [illegible] before they help. They should [illegible] ned to permit the poorer [illegible] do all there is done. I am [illegible] criticised for saying to [illegible] "I have faith in you!" That [illegible] according to these, one of [illegible] ence. Well, my experience [illegible] back to 1865, and my old as[illegible] in the cause are passing on, [illegible] it my duty to ask for [illegible] the needs of today. Shall [illegible] be misplaced? If so this [illegible] perhaps not next; for the [illegible] be supported.

[illegible] ask: "What is the need of [illegible] propaganda or presenta[illegible] Spiritualism?" I hope some [illegible] souls will respond to that. [illegible] I labor in public because I [illegible] Spiritualism will improve the [illegible] human beings on earth, and [illegible] of peace and joy. Spir[illegible] is the panacea of evil, sorrow [illegible] rance. Does it cost much? [illegible] sure fifty cents each Sunday [illegible] expense for attending meet[illegible] Some say they pay ten cents [illegible] meeting they attend, and [illegible] is enough. It may be too [illegible] for some! But if liquors, [illegible] and meat, to say nothing [illegible] some other useless things or [illegible] things we indulge in, cost [illegible] five dollars per week, where[illegible] Spiritualism expensive?

[illegible] I hold up a dollar before an [illegible] and ask for each earnest [illegible] to also add each a doll[illegible] for the society, how many [illegible] found in the basket? Some[illegible] none and occasionally sev[illegible] but the laugh has resulted [illegible] I said one is expected from [illegible] person. The dollar item looks [illegible] big, but an orthodox preach[illegible] ask for thousands for the [illegible] superstition—and get them.

The N. S. A. is often criticised [illegible] spending more money for the cause. Well, it must first get it before it can be used. There are hundreds of needs for money in the [illegible] of Spiritualism, where its use [illegible] be humanitarian. If any one [illegible] money for the cause, some [illegible] begging. The solicitation [illegible] be considered as an earnest [illegible] for needs that will redound [illegible] mutual good.

A Spiritualist wrote me lately [illegible] he was done with trying to do [illegible] more because the N. S. A. [illegible] naries cost him eight dollars [illegible] deficit in holding meetings [illegible] town. At that rate every [illegible] worker would have long ago [illegible] labor. There is scarcely [illegible] speaker or medium in [illegible] that gets off with less [illegible] hundred dollars annually [illegible] the cause out of their [illegible] salary — perhaps the old [illegible] one-tenth of income is about [illegible] to the cause by these [illegible] After all is said, our [illegible] ism costs us very little.

[illegible] dollar seances may be a tax [illegible] indulged in; and such pa[illegible] are not often contributors to [illegible] for the public. Societies [illegible] struggling, mainly because they [illegible] not cultivated the habit of [illegible] They rely on ten cents at [illegible] from the patrons, instead [illegible] supporting by membership fees [illegible] nations.

[illegible] Temple Fund Society asks [illegible] public collection, and the cry [illegible] about another plan of beg[illegible] They say: "We cannot help ourselves." Well, when you need help from the Temple fund, it will [illegible] a pleasure to respond. That fund is sure to grow and be helpful! One or two societies now building Temples are paying seven or eight per cent for the use of money, which per cent goes into some capitalist's hands instead of going back into the Temple fund in case of a loan by that society at say four per cent, and all giving all possible time to meet the obligation without a prospect of a foreclosure of mortgage. Such is to be the beginning of the use of a Temple fund. If we each help, then all can be helped—and our cause will not be a great expense to any one person. Let us have faith!

GEORGE W. KATES.
Cheyney, Pa.

Will Civilization Fade Away and Die?

When the causes are examined that led to the successive ruin of the various peoples with which history is concerned, whether the people in question be the Persians, the Romans or any other nation, the fundamental factor in their fall is always found to be a change in their mental constitution resulting from a deterioration of their character. I cannot call to mind a single people that has disappeared in consequence of the deterioration of its intelligence.

For all the civilizations of the past, the mechanism of dissolution has been identical—so identical, indeed, that it may be asked, with the poet, whether history, which has so many books, has but a single page.

When a people reaches that degree of civilization and power at which it is assured that it is no longer exposed to the attacks of its neighbors, it begins to enjoy the benefits of peace and material well-being procured by wealth.

At this juncture the military virtues decline, the excess of civilization creates new needs, and egoism increases. Having no ideal beyond the hasty enjoyment of rapidly acquired wealth, the citizens abandon to the State the care of public affairs and soon lose all the qualities that made them great.

Then barbarian or semi-barbarian neighbors, whose needs are few, but who are strongly attached to an ideal, invade the too civilized people and proceed to form a new civilization with the debris of that which they have overthrown.

In this way it was that, in spite of the formidable organizations of the Romans and Persians, the barbarians destroyed the empire of the former and the Arabs that of the latter. Also, our hyper-refined civilizations of today are in danger from similar reasons, but also from other causes, due to the evolution produced in men's minds by modern scientific discoveries.

Science has renewed our ideas and deprived our religious and social conceptions of all authority. It has shown man the trifling place he occupies in the universe and the utter indifference of nature toward him.

He has perceived that what he used to term liberty was only ignorance of the cause of which he is the slave, and, that view of the inexorable necessities of which they are the puppets, to be slaves is the natural condition of all human beings.

Visible decadence seriously threatens the vitality of the majority of the great white nations, and especially of those known as the Latin nations, and really Latin nations, if not as regards their blood, at least as regards their traditions and education. Every day they are losing their initiative, their energy, their will and their capacity to act. The satisfaction of perpetually growing material wants tends to become their sole ideal.

The family is breaking up; the social springs are strained. Discontent and unrest are spreading to all classes, from the richest to the poorest.

Like the ship that has lost its compass and strays as chance and winds direct the modern man wanders haphazard through the spaces formerly peopled by the gods and rendered a desert by science. He has lost his faith and with it his hopes. The individual is coming to be solely pre-occupied with himself. Consciences are capitulating and morality is deteriorating and dying out.—Prof. Gustave Le Bon in New York American and Journal.

Altho a soft answer may turn away wrath, there are times when one derives more satisfaction from calling a man a liar.

Nothing is gained, but much is lost by trying to "get even" with people who wronged you.

BUDDING GENIUS.

Appeal to a child's interior sense, and you give its genius a chance to expand.

Touch the soul and the soul grows. Comparatively few parents make effort in that direction—largely because they are too prone to imitate rather than permitting their own genius or originality to act—conceit excepted.

The latter is a relative of pride—either [illegible] or worldly. In the first instance [illegible] a belief that a [illegible] know nothing except [illegible] by the know-it-all [illegible] In the second it is the effort [illegible] the world by [illegible] the [illegible] not in its curriculum [illegible]

[illegible] at the wrong end [illegible] its faculties, by [illegible] genius is perverted and [illegible] process instituted.

[illegible] cram it in, [illegible] heads are hollow."

[illegible] remain hollow of that [illegible] lead them up to success [illegible]

Schooling, of course, is necessary, but [illegible] protests when overdone. [illegible] minded father or a conventional mother may not see this [illegible] tombstones are their [illegible] of experience.

A child's brain needs delicate handling. Watch its interest and speak to it. In these lies the hidden genius. Then follow their lead; lay aside your own notions of education and take up those which Nature has [illegible].

A little simplified philosophy on their own conclusions or expressions is the most healthful appeal to their interior self. It is a warming up within that makes the soul rejoice, from which its genius may reflect and the needed hints for future success [illegible].—A. F. M.

[illegible] HAD A DREAM.

[illegible] the Writer Calls Thought Transformation.

A correspondent of the London Mail sends the following anecdote, or, as he calls it, "case of thought transference," which was told him by an [illegible] engineer, whose name is [illegible]

The well known engineer had been in Bulawayo on the occasion of the opening of the railway to that place. A friend who accompanied him on the occasion contracted enteric fever and died on the homeward voyage. Half an hour before he died his hair turned perfectly white.

On arriving in England the engineer went to break the news to the young man's sister. He found that not only did the lady know of the death of her brother but she knew the time and the circumstance of the hair turning white. The engineer was requested to break the news to the father and mother as gently as possible, but to say nothing of the hair turning white.

After a journey of 100 miles he found that both father and mother who [illegible] separately, not only knew of the death of their son but knew of his hair turning white at the time of his death.

Each had had a dream, a vivid dream at the moment of the death taking place and each had kept his and her own counsel and they had not spoken to each other of the dream [illegible]

THE HEAVENLY SONG.

Nearer and nearer the music came,
Filling my soul with heavenly peace,
Rising and swelling in song divine,
Lifting [illegible] to heavens bright-
[illegible] clime.

Voices of angels in melody sweet,
Singing to cheer me, and to entreat,
Bidding me rise from my sloth of
despair.
Walking [illegible] of pitfall and
snare.

Knowing [illegible] well my [illegible] nised
[illegible]
Longing [illegible] dear ones long lost to
[illegible]
The [illegible] they sing in accents
[illegible]
"Be [illegible] loved ones [illegible] are
[illegible]
Day [illegible] they see you ca[illegible] worn
[illegible]
How [illegible] think in heaven
[illegible]
Away [illegible] they loved [illegible]
That [illegible] could find beyond
[illegible]
[illegible] G. STAN[illegible]

PREMIUM BOOKS? YES.

We still have a few.

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IN RE SPIRITUALISM.

Reply to Prof. Lewis.

In behalf of 30,000 Spiritualists, in the United States and Canada, who have the courage to avow themselves as such before the world and can give good and sufficient reasons "for the faith that is in them," I respectfully request the use of your columns for a brief reply to an article from the pen of Prof. H. Spencer Lewis. With much that Prof. Lewis has said, all well informed Spiritualists are in full accord, for he cannot condemn fraud and chicanery more vigorously nor any more conscientiously than they do.

His illustrations as to the ring, the weeping parents, the amazed teacher, and the bogus materalization may all be drawn from fact. Without doubt, many things transpire that are ascribed by the uninformed and over credulous Spiritualists to the agency of excarnate beings. No one among us who has studied the subject of Spiritualism from its scientific, philosophical, and religious aspects could or would be deceived by such tricks as those Prof Lewis exploits as typical of all phenomenal manifestations in Spiritualism. As a matter of fact, all well informed, progressive members of our denomination outgrew all of these simple and easily explained conditions long before Prof. Lewis and his society were ever known. He has assumed to set forth as evidence of his prowess, and discernment of soul, a few absurdities, which, in his lack of knowledge, he has seen fit to label psychic phenomena. He has succeeded in showing his readers that he knows little or nothing of the subject of which he writes.

His expose of the simple tricks in his two column article is but the addition of one more testimony to the multitude that the Spiritualists have collected thru their own fearless exposure of knaves who have endeavored to "steal the livery of heaven in which to serve Satan." No man, even if he be as opinionated as Prof. Lewis, can gain as much knowledge in nine years thru a few experiments as men and women of equal and even superior mental powers have gained thru many experiments extending over a period of more than sixty years. In brief there are people as well qualified to sift and determine evidence as Prof. Lewis, even tho they may not be members of his highly respected and most thoroly respectable society. He has constituted himself counsel for both sides, the judge and the jury in the case, and proceeded to pronounce an opinion that he held long before he ever heard of psychic phenomema or tried to test a phenomenon. If the facts do not conform to his theory, so much the worse for the facts This statement is warranted by his brazen declaration that the Spiritualists have yet to give a single proof of spirit communion. He has egostically-placed himself above the wisest and best minds of all ages to say nothing of such wonderful seers and prophets as the gentle Nazarene, the Apostle Paul, Swedenborg, John and Charles Wesley, Flammarion, C. F. Varley, A. R. Wallace, J. J. Mapes and hundreds of others, in comparison with whom Spencer Lewis, Professor tho he is, is as a mole-hill to a mountain, a pygmy to a giant.

It is quite clear that Prof. Lewis is not posted with regard to what his intellectual superiors accomplished in the field of psychic science long before he entered it. Andrew Jackson Davis as long ago as 1845 proved beyond possibility of a doubt that excarnate intelligences can and do communicate with the denizens of the earth. John and Charles Wesley, as well as Emmanuel Swedenborg did the same thing in the eighteenth century. Upon the proof given by Jesus of Nazarath, Paul was able to establish a world religion known as Christian ity. In 1851, Cora L. V. Scott, a child of eleven years, gave proof that dumfounded the wiseacres of that day, as to the interference of spirits in the affairs of men. In 1853 and '54, Prof. Robert Hare gave ample scientific evidence of the fact of spirit communion thru his crucial tests of the phenomena examined by him. In 1857, a boy in Harvard College, Fred L. H. Willis, gave such wonderful evidence of the presence of spirit intelligences and their ability to make themselves known to their friends, that he was expelled from that classical institution by reason of his having given its learned faculty such an overdose of truth as to make them tremble lest they have to give up their theories for his wonderful facts.

From 1870 to 1874, Sir William Crookes made most painstaking investigation of all kinds of occult phenomena and was forced to admit that the only possible explanation for his array of facts was that spirits of the so-called dead were able to communicate with mortals. Equally crucial tests were made by Prof. Cromwell, F. Varley, Prof. Alfred Russel Wallace, Prof. Zollner, Prof. Rudolph Virchow, Carl du Prel, Col. Albert de Rochas, Count Alexander Aksakoff, Matthews Fidler, and other men equally intelligent and eminent in scholarship, scientific acumen and ability to weigh evidence. Over their own signatures, these eminent men and their confreres declare that they have proved the great truth that spirits out of the body can give intelligent and helpful messages to spirits in the body.

Prof. Thompson J. Hudson, of just name and fame, and exceptionally gifted in his special field of study, has gone so far as to declare that "He who doubts or denies psychic phenomena, is not entitled to be called a skeptic; he is simply ignorant." Of course, Prof. Hudson does not admit that these phenomena of themselves emanate altogether from spirit agencies, yet he does admit that some of them, at least, are due to the forces whose nature is not yet known to scientists. Against the evidences of these men, against their solemn asservations as to the absolute truth of their statements, let Prof. Spencer Lewis measure his few experiments, and painful lack of knowledge. In whose favor would the comparison really be? The feeble, infantile utterances of Prof. Lewis would not be heard at any given distance by reason of the resonant vibrations that would fill the air from witnesses qualified to speak.

Prof. Lewis and his friends, as well as his apologists are requested to take notice that none of these people whose names are given above made use of the puerile methods he describes at such length, to establish the fact of spirit communion. Only the most crucial and painstaking tests would do for them, hence they wasted little, if any, time upon the tricks with which Prof. Lewis was pleased to satisfy himself. Again I will admit that many of the so-called messages can be traced to clever guess work and shrewd observations; but many by no means implies that all can be thus explained. Given the guess work and trickery even to enormous quantities; there yet remains the residuum of fact which can be explained only thru spirit intervention in the affairs of men. Prof. Lewis has neglected this most valuable and important residuum in order that he might indulge in a good play-spell with many bushels of chaff. He has manifested neither the zeal of a true scientist nor yet the open mind of a philosopher. The millions of intelligent men and women who have been testing psychic phenomena thru all of the ages, especially since 1843, have not done so simply for amusement. They have been in search of truth and in that searching they have been rewarded by revelations more vital, facts more stupendous, demonstrations more valuable than all the scientists unitedly have been able to produce in a thousand years. They have discovered the most precious of all truths—that death does not end all, that man lives on in a more progressive state of existence from which he can send his message of love to those dear ones of his life whom he left upon the earth. This discovery has been made and the proof thereof given by and thru the agency of Spiritualism. Let Prof. Lewis hug his empty delusions, dig up, expose, explain away, exploit all of the tricks and nonsense that he can find, yet over all, around all, and beyond all is the one thing he has not been able to grasp, much less destroy or overcome—and that one thing is, the genuine message from the world of souls to some mortal in the world of sense.

Yours for Truth,

HARRISON D. BARRETT.
President and Editor-at-Large,
N. S. A.

WASHINGTON I ETTER.

The Lyceum of tl First association gave a masquer. de to the children, conducted b: Mrs. M. J. Stevens. The child en that took part were Master (nester Draper, Elton Brown, Mar Fuse, Ruth Parris, Rita Brown, :ichard Hynes, Alfred Fentress, 1 ielma Payne, Pauline Enald, Rut: Price, Goldie Evans, Caroline Hea l, Louise Steinburg, Ruth Shaw, Ma garet Van Tassel.

Solos were sung b Oscar Zettler Chas. Cook, Miss ;oldie Evans, Ruth Parris. Reac ng by E. W. Sprague which was well rendered. Mr. and Mrs. Spr: gue were succeeded by Mr. Oscar Edgerly. Mr. Edgerly is one of ie best trance speakers of the day.

Our favorite, Mrs. M. T. Longley, addressed the ch dren in their masquerade suits. She too was dressed in a costum which Lotela has her wear on ich occasions, which is a white dr s with moccasins. Lotela, thru Mrs. Longley's organism, gave her xperiences here on the earth plan and how she came to Mrs. Long y and assisted her in her work, nd also to be helped by Mrs. Lon ey.

The meetings hel by the Temple league are well atte ded, Mrs. Mary Keeler and Mrs. Ju a Warneke, mediums who have be i ill, are giving readings as usual. Mrs. Mills entertained the ladies a ixiliary at her home. All had a g od time. Prof. Longley, is receiv ng congratulations on his eightie i birthday.

E R. FIELDING.

Concerning Southern Cassadaga Camp.

On Thursday occ rred the interesting and impressi e service of the christening of the randson of Mr. Frank Bond—Fra k Bond Conpropst, by Mrs. Ewing, using a service of her own conjoining the mother to teach h child concerning spiritual things and God's great gift of mediumshi then followed her discourse on "(ildren."

Sunday morning lecture was by the guide of Mrs. M orrill on "Retribution, or as ye s w, so shall ye reap," closing with an impromptu poem. In the aft rnoon J. Clegg Wright, under in: uence, spoke on "The Internationa Political, and Commercial Aspec : of the times, viewed from a spir ual standpoint," followed by tests nd messages by Mrs. Morrill.

Sunday evening he usual service of tests and messa; s, by Mrs. Pettengill and Mrs. M rrill was given in the pavilion, co: pleting a grand Sunday's work.

A very unique feature of the morning service wa the giving of a rose to everyone ho entered the auditorium, and ro es are used lavishly in the plat orm decorations and are sent to the hotels and boarding house, d to the sick. The rose garden is thing of beauty constantly, and t e Carolina Jasmine is twining ov r all the porches, now a mass of yell v fragrant bloom and the orange tre s are beginning to open their frag int blossoms, to perfume every l eeze; but time passes, and but tw weeks more of camp remain, and hen many of su must face the nort ern April. Mrs. Morse and I think ve may arrive by the 5th.

Hon. A. Gasto so long president in years past of Lily Dale is with us enjoying the beauties of Florida.

Mary Steward, ell known at the Dale is recovering rom a long illness. All are plea ed to know she is better.

An upright pian has been presented to the asso ation and adorns the auditorium atform. It was the gift of Mr. Sla er of Columbus, Ohio, Mrs. Cooper of Camden, N. J. and Mrs. Mac Ga vey, member of the board here, fo nerly of Toronto, Canada. Mr. Gre nwood is to be thanked also, as l sold it at actual cost. A rising vo e of thanks, amid cheers of applause was tendered the donors, upon a tatement of the facts by President Hilligoss.

The new gate, ticket office and fence at the cam entrance, are a great improvem it to the camp ground, giving ar air of stability, respectability an purity (as they are painted whit) to newcomers. The outside atten ance is good on Sunday, and muc interest and inquiry is manifest l.

LEE MORSE.

True charity b gins at home, but it doesn't end th e.

DR. PEEBLES IN INDIA.

You will be interested to know that Dr. Peebles has got up a Psychical society here in Calcutta, the prospectus of which I enclose together with a brief account of Dr. Peebles lecture given at the Theatre Royal.

The town has, I think, been stirred up, for directly it was known that Dr. Peebles was here, the Seventh Day Adventists held anti-Spiritualistic meeting, and one of them sent a letter attacking Dr. Peebles in the Englishmen, the leading British paper of Calcutta, and the Doctor and other Spiritualists replied vigorously thru the columns of the same paper; and this led to a fairly lively correspondence.

When the Doctor arrived here, he was received by the Maharajah Tagore, at the railway station and was conveyed to the Castle, where he delivered his first lecture in the big reception hall of the palace.

Dr. Peebles has been busy lecturing, not only in Calcutta, but in the surrounding districts as well. He has delivered many lectures and I hope not only called peoples' attention to this old-new subject, but established a permanent footing for Spiritualism here. The only thing now wanted is a good physical medium.

The Doctor is now our honored guest, but will leave for Australia on the 13th inst. by the way of Colombo, much to the regret of all, but he says he hopes to return again in two years time and bring a good strong physical medium along with him, for he (the Doctor) says he is still a young man.

Could you kindly ask some friends of the Cause if they could spare us books or papers on Spiritualism or kindred subjects to help us to get a good start, and then if you would be so good as to send them to me as secretary of "The Calcutta Psychical Society," we will pay the freight.

Yours for truth and the Cause.

C. C ARMITAGE.
173 Lower Circular Road,
Calcutta, India.

The SUNFLOWER $1.00 a year.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

DEATH OF A. F. MELCHERS

Sudden Demise of a Well-known and Highly Respected Citizen.

To the Spiritualists of Wisconsin.

THE ORACLE.

By J. C. F. Grumbine.

[illegible]

If he can justify himself that at any moment in his career he is doing an honest act [illegible]

[illegible]

SUMMARY OF LECTURE IN THE THEATRE ROYAL, CALCUTTA, INDIA.

[illegible]

THE ORIGIN OF THE KISS.

[illegible]

TALKED TO HODGSON'S SPIRIT.

[illegible]

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., MARCH 23, 1907. | Issued Every Saturday at One Dollar a Year. | Number 312

SPIRITUALISM AND SPIRITUALITY.

One great objection urged against Spiritualism by its critics is the claim that it has not proved to be a power for godliness. That it might be such a power was suggested some ten years ago by W. T. Stead in his spiritualistic book, "Letters from Julia," in which he advanced the theory that if regular communication could be established with the spirit world, the reality of immortality would be brought home so vividly to every man that he would disregard things temporal for things eternal. That present-day "communications" in the seance-room do not have such effect is remarked by Dr. I. K. Funk in his new book on "The Psychic Riddle." He says:

"To-day in the seance-room, much, very much, of what there passes for religion is gross materialism—an attempt to yoke up the spirit world with this present world to pull our earthly mud-carts along. Many, very many, Spiritualists seem to care for communion with spirits only that they may more surely keep physically well, and earn their bread and butter and clothing the easier, and, at the best, be assured that after they 'shuffle off this mortal coil, they will continue to be. Again and again in these seance circles we hear inquiries like the following: 'Have I located my mine on the right side of that hill?' 'Will I strike oil where I am now boring?' 'Can I win the hand I am seeking?' 'Is the horse whose name I have written on this slip of paper the winning one?' 'I have lost my pocket-book; can you tell me where it is?'—ad nauseum.

"It has not been my good fortune to meet many in spiritualistic circles who seem to attend that thereby they may grow in love to God and man, in humility, in conscience, in holiness. But I would that this were not also a grievous fault of the church. Did Spiritualism spell spirituality it would quickly make far greater inroads into the church and world, for never did a time seem more ready to welcome an incoming tidal wave of a true spirituality. When has man been physically so prosperous as today, and when so profoundly unsatisfied? Events are logic."

The writer speaks as an investigator of Spiritualism rather than an advocate of it, but he thinks, "after nearly thirty years of investigation," that "the proofs in favor of its truth are much stronger than those against it." The claims of Spiritualism are now being rigidly tested by the Society for Psychical Research, and "one who is a recognized leader" among scientists is quoted as declaring: "It may seem curious for me to say it, but it will be found true that the time is not in the far distance when scientists will lead the clergy to a real rational faith in the spiritual world." "Curious indeed," exclaims Dr. Funk, "should it turn out true that scientists, whose chief business has to do with the world of matter, should restore a work-a-day belief in the spiritual world to preachers, whose chief business has to do with the world of spirits!" He adds:

"It is said that the spiritistic movement in becoming scientific has struck a side-track and has ceased to be religious. Yes, but what if this side-track proves to be the main road, and that main road proves to be Christianity newly interpreted thru the new intellectual light which is thereby revealed? What if Crookes and Lodge and Wallace and James and Hyslop should succeed in placing a scientific foundation under psychic communications, and these communications should place a scientific foundation under a future existence and make scientifically possible and believable the birth and resurrection of Christ? Would not that be religious?

"And what if psychic research is the scientific unfoldings of God's plan in these later days when criticism is making it harder and still harder to believe testimony that has come down to us thru ages of darkness?

"Put a scientific certainty under faith in the continuity of life, then it is easy to believe that the church will no longer hobble along on cruches, hobble even tho the crutches be of gold; but that it will fly as in the pentecostal days. At every step of progress there is need not only of courage and of a lofty idealism, but also of common sense, of sanity—never more need than to-day."

The daily press, in their reviews of Dr. Funk's book, give considerable space to an alleged communication received by Dr. Hyslop from Dr. Hodgson, a fellow scientist and investigator who died recently. Part of their conversation dwelt upon the value of prayer. Dr. Funk comments on this fact as follows:

"When it is considered that both Hyslop and Hodgson had been materialists after the scientific variety, and were brought to a belief in a reality of a spiritual universe thru spirit communications, we have in this exhortation to prayer and assent a significant fact for the churches to ponder. Prayer implies faith in the All Creator. Can the church afford to overlook anything that brings materialists to their knees in this sadly materialistic age? Just how will my Seventh-Day Adventist critics and other good church people, who have been writing me warning letters, reconcile exhortations of this sort with their theory of 'evil spirits' as the source of all spirit communications? Yes, true, the devil is very sly, but then if it is a fact that he trembles when he sees the weakest saint on his knees, he surely takes a mighty big risk in urging a man like Hyslop to pray! Henry Kimball—the founder of The Church Union, which afterward became The Christian Union and is now The Outlook—used to tell me with great impressiveness that his experience and observation proved 'the devil an ass.' If the devil is behind these exhortations to prayer I think Kimball was right, or perhaps this familiar couplet may give the hint:

The devil sick, the devil a monk would be;
The devil well, the devil a monk was he.

Possibly Satan at times, like us wee mortals, thinks it now and then safest to cast an anchor to windward."—Literary Digest.

Prohibition Demonstrated.

The Truthseeker is authority for the statement that 1500 Prohibitionists marched thru the Capitol at Washington wearing white ribbons. This was to show their support of the bill to prevent the sale of liquors in the District of Columbia. The women made up about 90% of the procession. At a hearing on the bill these women became so noisy and boisterous, hissing the speakers opposed to the bill and names of some of those who opposed it that they had to be called to order. Among those hissed was the name of Bishop Potter who is opposed to the passage of the bill.

Buffalo is in the throes of a religious revival, Rev. Torry, revivalist, having been engaged to superintend the exciting event. Now look out for more "brain-storms," and moral and mental cyclones, perpetrated in the holy name of religion. It is surprising that in this age of the world the people are backward enough to permit of such a travesty on the name of what they believe to be sacred.

SPIRITS LINGER IN FAMILIAR HAUNTS.

Address by Lawyer Edward C. Randall Before the Carlton Club at Buffalo.

"Life in the Spirit World" was the theme of an address recently by Attorney Edward C. Randall before the Carlton Club at the home of William H. Smith, 235 West Delavan avenue. Mr. Randall told of conversations he held with men who had been dead for many years, recognizing in many instances the departed from their tones and inflections in speaking. He recited as an instance, a conversation he held with his father, in which the latter told him that in settling his estate a mortgage for several hundred dollars had been overlooked, and directing him where to find it. Mr. Randall told this in a matter of fact way, and said he got the money on the mortgage. He told of talking with the spirit of the late Robert G. Ingersoll, and how Mr. Ingersoll identified himself by recalling the last time he saw Mr. Randall was years ago when he delivered an address in the Academy of Music before the Merchants' Exchange on the subject of "Progress," and saw Mr. Randall and his father sitting in the lower right-hand box.

Attorney Randall stated that spirits do not leave the scenes of life on earth after separation of the body, but stay around familiar scenes and where they can see those with whom they were intimately related during incarnate existence. Mr. Randall received a rising vote of thanks for his address. It was the largest meeting of the club since its organization.

EACH IN HIS OWN TONGUE

The Rev. Canon Almon Abbott, the new rector of Christ's Church Cathedral, is blessed with great gifts of oratory. A recent Sunday evening in the course of his sermon he recited the following verses, written by William Herbert Carruth, a professor in a German University, and the delivery and the subject so impressed the congregation that the poem has been the theme of conversation among the people who heard it. There is a beauty in the verses that appeals to thoughtful men and women, and the Spectator takes great pleasure in printing them for its readers:

A fire mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
A cave where the cave men dwell,
Then a sense of law and beauty,
A face turned from the clod—
Some call it evolution,
And others call it God.

A haze on the fair horizon—
The infinite tender sky,
The rich ripe tint of the corn fields,
And the wild geese sailing high.
And all over upland and lowland,
The sign of the golden rod—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea beach,
When the moon is new and thin,
Into our hearts high gleamings,
Come welling and surging in—
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it longing,
And others call it God.

A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood.
And millions, who humble and nameless,
The straight hard pathway trod,
Some call it Consecration,
And others call it God.
—Hamilton (Can.) Spectator.

Be patient with everyone, but above all, yourself. I mean do not be disturbed because of your imperfections, and always rise up bravely from a fall.—Francis de Sales.

Love is the one thing you can spend extravagantly without coming to want.

Christianity the Cause Of Intemperance.

A. H. NICHOLAS.

It is here alleged that Christianity is the fundamental cause of the use of intoxicating liquors, intemperance, its woes and evils.

A very large percent of our "Christian World" are addicted to the use of intoxicating liquors, which is a dire evil upon the physical, moral, social well-being. This use of intoxicants is confined almost exclusively to Christendom. The millions of devotees of Islam, of Confucius, of Buddhism, of Shintoism abjure the use of alcoholic stimulants.

The use of these beverages in some form is inherent in the Christian dispensation, which has laid the seal and sanction of divine authority upon the custom.

It sometimes happens that a ship may be seen bound for a foreign port with a cargo of tobacco, whiskey, war implements, missionaries and Bibles.

There seems to have been a studious design in the writers of the gospel story to suppress the fact that Jesus Christ used intoxicating liquor to excess. While it is not said in plain words that he got drunk or became intoxicated, some details of the narrative prove it beyond a reasonable doubt. Jesus said himself that he came eating and drinking and was called a winebibber. A winebibber is one who drinks much wine, and that necessarily causes intoxication. That he was rightly called a winebibber, is well sustained by corroborative evidence in the story.

When J. Christ got fairly into his propaganda business he produced a large quantity of wine that they might have plenty of it for a wedding feast at Cana in Galilee. In those days people did not have alcoholic beverages, such as brandy, gin and whiskey, as they do now. Wine was their intoxicating beverage; an article of trade and traffic; and its manufacture, sale and use was a great industry of that age.

The gospel story shows that Jesus and companions made frequent use of it; they had it at his last supper, and made wine-drinking an ordinance of Christian worship.

He said eating bread and drinking wine is the same as eating his flesh and drinking his blood. It is a bloody religion, sure enough.

J. Christ had much to say about wine; and instructed his men to put new wine into new bottles to preserve it. He said "Not that which goeth into the mouth defileth a man;" therefore he and comrades were great lovers of strong drink. Yet I connot conceive of any thing that will debauch and defile a person more effectually than intoxicating liquor "which goeth into the mouth."

On many occasions Jesus Christ acted like a possessed person, when he railed at the Jews; reviled, insulted, abused them; called them liars, thieves, hypocrites, children of the devil, wolves in sheep's clothing, generation of vipers. It has been said that he was under the influence of strong drink when he whipped the Jews out of their Temple with a scourge, upset their tables, poured out their money and called it a den of thieves. We often see intoxicated persons acting in a similar manner.

Jesus said he came not to bring peace, and he proved it. He came to bring fire on the earth, to cause strife and division. Can a man engage in a more infernal work than that?

Christ commands all Christians "Love thy neighbor as thyself—Love thine enemies—Love each other." But he had no practical use for his own precepts. He did not love his neighbors and enemies. He quarreled with them; called them hard names; whipped them with a scourge.

This "Gentle and loving Savior" set a precedent of wrath and spite that all the savage Christian nations have faithfully followed.

This exemplar, this Master commands all his subjects "Swear not at all by any oath;" yet he swore he was God's Son, and his alleged father God did some swearing. He also cursed a fig tree because it had no figs on it. This is attributable to the effects of strong drink. If I should see a wandering Jew in the act of talking cuss words to a fig tree, I should regard him as crazy or drunk or a fool.

Christians have the example of their head leader set before them, so they drink and swear too. I have heard them do some awful swearing.

Jesus laid the seal and sanction of his alleged divine authority upon the fateful wine cup thru his last mandate—"Drink; this is my blood shed for the remission of sins. This do in remembrance of me."

Summerland, Cal.

Letter from Mrs. Tyler-Moulton.

I thot I would drop you a line to let you know that here in Columbus, Ohio the people seem to be on the road to investigation as there are services held each Sunday in six places and all well attended. East side and west side churches, Old Masonic hall, Hunt's hall and two other halls. I have been to them all and find each one doing their work in their separate way and all are seeking after the phenomena as well as to listen to the lectures.

Dr. Beverly, of Chicago has been serving the West Side Spiritualist Society as lecturer for the month of February. He drew such large audiences that the church was scarcely able to accommodate them. His lectures were fine and scientific as well as entertaining. He gave demonstrations in healing after each lecture and many chronic cases were healed. At the last lecture he called for volunteers to stand up in the audience and healed them of their aches and pains by the concentration of thot. At the snap of the finger all pain ceased and they were healed.

The Doctor is a mental and magnetic healer and gives treatments to patients in all parts of the country. He is also a licensed physician and his success with chronic cases, is indeed wonderful. We recommend him to other societies as he expects to travel this summer with his wife, who was formerly Madam Dixon of Chicago who is a fine test medium on the platform as well as for private readings. Any one wishing their services should write them. Their home address is 44 E 31st street Chicago, Ill.

Your editorials "A Church without a Creed" and "The Smoot Case" were fine and just my sentiments. Keep it up Brother, your paper is better every week and long may it live is the prayer of

MARY TYLER-MOULTON.

A Kansas woman, Mrs. A. J. Stanley of Lincoln, has been awarded a prize of $250 by a Boston firm for the best answer to the question, "What constitutes success?" She wrote: "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

In order to enjoy life a man must be a little miserable occasionally.

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fau[lt] may be located and the cause removed.
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[illegible] insertion, 40c; three insertions, $1.00.
[illegible] 75c; " " 1.80.
[illegible] 1.50; " " 4.50.
[illegible] 15c a line; 20 lines, 10c a line. [illegible]

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THE FRAUD QUESTION.

The greatest question that is before the Spiritualists today is the fraud question. It stands pre-eminent, yet it is of such a nature that it is the hardest question of all to approach. The publisher has been alternately endorsed and condemned for the attitude he has assumed on this question, and it is hardly possible to know now whether the greater proportion of his readers approve or disapprove of the position, as the views expressed are so diverse. One says, "Why don't you give the frauds fits?" and another writes, "I approve of the neutral position you have taken in your attitude towards mediums." Another writes, "I certainly disapprove of the indiscriminate fraud talk," etc.

But there are times when this question forces itself to our view in a manner that requires attention, and when it does, it should be thoroly handled, and without gloves.

In this article I do not intend to be personal, but to take up the question from my standpoint. First. No Spiritualist of intelligence ever denies the existence of fraud. That is a self-evident fact, and it will govern every branch of business and social life so long as money has a purchasing value and people are obliged to work for a living. My father many times said that "every medium should have a guardian appointed over him who would care for him and see to all of his wants. He should not be allowed to have any financial cares, and should be kept as free as possible from contaminating influences." That was the method adopted by the priesthood of old with their "oracles," and if history records their work with anything like fidelity, it proves conclusively that it was the right plan.

The objection I have always urged against the discussion has been that it savored too much of the work of idle gossipers. Proofs were lacking. An example might be given in the case of a State Spiritualist association that wanted me to publish a statement concerning a certain medium. Nothing but suspicions were given me, yet they wished me to come out in cold type and condemn said medium. Naturally I declined on any such grounds, informing them that "if they would give me evidence of fraud that would stand muster in court, I would give it to the public not only willingly, but gladly." All I wanted them to do was to give me affidavits of facts, so that if I was asked to prove the statements, I had evidence that would stand a court investigation. The evidence presented would not have convicted a hungry dog of stealing his dinner, much less have convicted a human being of a crime. After making my request for positive evidence supported by affidavits, I did not hear another word from the officers of the association, but some of them dropped their subscriptions as soon as their time was out.

I like the English method of handling this question. When they suspected a person of fraudulent work in materialization, not long since, they did not begin a hue and cry of suspicion, but they quietly went to work, investigated, got the paraphernalia, took photographs of it, and then, after having the evidence all in their possession, sufficient to convict in a case where there was not the prejudice existing against Spiritualism, they sprung the trap, catching the alleged medium right in it, and thus effectually stopped the humbug.

We are now in the throes of another great expose. The party in question is probably one of the most discussed of the mediums and professed mediums in America, if not in the world. He probably has more financial backing than any other. And, although the published reports indicate that the evidence is complete, some of his strongest backers still maintain that he will come out unscathed.

My contention is that a case of this sort is the proper place for the National Spiritualist association to take a decided hand. It should not take up the prosecution for prosecution's sake, but should take up a thoro and complete investigation of the affair. TO DETERMINE THE FACTS. The beginning of a suit is sufficient evidence to begin on. Of course, so far as monetary consideration for defamation of character is concerned, that will drop of its own weight. The mere fact that the woman declares that she violated the most sacred of sentiment, our reverence for our beloved dead and wilfully and repeatedly posed as the spirit of a loved relative of the habitues of the seances, will effectually disqualify her for anything in the way of punative damages, for her character can not be more thoroly impeached than she has impeached it herself by such an admission. But she has given the names of alleged cofederates who "played spook" and that matter is susceptible of investigation. IT IS A DUTY THE N. S. A. OWES TO THE SPIRITUALISTS OF THE WORLD THAT THE QUESTION HAVE A THORO AND COMPLETE INNESTIGATION. The weapon has now been placed in their hands and if they miss the opportunity, they will miss the greatest opportunity that has been presented in recent years.

The conditions attendant upon intercommunion of the spheres are such as to open the doors to legerdemain, and the insatiable desire for sensational phenomena has stimulated that element until it has said welcome to the unprincipled scoundrel who will give a lot of sensational fraud along with just sufficient mediumship to attract attention, and closed the door in the faces of the honest medium who gives the simple test the spirit world can give thru their organism. This fact has done more to make the great "spook shops" mentioned in the daily papers, possible than all other things combined, and Spiritualists themselves are principally to blame for the condition.

Don't eternally go around talking about fraudulent mediums. It does no good. But if you think a medium is fraudulent, get a trusty friend to aid you, get such evidence as you would want a person to have to convict you of stealing, or any other crime, then present it in such a way that it will carry conviction in court, send the offender to state prison for a term of years, and Spiritualism will be the gainer. Gradually the fake element will learn it is unhealthy for them and they will seek other pastures.

Chief Wilkie of the U. S. Secret Service, has made it so hot for counterfeiters of money that there is now scarcely a person left to get up a passable imitation of a piece of paper money. Spiritualists should treat their counterfeiters the same way.

W. H. BACH.

"I AM SO GLAD THERE IS A HELL."

The above words were spoken by a Baptist clergyman at a funeral occasion recently. What a specimen of inhumanity, bigotry, intolerance, and egotism that man must be! Surely, he does not expect to go to hell if he is glad there is one. HE, of course, is all right. HE is going straight to heaven. But other poor mortals who are not so sanctimonious as he—well, hell is a pretty good place to put them and he is glad there is one.

At one time the writer was traveling on the Hastings & Dakota branch of the Chicago, Milwaukee & St. Paul railroad, and a man came and sat down with him. He proved to be a Lutheran Evangelical preacher, on his way from a camp-meeting of his sect. He was "full of the spirit," and took it upon himself to undertake a conversion, or at least lead into religious ideas along his plane. He soon learned that he was talking with a Spiritualist and began quite an animated conversation. As his attacks were answered he quoted the "spirit of anti Christ that permitted evil people to deceive the very elect," and after riding several hours, having reached his destination, he said farewell with the following words: "My only regret is that I shall not meet you in heaven." Well, I took my chances, and hope he has reached heaven ere this, as he was then quite an old man. But the extreme egotism makes it amusing. I am all right, but YOU! Well there is quite a gradation.

Think of a man who could say "I am so glad there is a hell." The orthodox hell! Fire and brimstone! Everlasting punishment! To be burned eternally but not consumed! And then the human being who says at a funeral where loving friends wept at the bier of one whose life sands had been run, "I am so glad there is a hell!" The person whose funeral was being held was not a Christian. "I am glad there is a hell." Are you? Are you glad that the one who lays so cold and silent before you is going to it? If you are a consistent Christian if you believe that, here is you believe that such is the case, and that is equivalent to saying, "I am glad the one before me has gone to hell." It is a wonder that a person would be permitted to occupy a pulpit who would make such a speech. It is a wonder that, having made it, he was not a victim of violence on the part of some of the surviving relatives. The temptation must certainly have been great.

A WORD TO OUR CORRESPONDENTS.

Will our correspondents kindly favor us by writing their communications on white paper with typewriter or black ink.

Many articles of merit come to us written on soft paper in pencil, lines faint and crowded closely together, and they must be copied or not published. A type-setter has to set this copy from 18 inches to 2 feet away, read it and look down to the type in the case, then back to the place on the copy again. Just take one of the articles written in a fine hand or with faint lead pencil, more or less blurred, and set it up two feet away from you, read a line or two and then look away, looking back in a couple of minutes to find the place and continue reading, and you will experience a part of the difficulty of the type-setter. We have a number of good articles on hand that we would like to use, but they cannot be used until we can get time to copy them.

Especial care should be taken in writing proper names plainly, as no one thing annoys all parties more than to have names incorrect. Just consider what your own attitude would be if two articles were presented to you: One plainly written with pen and ink or typewriter, the other faint lead pencil, or crowded together, interlined, etc., which one would you use? The one plainly written, surely, even tho of less merit than the other would be used a dozen times to the other piece.

OHIO SPIRITUALISTS ATTENTION.

The Ohio Spiritualists Association will hold its 10th annual convention at Carnegie Hall, Sandusky, O., May 24, 25, 26, 1907.

A cordial invitation is extended to all Spiritualist societies of the state to come and co-operate with us, for the furtherance of our glorious Cause. All societies not now affiliating with the O. S. A. can, by applying to the undersigned for charter, become eligible and take part in deliberating and transacting the general business of the association. We make this appeal, as we need your assistance for the future progress of Spiritualism in our state. In unity lies success and strength.

The program will be published [illegible] further information, address

C. A. B[illegible]LINGER,
Secretary O. S. A.
[illegible] Ave., W.
Cleveland, O.

WHERE DO OUR THOTS COME FROM?

BY O. L. HARVEY.

"Of myself, I can do nothing."—Jesus.

"Believe me for the truth's sake.'—Ibid.

Our brains do not produce thot. They only receive and transmit thot. The universal cry of all inspired writers and thinkers, in all ages of the world has been. "Not unto me be the glory and the honor. I did not do the work or utter the message. I was only the instrument by which the spirit worked." Jesus and Budhha, Swedenborg, Joan of Arc and A. J. Davis utter the same divine and immortal truths unknown to each other, yet received from the same source and expressed in almost identical language.

What is true of these great world lights, is also true of lesser lights—the obscure and unknown medium. Among the latter, no doubt, many have had similiar experiences to my own. I have often written a number of sentences or a whole stanza of a poem as fast as I possibly could, I could not repeat a single line from memory or remember what I had written, and would have to read it over several times before I could understand or appreciate what seemed to me to be wonderful truths, so extraordinary that they were totally above and beyond my personal powers to produce. They must have been received by spiritual telegraphy from the spiritual realms, thru and by my subjective inner-consciousness.

Mine is no exceptional or uncommon case. In wireless telegraphy we have the instrument by which the message is sent, the ether which conveys the message, and the intelligence that receives the messages, but behind it all there is the intelligence which formulated the message; so, we have my brain and nervous system thru which the message was sent, my sub-conscious mind, or rather soul, which furnished the vehicle, but behind it all, and more important than all, we have the intelligence from which originated that message. The power that originated that message must be intelligent, or the message itself would not be intelligent. I am speaking now of, and mean only those divine, spiritual truths which are conveyed thru the sub-conscious mind or soul, having no reference to those self-evident, physical truths which come by observation and experience thru the five physical senses.

What, then is the direct source of these divine, spiritual thots? First I would conclude that they come directly from dis-embodied or discarnate spirits. They, in turn, having received the messages of divine truth from spiritual beings still higher and more ethereal in the scale of existence, have been inspired by spiritual entities so exalted and refined that they may receive divine or spiritual truth directly from the Infinite Original. This is not denying, however, that there may be embodied spirits, so refined, so purified and etherealized that they may be inspired to receive and transmit divine spiritual truths directly from the infinite source of all truth.

Thus we have a series of angelic message bearers, marshalled rank behind rank, reaching into infinitude, possibly up to Deity, and we are living today in a spiritual current that sweeps onward and upward, forever and forever, nearer and more near to God.

"Deep calleth unto deep," soul unto soul,
Star unto star vibrates light.

When Jesus proclaimed the same divine, spiritual truths that Buddha taught in almost the same identical words it is not positive evidence that he ever heard of Buddha or knew anything about his doctrines teaching or people. It only shows that they were both inspired by the same spirit or spirits; that they were both mediums for the transmission of life, light and love from the infinite ocean of truth. It only shows that they were so highly organized, their nervous systems were so exquisitely attuned to the harmonies of nature, their souls so purified, so refined so exalted that they received and transmitted light to the sun of righteousness, peace and truth. They were simply mediums or instruments for the transmission of the highest and divinest truths that mortals could comprehend or understand.

Whenever any seer, sage or genius proclaims to humanity any beautiful and exalted truth, he is only the medium or instrument by which it was transmitted to human intelligence, the truth itself having existed thruout all the past eternity and may have been separated innumerable times.

In modern times, in our own age, we see men and women of genius—Tennyson, Wordsworth, Browning, Longfellow, Lowell and Whittier uttering the same beautiful and poetical thots in slightly differing language, but we do not think they always borrowed from or imitated each other. No, we say that each was the intuitive expression of original truth. This is the reason why people widely separated, living in different climes and different ages, unknown to each other, without any apparent communication, have received and proclaimed the same immortal truths.

MRS. TILLIE U. REYNOLDS AT NIAGARA FALLS.

"The Perplexing Question," was the theme of a very able discourse, delivered in the Maccabee Hall on Sunday evening, the 10th. It was the title of a poem that was first given before the lecture. On this occasion the hall was crowded by a large intelligent audience. It was a grand gathering and the meeting was a grand success.

The poem, "The Perplexing Question," and lecture, was a treat from that noble worker for Spiritualism, Mrs Tillie U. Reynolds, of Troy, N. Y. Of course it was a surprise to have her on the rostrum at the Falls. The conditions were good. Our good sister, Mrs. Atcheson, was happy to have the state vice president and missionary by her side. The lecture given by Mrs. Reynolds must have reached the minds of the audience in a forceful manner. Both ladies on the rostrnm was in a very happy mood. The spirit influence was strong all thru the hall. Mrs. Reynolds spoke over an hour on her subject. Mrs. Atcheson had but a short time to give spirit messages but she gave several that were interesting and much appreciated by those who received them.

"It is 58 years," said the speaker, "since those little raps were heard in Hydesville. What have they done for Modern Spiritualism? We say modern because it was ancient, its truths were known two thousand years ago, but, the truths fell into the hands of conspiring Christianity and it was smothered and generations have received nothing but falsehood from a tyranizing priesthood. We know by history the plottings of Christianity, the bloody wars and downfall of nations, the spirit world has been shut out by the massacre of mediums, under the plea that they were witches and obsessed devils. 'Thou shalt not suffer a witch to live,' it says in the Bible, but if you study it closely you will find that it originated from ignorance. The Woman of Endor was called a witch by the Bible compilers only she did a good deed for Saul.

"But what a change since the advent of Modern Spiritualism. We may say the advent of truth, if you don't like the word Spiritualism. By these truths we are finding out the rascals that rob banks and womanhood, surrounded by Christian churches. (Here Sister Reynolds, received a good applause.)

"We do not have any creeds and dogmas. We believe in every one making their own creeds, but we have associations for the promulgation of truth. We all have to work out our own salvation. Jesus, the Christ, told the people around him that the kingdom of heaven was within them. It was no far-off city with pearly gates, yet Christians have made the assertion that Jesus was Lord and God. In fact they do now. This young medium of Galilee never claimed to be a God. The idea of a Man-God. Only think! But they don't stop to think for themselves."

Mrs. Reynolds made a great impression on her hearers by what I overheard people say going down the stairs. It will set them thinking.

VINE H. HICKOX.

To be everywhere and in everything in sympathy, and yet content to remain where and what you are—is not this to know both wisdom and virtue, and to dwell with happiness?—R. L. Stevenson.

LILY DALE NEWS.

Ed Shults is visiting his parents Mr. and Mrs. J. C. Shults.

Mrs. Covel spent a day in Fredonia on business last week.

Miss Murray arrived last Monday morning and opened school.

Mrs. Maggie Wildrick spent several days in Dunkirk last week.

Mrs. Fern Paul and daughter Maud have returned to Angola.

Mr. and Mrs. L. W. Tugwell of Wilson, N. Y., nave been visiting at J. H. Turner's.

Ed Scott and Charlie Haas have filled the Leolyn ice house in anticipation of summer use.

Henry and Raymond Shaffer of Dunkirk spent Sunday with their mother, Mrs. D. Shaffer.

There are two signs of spring in the air. One is the appearance of maple syrup, the other the presence of the robins. Johns Horton claims the credit of seeing the first robin of the season.

The ice harvest has been completed 370 cars having been shipped from here to points in the vicinity and to Buffalo, and the ice harvesting machinery has been packed away for another season. Some fine ice has been shipped from here, the last shipments being 15 inches of crystal ice.

Important Notice to The Spiritualists of Indiana.

Your attention is hereby called to the Third Annual Convention of the Indiana State Spiritualist Association, which is to convene in Indianapolis, Friday, Saturday and Sunday, March, 29, 30, 31, 1907. The meetings will be held in Orpheum Hall 135 North Delaware St.

As there is much important business to be transacted, it is especially urged that all Spiritualists be in attendance. Aside from the business features of the Convention, there has been prepared a most excellent program for the edification of the visitors and delegates alike. Among these who will participate are, Miss Elizabeth Harlow of Ohio; Mr. Will J. Erwood of Peru, Indiana; Mrs. Anna Throndsen, Mrs. Josephine Ropp, Mrs. Ruddick and Mrs. Mattie Hayden. In addition to those already mentioned I would say that the Wattles Quartette is expected in the city at that time, and will participate.

Spiritualists, this is your convention—will you not aid it by your presence? It will be profitable to you as well as to all concerned—come and join in the spiritual feast which awaits you.

E. A. SCHRAM, president.
CARRIE H. MONG, secretary.

An Asylum for the Obsessed.

The Brazilian Federation of Spiritualists are taking steps to found a hospital or asylum for the reception and cure of persons who are obsessed. Such a work is one of the noblest that could be undertaken for the benefit of suffering humanity, and we would like to see a similar institution founded in this colony. Hundreds of poor creatures are committed to our asylums for the insane, and their malady is intensified by the thought of being kept in such a place, while we know that the company by which they are surrounded makes them worse instead of better. Our methods of dealing with those whose minds are unbalanced are far from right. Many are simply obsessed—in other words under the influence and power of spiritual entities from which they have no power to free themselves. Spiritualists understand these things, and it would be a help to many unfortunates if, in the absence of a special institution in which to treat them, the authorities would grant to accredited persons permission to treat some in our asylums to prove to the medical profession that there is a better way.—Message of Life, New Zealand.

The disciples of providence are not deceived; they know by how many secret ways, how many hands and how many opposite intentions he brings about his own great designs.—Madame Sevigne.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can.—Channing.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets a the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.
HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.
LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

ANNIVERSARY.

The First Spiritual society will hold appropriate Anniversary exercises at the Temple, all day, Sunday, March 31. Good speakers and mediums from Buffalo and the surroundings outside the city will be in attendance, and an interesting program, suitable for the occasion, will be presented.

We trust that those who reside in the surrounding towns will avail themselves of the opportunity to unite with us in this event.

The ladies of the society will serve refreshments so it will not be necessary to leave the hall. Come and bring your friends to hear the glad news that Spiritaalism and the science of life teaches. There will be food for the soul, for the spirit, and for the material needs. Come and join us and make it a grand day of rejoicing.

Sunday morning, March 10, Dr. Lockwood took for his subject, "Did Eve's desire for knowledge thousands of years ago develop a curse for the citizens of Buffalo?" The evening topic was, "The pernicious effects of the virus of original sin upon the mental organism of mankind." These subjects were handled in a scholarly manner also much to the interest of the audience who listened attentively to the Doctor's explanations. His class lectures on physiology and anatomy commence Friday evening, March 15th. They will be exceedingly interesting as he has an ability not only to instruct but to interest at the same time.

At Harmony Circle society, Keystone hall, 351 Main street, Sunday, March 10. medium's day was celebrated in becoming style. Charles Hulbert gave a short address, after which several mediums gave messages. Mrs. Travis came in during the exercises and responded to a call and gave several fine messages. The services were made interesting by all present and the afternoon passed quickly away. The ladies of the society, who are ever interested in the welfare of the material needs of any occasion, made themselves manifest by inviting all to partake of the hospitality of Harmony Circle in sharing the refreshments. President Hulbert and his controlling influences seek to make all welcome who enter into the environments of Harmony Circle.

The Psychic and Social club held their monthly entertainment and dance Tuesday evening, March 12. A nice party were present and a very enjoyable occasion to all was the result. Refreshments were served. The next social will be held Tuesday evening April 9th.

Wednesday evening seance at the Temple, March 13th, was a grand success. The audience was divided into circles. There were five mediums present. Mrs. M. E. Lane, 218 Virginia street, Mrs. Moore, 169 Niagara street, Miss Jurgensen, 247 Niagara street, and Mrs. Lattin had one circle and Mr. Hulbert another. An enjoyable time was the result.

HARMONY CIRCLE.

Sunday March 10th, was an interesting day in the history of Harmony Circle, being Medium's Day. Services were held in the afternoon and evening with a large audience in the afternoon and an overwhelming crowd in the evening. Keystone hall was taxed to its utmost capacity and many were turned away that could not even find standing room. Between the services circles were held all over the hall by the large number of mediums present and many a consoling message was given to people who had never realized before that their loved ones could return in this way, only by hearsay, and it is to be believed that as many converts were made to this truth as sinners converted at the great religious revival now being held in our city. Among our guests, was that dear young lady Aunty Symmons who we expect is the oldest Spiritualist in Buffalo, with perhaps the exception of Uncle Joe Dennis. Our Ladies Aid were taxed to the utmost to feed the hungry who remained to supper. We hope that this will be a reminder to some of our friends to bring a donation of something eatable with them. However for this occasion all were satisfied. Mrs. Moore and Mrs. Travis gave the messages in the afternoon in a very pleasing manner all being recognized.

The evening lecture by Mrs. E. M. Travis was the feature of the day. The subjects given from the audience, "Brotherhood of Man," "Friendship," and "The Progress of Religious Thot." To those not familiar with this lady's work, the lecture was simply a marvelous creation of wonderful power and inspiration. The rapidity with which the audience were carried from one scene of action to another, from the Pyramids of Egypt to the world wide Thaw Trial. From the Cross of Calvary to the slums of New York. From the birth of human consciousness to the birth of Modern Spiritualism at Hydesville. She held them entranced until with a glorious peroration on the morals of life, she sank back exhausted in her chair on the rostrum. No more beautiful tribute was ever paid to a speaker than the awed silence of the assemblage. It spoke louder than a thunder of applause. If ever Spiritualism was presented in all its beautiful truth from a scientific, practical and spiritual manner from a spiritual rostrum it was given that night by this wonderfully gifted trance speaker.

Harmony Circle will celebrate the birth of Modern Spiritualism with a varied program on Sunday, March 31th, afternoon and evening. We invite our friends and the public to join us.

THE GRAMMAR OF LIFE.

Grammar is the voice of nature accenting itself thru human language; modulating itself thru human sensibility, impulse and emotion, and thereby expressing its own laws as they govern the universe.

Its facts are demonstrated thru nouns; its force thru verbs and participles; its beauty thru adjectives; its harmony thru conjunctions; its relationship thru prepositions; its personality thru pronouns; its affection thru adverbs and its grandeur thru interjections.

But as all laws can be misapplied, perverted, misused, and antithetical effects created, man has invented the desideratum, applicable to his own weaknesses, shortcomings and disharmonies with nature.

Had man remained pure and affectionate—temperate and just—there would have been no negatives in human language and earth would have remained an Eden in conformity with nature's law—her voice—and our language would have expressed peace, joy and power—a counterpart of its parent stem, the grammar of life.

When a name is uttered and an endearing influence accompanies it, nature has qualified it with the adjective, revealing its soul-state. Such is psychometry. Other influences hold consistent with this and is nature's voice speaking.

Dogmatism in education starves genius.

IMPORTANT NOTICE.

My attention has been called to the fact that a man is traveling in the East claiming to be a friend of mine, and referring to me as to the value of certain lines of instruction he is giving. I never heard of the lines he is teaching, and do not recall the acquaintance of any such person as he is described. I would therefore suggest that better means of identification than his mere saying so be asked for before patronizing him on the strength of my recommendation of him and his system.

W. F. BACH.

Man, in ignorance, peers about him and by the uncertain light of his small intelligence, reads a word here and a line there in the great book of nature, and putting together the few scattered fragments he is capable of scraping up, makes for himself a religious faith which he defends with a fanatical fervor. Dare to call it in question and you are branded as a heretic. Deny it altogether and you are denounced an enemy of the human race. There's little justice in religion.—Blue Grass Blade.

Subscribe for THE SUNFLOWER.

You need not worry about Heaven if the thot of you makes people happy.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Spings, Mo.

HEALERS.

Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drabos, Jim Brock, Cedar Rapids, Ia.

LECTURERS.

Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 291, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 293 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

METAPHYSICAL.

Conducted by [illegible]

NEVER DESPAIR.

[illegible]

[illegible]

RECOGNITION.

It has been asserted by an authority of note, that the desire for immortality is not nearly so universal as we have been led to believe. The statement is in itself startling enough to provoke comment and indeed we might almost add, denial.

It is an acknowledged fact that there are some minds so constituted that they find it impossible to believe in the life beyond; but these are conspicious exceptions. Such persons are not to be envied; such lives are in themselves morbid and narrow, lacking the softening and beautifying influence that a belief in immortality imparts. Who can find joy in the thot that the thing called death ends all? A flower may blossom and be developed to a certain extent in a shaded situation; but note the broadening, beautifying results when that same plant is brought out into the sunlight. It seems to draw to itself great draughts of life giving vigor, and it takes on an appearance wholly at variance with its sickly and unwholesome proportions. A perfectly wholesome soul needs the future as well as the present to develop the latent possibilities within its compass.

Note the difference between two subjects one all aglow with hope and belief in the larger life beyond, and the sure expectation of a reunion with the loved ones who have "crossed the Bar" and are waiting beyond to give a glad welcome to the dear ones left behind, when they passed on to the larger experience of the future. The other turns from the open grave wherein they have laid their loved ones, without a shadow of hope. To such we can only say, life is a sad and pitiable failure; what incentive to better living, why struggle to prolong an existence which in itself constitutes all there is of life, merely a continual effort to gather to ourselves riches, which may at any moment take to themselves wings and fly away, leaving us stranded on a desert of despair without strength for the present, or hope for the future.

Truly such belief furnishes but slender motive for right living; but it is indeed an insignificant fact that we are to live again, unless we are as truly ourselves in the hereafter as we are in this life. Who could find joy in the belief that beyond, in that realm from which we hope and expect so much of joy, sunshine and gladness, we find only strange faces and new conditions. We may not be worth much, but let us be ourselves, and with unlimited opportunity of self-development, who shall say we may not emerge from the hampered conditions surrounding us in this life into greater usefulness in the life beyond.

Science teaches us that death is not annihilation in any sense. It only means the destruction of the physical body or the exchange of the temporal for the spiritual.

Death may indeed hold sway over material structure; but to destroy memory or affection, these are beyond his province. He cannot encroach beyond the portals of the tomb. Either this is true or else immortality is a thing of the imagination—a pleasing delusion and not a truth.

Memory undisturbed and affections unaltered not only render the farewell of those who go, impressive and hopeful, but they are the crowning benediction to those who remain. Shall we then recognize our dear ones when we meet on the other shore? Who can doubt it. Shall the faith of ages prove a mockery? Has the yearning of centuries built up a theory that shall be exploded at one fell stroke and be left to grope in darkness? Of all impossibilities this reaches the most collossal proportions. There is nothing in the infinite length and breadth of the universe so incredible.

But we shall meet again. Mated souls will continue in another life the journey interrupted here.

The separation from our loved ones is only an incident. We, too, shall soon reach the goal, but meanwhile sweet words of cheer come to us across the borderland. To lure us on they make life endurable, yea, even cheerful; for the other shore is just a little beyond, and soon we, too, shall be with the loved ones to whom we have said good-night.

"THEY WERE FIRST CALLED CHRISTIANS AT ANTIOCH."

J. P. COOKE.

It happened 264 years after Jesus of Nazareth ceased to be earthly, after he was tortured out of the body.

Why this change of name? Why were they called Christians in Antioch?

What was the beginning and the occasion of establishing this phase of Christian Mythology?

Why was the "Early Church" thus moved upon by the Spirit of Priestcraft?

These interesting questions are easily answered and easily understood when we read and understand the plain testimony of an eye witness, in spirit.

This testimony is forthcoming and is printed below. It is an extract from the testimony of Bartholomew, a follower of Jesus.

Then an aged priest arose and said, "We were compelled to do what we did do, form ourselves into a body, as the crazy heretics had scattered their ideas among the heathens relative to females being held by annointed priests and confessors, and they were fools enough to hold themselves from confession until the priests were compelled to force them, by a decree, to come to their relief. And now we must have an idol they all do know did live, and if you want Jesus we will have him, but if you want John then we will have him. It matters not which, as John scattered heresy, even as the crazy fool of a Hebrew, the first born of Joseph and Mary. Now choose which shall be held before the faithful followers of Moses. He was a priest and he begat an hundred and forty-four children, and he was never bound to any. His concubines were ever ready at his will and pleasure, and as we bow to him as director, let us share the pleasure of his life, even as he did, and if we can hold control over the heathen people let us give them an idol, one they all know did live, even as he did, and if we can be comforted even as Moses was comforted.

"Then the council remained in session four days, ere they could decide what was best to do for an idol. As they knew Jesus had become more notorious than John, among the heathen, by his many acts, which could not be denied, they came to the conclusion it was better to take the humble child of Joseph and Mary as their idol, under the name of Christ, which is, when truly translated from the heathen dialect, a controller of hell. Now, here I am to defend my brother, lest he should be accused of being the instigator of such a a heathen plot as being held between Almighty God and his children, as mediator.

"Does God ask man to assist him in his wondrous formations, and in holding his myriads of worlds in harmony, one with the other? Then how is it that the heathen bigots still chain and hold control of the human mind, and cause ideality to bow to priestcraft, hypocrisy, deceit and hell? Hell is ignorance, and ignorance lays the foundation for the ambitious to chain and bind the lesser mind, and these are the souls that are chained by the crafty priesthood. And what are your isms today but the devices of crafty man, in order he may live in ease and splendor, while the humble laborer can toil on from day to day, to feed and clothe him that holds himself before the people as the one that is making intercession with the holy Jesus, and he interceding with the Creator, to hold his own created from temptation and the devil? Holy God, if thou hast created such a being to tempt the highest and holiest of thy creations, thy own children to go astray, are thy children accountable for aught that may befall them?

"Lay not to the charge of Almighty God, the foul stigma of tempting his feeble child in their earthly condition. Give them light that they may behold their father, God, and his mighty changes, in order to bring the human mind in rapport with himself as he is, then they will not ask for an idol to intercede for them in any form whatever—pope, priest, confessor, layman or clergy—but they will be willing to say, here I am my Father and my God. Lead me thru the knowledge I may be able to draw from thee, thou God of immensity, by conditions that are before me, and all of thy created, that have light given from the first great cause, eternal light. Here I am that humanity may know how they have been held by the designing priesthood, that they be looked upon as holy things, and cause the ignorant to feel their necessities must be satisfied, even before their own.

"Now these facts I have laid down happened two hundred and sixty-four years after Jesus had ceased to be earthly. And now the Catholics had begun to lose ground again and they knew unless some new control could be brought to bear upon the minds of the masses the influence would be lost in Judaism, heresy and light. Therefore they held a council again at Antioch, and they concluded to have a female idol, to set beside their male idol, in order the females would be attracted to them by looking upon the mother of their holy idol, and as such a thing as a female idol was never known before, they looked upon the female idol as the mother of their God—all the God they dared ask for. That had its desired effect, and gathered in holy adoration to their idols, and they have held them even to this day, and they will hold them until light from the eternal God dispels their darkness."

NOTE.—The instructive volume, "The Historical Life of Jesus of Nazareth, and Extracts from the Apostolic Age," will be placed for reference in Boston Public Library, also the Astor Library in New York, as it is now out of print, and very difficult to obtain.

MEMORY'S PICTURE

Waving trees and rustling leaves,
 whispering to the grasses;
Dewy violets, golden buttercups,
 down in Nature's passes;
Shallow brook, e'er chattering to
 stones, and tiny rootle
Then, at times, 'tis silent and pro-
 found, this changing booklet.
There the green tag-alder grew, red-
 osier and wild gooseberry,
With that joy of childhood, the tooth-
 some, puckery choke-cherry.
Lakes, blue and graceful, with gold-
 lighted dome, and seeming
To the wondering child of earth, o'er
 Nature's mysteries, dreaming,
Mirrors, beautiful and weird, of
 pictures in the sky-land,
Of the happy angels looking down,
 love beholding earth's strand.
Trilling songs from Nature's orches-
 tra, vibrating thru space,
Beauties hoary winter in frost pic-
 tures ne'er can trace.
This is part of mem'ry's picture,
 that oft comes back to me,
Where the streamlet and the butter-
 cup, violet and oak tree,
And sweet lilies gently swaying,
 softly thrilled and made me
 glad—
Rose-bright tintings of a picture
 sometimes shadow-haunted-sad.
Circling years have brought so oft,
 welcome, unwelcome changes.
The loved ones and loved haunts
 have gone, and lonely ranges
Echo voices, musical, heard by no
 one, except me.
But in mem'ry you still live, and
 truly this pow'r comes from thee,
To fill Love's rare treasure trove,
 then joy-enspheresing, away.
And the old was shadow, which in
 fleeting lured me on Life's way,
Seeming oft, so transient, unreal,
 but, ah, yes, has given
Substance for the shadow which my
 soul has stored in Heaven.

LISLE E. SAXTON.

My Symphony.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy not respectable; and wealthy not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the commonplace.—Wm. Henry Channing.

If man lived like man indeed, the houses would be temples. People are always expecting to get peace in Heaven, but you know whatever peace they get there will be ready made. Whatever of making peace they can be blest for, it must be on this earth here.—Ruskin.

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THE PASSING OF THEODORE J. MAYER

———

Treasurer of the National Spiritualist Association of Washington, D. C.

It is my sad duty to announce to your readers through the columns of your valued journal, that our beloved friend and treasurer, Mr. T. J. Mayer passed to spirit life Tuesday, March 12th, after an illness of some weeks but this last sickness was but the culmination of physical complications that have been afflicting our brother even for years and from which he suffered intensely at times. He was a grand man, a true philanthropist and lover of humanity; his works for mankind are many and the influence of his life will live for good, not only in the hearts of the citizens of Washington, D. C., but in the memory of countless other souls for many generations to come. The following tribute to Mr. Mayer from the Washington Daily Star of March 13 will give you all a fair knowledge of some of the good things that he thought and did for humanity. The Spiritualistic world will learn more of his labors ere long.

MARY T. LONGLEY,
N. S. A. Secretary, Washington, D. C., March 14th.

———

The death of Theodore J. Mayer, member of the firm of W. M. Galt & Co., and one of the most prominent business men of the District, occurred at 10 o'clock Tuesday evening at his home, 214 B street, southeast, after an illness of about seven weeks. Although Mr. Mayer had been confined to his residence for a protracted interval, his death was totally unexpected, and the announcement of his passing away came as a shock to his numerous business associates and friends.

The funeral services will be held at the family residence at 11 o'clock Friday, and the friends of the deceased have been invited to be present. The interment will be private.

Mr. Mayer had been actively engaged in the work of upbuilding this city and increasing its prosperity since he came here in 1866. He usually took a leading part in philanthropic effort, and was especially interested in the welfare of East Washington, in which his home was located. He was nearly sixty-one years of age. It is remarked that he retained his mental and physical vigor to a remarkable degree, and until stricken by the ailment which ended in his death, was an active man of affairs. He was a member of the Masonic fraternity; a director of the Eastern Dispensary and Casualty hospital and also a member of the directorate of the Central National bank, the Union Trust Co. and the George Washington University. For fifteen years he had been president of the the Swiss Benevolent Association, and as such is said to have carried sunshine into many saddened homes."

SENIOR MEMBER OF FIRM.

Since the death Mr. William M. Galt, January 3, 1889, the firm had been composed of Mr. Theodore J. Mayer, Mr. Ralph L. Galt, the active members, and Mrs. Harriet T. Galt, widow of Wm M. Galt. Ever since the death of Mr. W. M. Galt Mr. Mayer had been the senior member of the firm. He was described as one of the self-made men of Washington.

Mr. Mayer was born in Geneva, Switzerland, in April, 1846, where he received his education in the public schools, followed by a collegiate course. He graduated in 1863. From that time until 1866 he was prominently connected with a large banking concern and commercial establishment at Fridrichshafen, Germany, first as correspondent and afterward as bookkeeper.

In June, 1866, he came to this country, his total capital, it is said, being $12 in gold. He came to Washington, and for seven years filled the arduous position of clerk in a grocery store. His health finally broke down under the strain and he went to Europe to recuperate and gain his lost health.

Returning from the old world after a stay of four months, he entered the establishment of W. M. Galt & Co. During his long connection with the company he was more particularly in charge of the floor department and was a widely recognized authority on all grades of flour and cereals.

Mr. Mayer married Miss Susannah Hitz, daughter of the late Florian Hitz, in September, 1876, the American centennial year. Mrs. Mayer died in 1880 and deceased never remarried. His son, Mr. Theodore Albert Mayer, who is in the real estate business, survives him, in addition to a brother, who is a citizen of Ohio.

LIBERAL CONTRIBUTIONS.

Shortly before his death Mr. Mayer gave a practical illustration of the exemplification of his religion of humanity and charity by making certain munificent bequests. It is said he gave to the George Washington University extension and improvement fund upwards of $200,000, while $100,000 by his recent direction will be apportioned among the hospitals and charitable institutions of the District of Columbia.

One of the intimate friends of deceased today described his great interest and zeal in behalf of the George Washington University and his desire to see it become the greatest seat of learning in this country. It was added he studied the needs of the university for a long time and finally came to the decision that to erect the structures on the proposed 17th and B streets site would be a calamity to the city as well as to the university. He contended that as that site is on low territory and near the made ground of the Potomac flats considerable sickness would result among the students in the dormitories.

PLANS CHANGED.

This so impressed him, it is said, that, thru his personal magnetism, earnestness and persistency, he induced the board of trustees of the university to change its plans as to the location of the institution. He offered the trustees without cost to them, his site at Chevy Chase circle as the nucleus for a building site. This place contains about four acres of ground and several buildings, and is valued at about $168,000.

The trustees declined to accept the offer, as the tract of land was deemed to be too far from the city. The Dean property was then selected, and Mr. Mayer is said to have induced the owners to take $800,000 for it, which sum is said to be far below its real value. Mr. Mayer also announced that if the trustees would decide upon the Dean property he would give them his Chevy Chase holdings, to be sold and the proceeds to be applied to the extension fund.

Mr. Thomas W. Smith, an intimate friend and associate of the deceased, spoke today of Mr. Mayer's love for the charitable work, and especially his interest in the Eastern Dispensary and Casualty Hospital.

In addition to the $20,000 he donated to this institution in the first instance when it became necessary to procure a new building for its use, he recently gave to the management of the hospital a corner lot at 8th and D streets northeast, increasing his total contribution to that institution to about $30,000. It was his habit to visit the hospital nearly every day and take a personal interest in its management and welfare, and he was especially interested in beautifying the building and grounds with flowers, etc.

The deceased was regarded as a most loyal and lovable companion and was of such a happy and jolly disposition that he at once became the life of any company he might be in.

At the time the Eastern Dispensary and Casualty Hospital was seeking new quarters Mr. Mayer gave the management of that institution valuable assistance, and when the present structure at 708 Massachusetts avenue northeast was secured he gave $20,000 toward the purchase money.

"The bequests of Mr. Mayer," said one of friends today, "illustrate that he lived up to his creed, which is expressed in the immortal words of Ben Adhem, 'Write me as one who loves his fellow-man.'"

Mr. Mayer was a member of the organization of Spiritualists who believe in physical manifestations, it was said he died in that faith. Some years ago he presented to that branch of Spiritualists a modern building at the corner of 6th street and Pennsylvania avenue southeast for use by their society as national headquarters.

———

A little judicious guying has made many a weak man fairly strong.

BOSTON NOTES.

———

MRS. B. W. BELCHER.

Massachusetts State Association of Spiritualists hold anniversary exercises at Berkley hall corner North Fremont and Berkley street, March 26, all day and evening.

LIST OF TALENT

President, George A. Fuller, Treasurer, Carrie F. Loring, Director, Mrs. Maude Litch. Mr. F. A. Wiggin, Mrs N. J. Willis, Mrs. Kate M. Stiles, Mrs. Alice Waterhouse, Mrs. Hattie Mason, Mr. Abbott, Mrs. Chapman, Mrs. Emma Smith, Mrs. Alice Whall, Mrs. B. W. Belchers, Mrs. A. J. Pettegill, Mrs. Carrie S. Thomas, Mrs. Haydee Hall, Vocalist, Mrs. Grace Cranford, Pianist, Carrie L. Hatch, State Secretary.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6.15, evening meeting 7.45. Good medium in attendance at all sessions. Mrs. M. J. Butler, president.

Anniversary exercises the 27th; program later.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall 514 Tremont street, every Thursday. Business meeting, 5.30 p. m. Supper, 6.30. Evening exercises 7.45. The meetings are devoted to tests and readings by different mediums, and at the last meeting Mr. Fred Gowing, Waburn, Mass. gave two treatmeats on the platform with good results. Anniversary exercises the evening of the 28th. Program is not completed yet, but we have heard from F. A. Wiggin, Fred Nibel, Mrs. May Steinen, Mrs. McLane, Dr. Maston, and Mrs. George. Regarding the music and other talent we will have a full report next week. Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Business meeting, 5 p. m. Supper, 6.15. Meeting at 8. The exercises consist of remarks, messages and tests.

Anniversary all day and evening, March 29. Program later.

Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street, Sundays at 11, 2.30 and 7 30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Trement street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

Mrs. Wilkinson is reported as still gaining and we hope to see her on the platform again.

CHILDREN'S PROGRESSIVE LYCEUM

meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday.

PEALTEN HALL

30 Huntington avenue Huntington Chambers. Rev. Mabel B. Withem conducts Sunday evening meetings at 7:30.

MRS. MAY STEVEN

conducts spiritual circles Monday afternoon at 48 Appleton street. Private sittings by appointment.

MRS B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett. Telephone No 292, ring three. Appointments can be made at any time. As I give no sittings by mail, and am receiving many letters regards the same with no stamps enclosed. I take this way to answer all correspondence regard the same.

Parties wishing to correspond with me regard platform work, must address me at my home, 293 Pleasant street, Marlboro, Mass.

AGENT FOR THE SUNFLOWER.

LITERARY WORLD

THE PSYCHIC RIDDLE.

———

We are in receipt of a copy of Dr. Funk's latest book on psychic phenomena, The Psychic Riddle. In this volume, the Doctor comes again to the front with a decided line of evidence, of a scientific nature, to prove the truth of the claims of Spiritualists that life does not end with the death of the physical body, but he does not claim to be, strictly speaking, a Spiritualist.

The basis of his contention is that there is a positive proof that the spirit of Dr. Hodgson returned and gave some evidences of his continuity of conscious existence, and that it demonstrates the fact of telepathy between mortals and spirits as well as the fact of telepathy between mortals.

But they say that "Distance lends enchantment to the view," and some time in the distant future pathy between two mortals has been established.

Dr. Funk takes the exalted position that this line of phenomena should be divested of all its sacred features, all of the mystical paraphernalia, etc., and it should be placed in the category of actual sciences, and investigated by scientific men. While Spiritualists will approve of all this, they will also claim the privilege of self-investigation and to analyze the findings of the scientists.

Dr. Funk quotes profusely from the writings and sayings of many men of letters, who have made more than a passing investigation of the subject, and quotes his investigations with such staunch Spiritualists as Judge Abram H. Dailey, and relates practical experiences with a number of prominent mediums.

It is only expressing the fact when we say that it is a very valuable work for the Spiritualists, and one that will open the eyes of many who would not think of reading a work written by a professed Spiritualist.

Price, $1.00 net. By mail, postpaid, $1.08.



THE TODD HOUSE.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

[illegible]

Frank T. Ripley [illegible] gagements for [illegible] and [illegible]. Address him at [illegible]

Oscar A. [illegible] has been [illegible] an engagement with the First [illegible] ciety of Washington, D. C.

If the person who wrote from Pittsburg, Pa., signing "Humanitarian," will send full name and address, the communication will receive consideration. We do not publish articles unless we have name and address of the writer.

If our patrons who are indebted to us either for subscription or advertising, will kindly remit the amount, it would [illegible] would [illegible] these items [illegible] several hundred of them and they aggregate quite a sum and we need the money.

Anna L. [illegible] gagement with the Spiritualist Society of Battle Creek, Mich., where she is meeting with success. She is anxious to complete the tour of all Children's Lyceums in the U. S. at as early a date as possible. Address her at 150 [illegible] street, Battle Creek, Mich., until May 1.

Harry [illegible] of the Indiana State Association of Spiritualists makes [illegible] tice of [illegible] tended a seance at the home of Mr. and Mrs. A. J. Blake [illegible] an electric flash-light [illegible] found them with the [illegible] mouths [illegible] messages [illegible] they keep on [illegible] will be giving [illegible] the SUNFLOWER [illegible] —something [illegible] that can not be [illegible] ticular source.

Hugh R. Moore [illegible] $25,000 damages [illegible] character [illegible] Strickland of [illegible] New York, who [illegible] simulated the spirit [illegible] trons of his [illegible] It is claimed [illegible] town and [illegible] authorities [illegible] to get away from [illegible] the New York [illegible] friends that he went [illegible]

Worker writes: [illegible] Spiritualists in the [illegible] FLOWER that Spiritualism in Indianapolis, Ind., is [illegible] before. [illegible] tised Sunday [illegible] have [illegible] meetings [illegible] nights [illegible] noons, [illegible] yond [illegible] afternoon [illegible] meeting [illegible] think [illegible] you think [illegible] being all [illegible] years ago [illegible] on.

Milton [illegible] to say [illegible] valuable [illegible] the work [illegible] of Dallas [illegible] "smooth [illegible] have had [illegible] all our efforts [illegible] a success [illegible] darkest [illegible] dawn," [illegible] way of [illegible] socials [illegible] a pronounced [illegible] well as [illegible] as well as our attendance [illegible]

ing up. Our pastor, Rev. Alice Baker, is state missionary for [illegible] home, and will soon take a trip [illegible] that state to perform her official duties, in which time the platform will be filled [illegible]

ARE WE GOVERNED BY HIGHER POWERS.

[illegible]

CALCUTTA PSYCHICAL SOCIETY.

[illegible]

HOTEL FOR SALE.

[illegible]

OUR OWN FUTURE.

BY CHARLES DAWBARN.

Every people on earth has some descriptive faith in its own future as individuals. That this is colored by national characteristics is well known. The all important fact is that no two nations have the same conception as to the details of their life beyond death. The Norseman, whose highest ideal of manhood was battle to the death, believed he would go on fighting, and, if killed, would be alive again the next morning ready to begin all over again. It was just his mortal life grafted on to eternity. The red Indian was to have a happy hunting ground where he could chase and kill as in his present life. Only there was to be no death for himself or the animals he hunted. To him the change meant a death-flash into a life such as he would have desired here for his conception of happiness. To the Moslem his heaven for the true believer is just a harem, with wine, women and song to mark the love and approval of his deity. The Hindu, who likes a life of rest, expects to take a nap of one or more centuries, and then, because his priests tell him so, he is to come back and try earth-life all over again.

The savage has the heaven belief of a savage, with all that implies. The heaven of the pagan was bespangled with gods and their families, as a divine copy of the rulers who managed his earth life. The Christians tried hard to excel the pagan idea, so split up Deity into three—one part cruel and jealous, another to embody the love principle, and the third part to fly around like a dove, and go just where he was sent by the other two. To complete their theology a hell of fire was designed to suit the cruel first part of their god, who was to continue cruel for all eternity. The second fraction of this Christian god was to have a heaven where love was to be the ruling principle. But the details of life in this life are left strangely misty and unreal. All we learn from the greatest Christian seers is that there is a city there all-ready for those the cruel part of deity has not seized. The houses of this city are to be high as the city is broad, and there are to be great concerts there in which everybody joins by playing upon golden harps, and occasionally chanting "hosanna." Gold is so plentiful that it is used for paving the streets. There are horses with wings, and other beasts who can also say "hosanna." There are angels who go around playing trumpets, and doing a lot of fighting. Beyond this we have no details of the daily life in that heaven. It is left with as drear a monotony as that of the victims of the other part of god, who, apparently, have nothing to do but to turn over and groan. The exact occupation of the "dove" part of deity in that heaven is left untold with the rest of the details of which we would like information.

The one point I want the reader to note is that every people, no matter what form its religion has taken, has always had its sensitives and mediums to voice messages from the spirit side of life. Let us keep that in mind as the most important fact in human history.

Now we turn to the "Modern Spiritualist" and ask him to give us his descriptive faith in his own future. He professes to have a telephone thru which, for a dollar, he can chat with a spirit at almost any time. Sometimes he has a telephone of his own, that is to say, he is so sensitive that he can hear spirit sounds, and see spirit sights inaudible and invisible to the rest of us. All history tells us of such sensitives in every nation and tribe on the face of the earth. Such sensitives were, however, never plentiful. They were always oracles, wonder-workers and miracle-dispensers. Sometimes the influences seemed to be diabolical, and gained power by threats. At other times they talked love, and coaxed their followers by miracles of healing. But all alike had something to say about another life, and claimed belief because they were there, and therefore knew all about it. Still, taken as a whole, they were very human, and always quarreling with the followers of some other sensitive. And, as civilization advanced one set of believers got the better of the rest both in numbers and power, and then usually called any intercourse with spirits "witchcraft," and therefore criminal unless endorsed by the priesthood in power. So far we find only a mass of contradictions as to the details of spirit life, each nation and tribe, and almost every sensitive, apparently coloring his or its tale to suit the religious beliefs of the listener. In other words the world had no reliable information as to what was going on in the life beyond death.

At last, we are told, a number of powerful spirits, who had been eminent in earth life, got together and determined they would open a school of truth for the benefit of the whole race of mortals. There had been sporadic attempts previously such as thru Shakers, thru Swedenbourg, Andrew Jackson Davis, Hudson Tuttle and others, but the wonderful era of truth for the masses was supposed to begin with the Fox-girl era at Hydesville. It was then that Modern Spiritualism was born.

The tests given by these spirit visitors were often convincing, but necessarily had to be on the plane of mortal experience. They used every power of the sensitive as if it were all of the spirit. Clairvoyance, clairaudience, psychometry, and the inreaching power of the subjective self were all strings played upon in this spirit anthem. The troubles of earth life were often relieved, and its pains and sorrows soothed. The happenings of earth life were sometimes known to the spirit in minute detail, so that, at last, these controls of sensitives were often almost worshipped as truth-tellers. The consequences to the mortal are not the purpose of this article. It is enough for us to recognize that if a spirit could tell you the truth about this life he would be just as reliable when he told you about his daily experiences in his spirit home. But the fact that he almost never brought to earth any truth or statement of fact not known to some mortal somewhere began to arouse suspicion as to his limitations in other respects. So it happened that the spirit teacher became himself a subject for scientific study.

It was realized by the present writer that if we could not perceive or sense the vibrations of his life life while we were normal mortals neither could he sense our vibrations while he was a normal spirit. In fact normal mortals and normal spirits were without possibility of contact. This was a tremenduous discovery for it explained many of the discrepencies and absurdities that often made genuine spirit-return ridculous. It was seen that only an abnormal mortal could become teacher and pupil. They could meet neither in the spirit world, nor on the level of earth life. So the present writer called the vibratory region where they could meet FOGLAND.

The abnormal mortal we call a "sensitive" because he (or she) senses vibrations impossible to the rest of us. The abnormal sensitive is, for the same reason, a sensitive among his fellows. But since both are "befogged," their talk, when they meet is always translated into earth vibrations by the mortal, and therefore colored and more or less distorted.

But a mortal "senstive" is sensitive to other abnormal vibrations with which the spirit visitor has nothing to do. He is so negative that the thot of a sitter or companion is expressed as if it were coming from a spirit. His own subconsciousness becomes wide awake, and tells its tale. But we remember that "sensitive" is in FOGLAND, and while in that condition, so far as telepathy is a natural fact, he is influenced by thots floating in the atmosphere, discharged by mortals regardless of distance.

These are all points to be remembered, for our "sensitive" usually believes he is giving us a spirit communication. They are always founded on experiences in earth life. I have so repeatedly given the scientific reason for my assertion that both spirit and mortal are in FOGLAND when they meet that I need not repeat them now. But mortal experience is of itself quite sufficient to prove the untrustworthiness of all tales of spirit life.

That utterances of spirits thru their medinms are full of contradictions on questions of fact. We can get nothing of value from a "control" concerning any event in the distant past, that is to say, no statement that will not be contradicted by some other spirit. In fact we are obliged to acknowledge, if we are careful seekers after truth, that the usual mixture of mortal and spirit is about as uncertain in its effects as the drug mixture of the learned doctor. And, as a matter of fact, how much is spirit, and how much is mortal cannot be decided by any mortal jury. We may almost consider it settled that anything of real value in mortal life comes from the psychic powers of the sensitives, stimulated and possibly inspired by an invisible helper. Under such conditions how much of either the past or the future of such teachings have we a right to accept as SPIRIT TRUTH? And it is the future which is the really important fact for each of us. We each want to know, if it is possible to KNOW, something of our own coming future.

(To Be Continued.)

IS MARRIAGE A FAILURE?

If So, Why?

Is "marriage" a failure
If so, why?
Is "marriage" a pleasure!
If not, why?
If "marriage" depends upon what you do,
Examine yourself—when it's up to you.

Then do not complain,
With scorn and disdain,
At the failure of marriage to bind.
By doing your part,
With a cheerful heart,
The answer is clearly defined.

In stormy weather, pull together,
'Twill test you through and through,
For blissful ties should make you wise,
And mould you good and true.

To fume and fuss,
And then discuss,
Will breed unwholesome weather.
As stormy days
Are evil ways
Then try and pull together.

When angry words
Hath passion stirred
And discord seeks to sever—
Forget the sting,
But firmly cling,
Be loyal to each other

In making up, you know anew
The truth of life that comes to view.
Live for each other and renew,
Perchance you slip and miss your cue.

Is "marriage" a failure? Is "marriage" success?
When you live for each other, the answer is yes!
Then failure in marriage is not in the tie,
But within yourself when you don't half try.

MORAL.

For as you sow—so must you reap!
In justice to your labor,
If honest seed, 'tis good indeed,
If bad 'tis worthless labor.

Then live for each other and cheerfully tell,
That others may learn the secret as well.

—Frances E. Parker,
310 Commercial St., Boston, Mass.

TOMMY'S COMPLAINT.

Father's got the fresh air craze, and mother's got it, too.
And I don't know if I can stand this bloomin' winter thru;
We haven't a furnace fire, 'cause father says as where
A fire is unhealthy so we warm with his hot air.
He gets up early every mornin' an' thaws out both the cats,
And then goes up in our spare room an' does some acrobats;
The winders are left up all night, an' in the mornin', gosh!
I have ter crack the ice up in the pitcher when I wash,
An' mother, too, she's just as bad, she walks from two till four,
And then comes back an' pulls at somethin' hangin' on the door,
And then she takes a big, long breath, its one of her best tricks,
And doesn't breathe till she has counted up ter ninety-six.
We live on malted shavin's and shredded door mats, too,
An' I can use my appetite—it's just as good as new,
An' I'm goin' to grandma's house, where I can sleep and stuff
Till mother gets her lungs filled up an' pa gets air enuff.

—Puck.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., MARCH 30, 1907. Issued Every Saturday at One Dollar a Year. Number 313

WHAT IS SPIRITUALISM?

A Lecture Delivered by Richard F. Tacher at Homestead Park, Pa.

[illegible]

THE PSYCHIC RIDDLE.

By Isaac K. Funk, D. D., LL. D.

[illegible]

... wonderful when letters [illegible] ... may be fifty years, it may be one hundred years, it may be five hundred years hence.

Philosophically, certainly, under [illegible] faith in the continuity of life, then it is easy to believe that the church will still [illegible] hobble along on its crutches, hobble even though the crutches be of gold, but that it will [illegible] as in the ante-catholic days.

To those just awakening to the claims of Spiritualism, whether in or out of the church, this work will prove invaluable, and Spiritualists will accept it as a classic in their library.

CURRENT TOPICS.

By A. F. Melchers.

King Edward VII of England now owns more property in the United States than King George III owned when he was sole proprietor. But King Edward's titles are attached to a large number of [illegible] interest-paying bonds—a worthy compliment to our nation.

A southern daily asks whether it is right to run an automobile during Lent. We suppose it is as long as its chauffeur does not run down the churches.

[illegible] the house-cleaning time of the human body. A day of fasting is better than a period of [illegible].

In the N. Y. Supreme Court the State Excise Commission has won a verdict, the charge being that Peruna is an alcoholic beverage and not a medicine. The state experts proved that it was not a proper remedy for catarrh [illegible]

[illegible]

Professor Morselli And Spiritualism.

[illegible]

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
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SUBSCRIPTION RATES:

Annual Subscription, per year,	$1.00
Six Months	.50
Three Months,	.25
To foreign countries except Canada and Mexico	1.[illegible]
[illegible]	.[illegible]
[illegible] Months	.40

[illegible] subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES.

One insertion, 40c; three insertions, $1.00.
[illegible] 75 [illegible] 1.50.
[illegible] 1.50 [illegible] 4.50.
Reading notices, 15c a line, 26 lines, 10c a line. Discount [illegible] Space.

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PHANTOM TRAIN—WEIGHING HUMAN SOULS.

A report has been going the rounds, purporting to come from Kankakee, Ills., that a phantom train passed along the line of the Chicago & Eastern Illinois, at Watseka, Ills., the latter part of February. It is claimed that the train was first seen by M. L. Burnett, night towerman, and it stopped at Walnut street crossing for six minutes," and was so reported to the train despatcher, who informed him there was no train that could possibly be there. J. P. Quinn, the towerman at Coaler, three miles out of Watseka, also reported and was informed there was no train that could be there. The report claims that an engineer and fireman on a passenger saw the phantom train and the number of the engine was 389. The passage of the train was noted on the record at Watseka.

Such has been reported. Now was this a story gotten up in the newspaper office? or was there such an event? The editor of the SUNFLOWER is slow to accept such things for the reason that having investigated many reported cases of [illegible] consciousness and mysterious appearances, he has uniformly found them "fakes." Will some of our readers who have friends at or near these places investigate and report to us?

It has always been our position that such things have no place in Spiritualistic literature unless they have been verified. There are enough realities without indulging in fakes, but it is also hard to determine what is fake and what not.

At present the story of the "weight of a human soul" is going the rounds. Does anyone know if it is true or fake? Next week we will publish the account of the event as reported. If true, it is a wonderful thing, even tho it does not mean that it is the weight of the soul. We do not think it is prima facie evidence that it is the weight of the soul even if all the statements are true. It may be the loss of some vital principle of which we know nothing, or it may be that our learned doctors do not know what the "breath of life" weighs. We do not think they [illegible] that is to within half an [illegible]. We fail to see how it is to be proven or disproven.

[illegible] the weight of a body should [illegible] as life leaves it is not [illegible]. It is reasonable to think [illegible] would. Prof. Lockwood could [illegible] us as to how this is determined. We know that ALL the readers of the SUNFLOWER would be pleased to have his idea of it, [illegible]. But if it can be reasonably demonstrated that there is an unaccountable loss of weight at the moment of death of the physical, [illegible] it will go a longer way to prove the existence of a soul or spirit in man that escapes or is born again at the moment of death, than anything ever done previously. It will also be a link in the evidence tending to prove, if there is a soul how long that soul remains in the body after death of the body.

Let us hope this is true and look for further enlightenment on the subject.

THEODORE J. MAYER—HIS GIFT TO SPIRITUALISM.

It gives me pleasure to be able to inform all interested Spiritualists thru the medium of your valuable paper that our late, Treasurer and beloved and lamented Friend and Brother, Theodore J. Mayer of this city, did not forget to bless and honor Spiritualism in the distribution of his estate. As is well known, Mr. Mayer was a self-made man. He did not acquire any of the large fortune he left, by inheritance or gift, but he made it by unfailing toil of hands and brain and by his judicious investments. He was essentially a clear-cut mentality, sound financier and staunch Spiritualist. While he did not bequeath anything to our Cause by will, he still did nobly towards the Spiritualism that was so dear to him. Several years ago, Mr. Mayer caused to be executed a Deed conveying three houses to the N. S. A. This deed was not recorded at the time but was held by the attorney of the donor with instructions to hand it to Mrs. M. T. Longley at the time of the demise of the giver. Mr. Mayer confided this matter to me with strict injunctions that as soon as I should be informed of his demise to visit his lawyer, secure the deed and at once carry it to the District office to be recorded. For years this has been the compact between us and during his last illness Mr. M. again mentioned it to me; as a sacred charge I held his injunction and as soon as I received notice of his decease I hastened to attend to his request.

The property thus coming to the N. S. A.—without restriction or condition—consists of numbers 300 and 302 Sixth St. S. E. and number 302 Pennsylvania ave., S. E., this city. It adjoins the Headquarters of this Association on two sides and is bounded by Pennsylvania Ave. Sixth and C. Sts, a valuable possession for our National body.

It will be remembered that a year after Brother Mayer presented the N. S. A. with its fine Headquarters building, he proposed to donate the next building, a large brick structure of thirteen rooms, 602 Pennsylvania Ave., to the N. S. A. provided the Spiritualists at large would contribute to the exchequer of the association he sum of ten thousand dollars —the same had been done when he gave the Headquarters for the N. S. A. home. But there came no response to this offer, only about fifteen dollars was collected and he was saddened; he loved the N. S. A. for he considered it a grand institution worthy the aid and attention of every Spiritualist, he believed it was needed as a bulwark of strength to our Cause and to carry on its national affairs, send out missionaries, maintain a pension fund, distribute free literature and protect our mediums against the attacks of courts and of antagonistic organizations. He knew that to do this the N. S. A. must have a fund for its work, so he called on the Spiritualists at large to give it ten thousand dollars and he would give it Headquarters worth the same amount; in time we secured the amount and that is the fund the association has been working with. Mr. Mayer gave the building—of course he never got a penny for it and did not ask it.

He next offered the other building that the N. S. A. might have it for revenue, but his conditions were not met. He then made the deed herein mentioned of the three houses with the instructions to me to have it recorded after his death. This was the grand work of a Grand Man—A Spiritualist—All Honor to Him. He will be a living spirit in our work and usefulness as the years go by. We hail him as coworker, benefactor and friend.

Mr. Mayer left by will the sum of seventy-nine thousand dollars to be distributed among hospitals, benevolent homes and other beautiful charities in the District of Columbia. These works are his monument.

MARY T. LONGLEY,
N. S. A. Secretary.

To me remains nor place nor time,
My country is in every clime;
I can be calm and free from care
On any shore since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But with God to guide our way
'Tis equal joy to go or stay.

EASTER ACCORDING TO THE GREENBACKER.



The other day I got a post card—you know that is different from a postal card — that said on it, "Easter Greetings," and I thot of the wonderful things that had been said about Easter, and wondered if people knew what they were celebrating. Well, I was thinking it over and I asked a boy what Easter was. He said, "The time we eat eggs!" That settled it, I knew Easter would last just as long as there was something to eat with it.

Then I commenced to wonder why they ate eggs at Easter, and I asked a number of friends about it, and none of them seemed to know. One man said they ate eggs "because they were good to eat." Well, that was a good reason, but after a while I asked an old Freethinker of my acquaintance, and he said, it was because the egg was a symbol of life. He said if the egg was let alone by the people, it would take a natural course and come out a chicken or a bird of some kind. Well, I happened to know that sometimes it came out a greenback like myself, and sometimes a turtle and sometimes a snake. He said they broke the eggs and that set the life free, tho not in a strictly live form, but it was good to eat. Now I broke an egg once that seemed to me more like a symbol of death and they forgot to bury it. I wish it was the style to eat snakes' eggs. I think me and my brothers would have less trouble if they did, and if they ate all of the fish eggs instead of part of them, how much happier we would be when we were in the water.

Do you know, I bought an egg once that had a lady's name and address on it with the inscription, "Please write." I was going to write but I got so nervous in anticipation of what she would say in reply that I dropped it and broke it. Then I knew there was no use of writing. She had died of old age long before. It was a terrible shock but I recovered.

Do you know I got an encyclopedia and learned that Easter had nothing to do with easter lillies, or with eggs either. That it was just a [illegible] holiday celebrated by the ancients because they saw the sun was coming up higher and it was getting warm, and they could take off their leggins and winter underwear and sit around naked and get their backs sunburned.

What a fearful strain it must have been not to have had new hats on Easter in the primitive days! But then, the poor ignorant creatures didn't know it was the style! What a lot we miss by not knowing it.

Then I wondered why Easter always came on Sunday. My friend Lockwood said that the Christians supposed that Christ was crucified on March 22 and rose from the dead March 25, and Easter was supposed to be the day of resurrection. Now I was born on Friday, (that was unlucky for me) and I have birthdays occasionally, but it don't always come on Friday. When I asked him about that he said, "Greenback, you don't stop to think or you wouldn't ask me such foolish questions. Easter had no more to do with Christ than it had with you. They celebrated it in Judea as a paschal feast long before Jesus Christ was ever thot of, and they celebrated it in Egypt long before a Jew was ever heard of. Now I'll tell you how it was and you tell the people about it sometime thru the Sunflower. The sun was the creator of life. It went south just as far as it could go. December 25 it started back. Then the savior was born. Eight days after it was time for the christening—the birth of the new year. Three lunar months after the child shows its first intelligence and really appears to be a human being and takes part in the affairs of life. It was accorded a portion of [illegible] payment, etc., necessary to its actual necessities, and the celebration is held that makes it a part of the clan or tribe. Easter is a movable feast because it is an astronomical one and our calendar is not made to fit anything—[illegible]. They have to fix it over every four years and again every [illegible] to make it what it should be. As it must be as near three lunar months as we can get it, we make it on the Sunday after the first full moon after the 21st day of March and that will make it as early as March 22 and as late as April 25." Now isn't that stretching three lunar months quite a little? Maybe he said "three looney months," and I misunderstood him.

These things are too much for my brain. I try to comprehend them but it is hard to do so. I will just take Easter as a feast day and if I can get any eggs I will eat them, but if any of my friends send me some for that occasion, I hope they will get a certificate of good character from the hen that laid them before they are sent.

A. GREENBACK.

A Line From G. H. Brooks.

I am very thankful to state that I am gaining rapidly and expect to be able to resume my labors about the 25 or 26. I have been very ill and it will be some time before I shall be myself once more, but I shall get there in time.

Owing to my sickness I was unable to send in the report of the memorial services held in Whitewater, at the Pratt Institute, in memory of our arisen brother, Moses Hull, in which I took part, or to send in a report of our mass meeting held in Milwaukee in February; but just as soon as I can, I will send in a short report of both of these two services.

I wish to announce that the State society will celebrate the 58 anniversary in Milwaukee on Saturday evening the 30th, a party at Severance hall, and Sunday the 31st by an afternoon and evening service in the same hall. Severance hall is 421, Milwaukee St., and I hope there will be a large attendance from out of town.

On April 16, 17 and 18 the State society will hold its seventh convention in Ethical hall, 558 Jefferson St. Fine talent has been secured, and business of importance will come up before the convention, and it is most earnestly hoped there will be a large attendance. I will write more fully later.

Truly the friend of all,
G. H. BROOKS,
114 President St. Wheaton, Ill.

THE EARS.

MYRTLE HYDE DARLING.

The superstition relating to the burning sensation in the ear is very ancient. Pliny says, "When our ears do glow and tingle, some do talk of us in our absence." Molineaux, an ancient writer, says, "If his ear tingle 'tis a sign that they speak of him." Shakespeare speaks of it in "Much Ado About Nothing," "What fire is in mine ears?" Herrick refers to it,

"One ear tingles; some there be
That are snarling now at me."

As early as 1598 a writer says, "If their ears tingle they say it is a sign they have some enemies abroad that are, or are about to speak evil of them." Sometimes the allusion mentioned which ear might be affected. One writer says, "When his right ear tingles he will be cheerful; but if his left, he will be sad." The Scotch have a query, "Right lug, left lug, which lug loves?" In one English county it is said that evil is spoken of you if the left ear burns, good if the right do so; but in Lancashire this is reversed. The Dutch say that someone speaks praise if the right ear itches and blame if the left ear.

A gentle bite of the ear was an ancient form of endearment, as in Romeo and Juliet, "I will bite thee by the ear for that jest." The ear in Egypt signified obedience. Also the saying, "Walls have ears," is very old, and Chaucer wrote that "Fields had eyes and the wood hath ears." To "set people by the ears" referred to a pothouse custom of stringing pots by the handles or ears and clashing them in carrying them. For weather lore an old meteorologist says, "Singing in the ears portends a change of weather."

LILY DALE NEWS.

C. D. Griswold spent a day here.

Wm. Turner and Chapin Beebe have been visiting at Graham Turner's.

Clarence Ramsdell and family have been visiting Mr. and Mrs. Lian Nutting.

Mr. and Mrs. J. H. Binney, who have been away most of the winter returned Saturday.

Don't forget the anniversary dance Friday evening, entertainment Saturday evening and exercises Sunday afternoon and evening.

Mr and Mrs. John Horton, Mr. and Mrs. J. W. Reed and S. J. Richardson took business trips to Dunkirk and Fredonia last week.

Mrs H. M. Sage, A. Campbell, Mr. and Mrs. Lee Morse, and Mrs. Mary Todd are expected here soon.

Dr. Henderson took a trip to Mayville, our county seat, to perfect his legal papers for registration in the State of New York as a regular physician, having passed a successful examination at the last session held by the medical board of the State.

Mr. and Mrs. Horton are tearing down the small buildings at the rear of their home on Library street preparatory to building a good sized addition to their cottage.

The warm days of the past week have melted nearly all of the snow so that the ground is bare everywhere except where it was deepest or in shady spots. It is exceptional not to have a big drift back of the Auditorium, but as it did not have to be shoveled off this winter there was no big pile of it to melt.

Maple sugar and syrup is now the order of the day (and night too, for that matter.) The weather has been ideal for sugar, frosty nights and warm days making the sap run freely. Under the pure food law consumers will get their sugar and syrup as it leaves the sugar bush, and it will not be so likely to be manipulated by the city mixers. There are a number of good sized sugar orchards in this vicinity.

The card party met at the home of Mr. and Mrs. S. J. Richardson last week and will meet at the home of Mr. and Mrs. B. R. Frisbee on the road between here and Cassadaga station this week.

OHIO SPIRITUALISTS ATTENTION.

The Ohio Spiritualists Association, will, hold its 10th annual convention at Carnegie Hall, Sandusky, O., May 24, 25, 26, 1907.

A cordial invitation is extended to all Spiritualist societies of the state to come and co-operate with us, for the furtherance of our glorious Cause. All societies, not now affiliating with the O. S. A. can, by applying to the undersigned for charter become eligible and take part in deliberating and transacting the general business of the association. We make this appeal as we need your assistance for the future progress of Spiritualism in our state. "In unity lies success and strength."

The program will be published later. For further information address

C. A. SOLLINGER,
Secretary O. S. A.
4405 Clark Ave., S. W.
Cleveland, O.

A Friendly Hand.

When a man ain't got a cent an' he's feel'n kind o' blue,
An' the clouds hang dark an' heavy an' won't let the sunshine thru,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder, in a friendly sort o' way!
It makes a man feel curious; it makes the teardrops start,
An' you sort o' feel a flutter in the region of the heart.
You can't look up and meet his eyes; you don't know what to say,
When his hand is on your shoulder, in a friendly sort of way,
Oh, the world's a curious compound, with its honey an' its gall,
With its cares and bitter crosses; but a good world after all.
An' a good God must have made it —leastways that's what I say
When a hand rests on your shoulder in a friendly sort o' way.

JAMES WHITCOMB RILEY.

Horoscope and Outlook for April.

J. N. LARSON.

The scroll of the heavens for the month of April is beautiful to behold. The stars never sang more harmoniously together since the beginning of time.

The bright and beautiful Venus will be in conjunction with Uranus in the cardinal sign Cancer, from April 4 to 24, and in direct opposition in the constellation Capricorn, are the united forces of Jupiter and Neptune, while Saturn is quietly sailing thru Virgo. Mars and Mercury are blending their forces in the emotional sign Taurus, with the moon also in Taurus on April 1, but in Gemini on the 2d and 3d.

This will make every branch of business run at its fullest capacity, and the factories will not be able to turn out the finished articles fast enough to satisfy the demands of the times. The farmer will have some cause for complaint after April 22 on the backwardness of the season, as the ground in sections, will not be fit for seeding, owing to too much moisture and dampness after the earth passes into the sign Taurus, but everything will look promising for good crops the first twenty-one days of April.

Children coming into the world from April 4 to 17 will have great talents for music and oratory. Venus will rule these lives, and their natures will be very emotional and affectionate. Venus, in this aspect to the east, gives inventive genius and much originality, and some of the children will have wonderful talents and be very successful in money matters. They should all be educated according to their desires.

Jupiter will be the ruling star of the children born the first three days of April. The boys will be best adapted to railroad work, electricians, engineers. Children born after April 22 are not so highly gifted, yet are useful and very practical in mind and disposition. Doctors and surgeons will appear among these, of good ability, as they have much vitality and are natural healers.

The health vibrations of April are a little mixed, but still better than the average. The ailments produced from the cross currents are rheumatism and kidney difficulties, and for the first 21 days, the brain and nervous system will be under much strain.

Speculation in stocks for April will be very spirited and the volumes very big each day. Also there will be much excitement on the various exchanges as the prices are being manipulated by the insiders and prices will be forced downwards, regardless of value. It is a bad time for the bulls, but a good time for the bears, and many will wonder how they can sell stocks so cheap. The reason is as I stated in the January forecast, that the public can get better returns for their money in other lines of investments.

Persons whose birth date comes between January 22 and February 20, April 22 and May 23, July 23 and August 24, and October 25 and November 22, will be bothered by the influence of Mars, which is evil until he passes into Gemini on April 20. The worst dates for these people are April 1, 6, 7, 8, 13, 14, 20, 21, 27 and 28.

The ailments most noticeable this month, generally, are back and spinal trouble, and rheumatism, up to the 22, and then the diseases shift to stomach and heart troubles but the health vibrations coming to earth in April are fairly good.

The greatest thing in earth's fair realm
Is man:
The dearest thing man can know
Is love;
The purest form love takes in world-ly art
Is charity.
And charity must satisfy the soul
By work;
For work is man's great privilege
In life;
Thus life in love, and love in world combine
To make men great.

GRACE M. BROWN.

The SUNFLOWER $1.00 a year.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall 381 Main street every Sunday evening at 7:45. Chas. S. Holbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 334 Connecticut street, Sunday at 7:45 p. m.

Dr. Lockwood's subject Sunday morning, March 17, was "Legerdemain Spiritualism and Legendary Salvation." The evening topic was "Sorcery and Necromancy of Modern Religious Dogmas compared with the Demonstrated Truths of the Spiritual Philosophy." A good audience was present Sunday evening and listened very attentively to the interesting and instructive discourse presented. The Doctor's lecture on Friday evening, before his class, was on the subject of anatomy. There were between forty and fifty present the first evening. His ability to interest and instruct his pupils makes him very much desired.

An interesting time is expected at the anniversary meeting to be held Sunday, March 31 at the Temple. Many workers from out of town will be present, and all will have an opportunity to thoroly enjoy themselves. Patrons of SUNFLOWER in Buffalo and vicinity take notice and inform your friends.

The Wednesday evening seance at the Temple March 20 was a grand success. A large audience was present and several mediums participated in giving messages.

The Pedro party Thursday evening March 21 was well attended, 19 tables aside from those who did not play. Prizes were awarded and refreshments served, and a good time generally.

HARMONY CIRCLE.

The topic of "The Open Door," was the subject taken by the control of our regular speaker, Chas. Hulbert, Sunday, March 17th. He said in part: The fountain of hope is ever buoyant in the soul of man. He is seeking by advanced stages of thought, to reach the most perfect system that would utilize all modes of procedure into the next world. The cant of the past is giving away to a more realistic sense of the fitness of man's existence, or a parallel with natural design. Modern thought or investigation teems with the powerful phenomena of a spiritual life. Of a life that is teeming with the evidence of an advanced stage of intelligence. A life that is filled with every moral attribute of a true spiritual state. The progress of man to this, is through and from a state or experience, that he has called death. The barrier of communication that has been laid upon him, to realize this constructive state, has prevented him from understanding in a direct way, the broader meaning of death. To realize that the man that has become decarnated from his physical body, and assumed form, motion, intellect and all that gave him incentive in his earth creation, to form a future state of existence on the same plan and the same creative force, only in a spiritual way, subject to the laws that are subordinate only to conscience and conscious state. He has derived from the state of physical existence every mode of intelligence, that would give him consciousness of the integral part of his being as spirit, and its attributes to the natural forces of nature and nature's preogatives. It proved to him that consciousness was but the higher attribute of intellect, derived from the mental states of his previous existence as man. He found a natural state of existence composed of all the component parts of his former state, except as to body. He denied animation as in the former state, and while not subject to the elements, was subject to higher forces of natural conditions that embodied the spirit of the elements in his mental or soul state of existence. He tried generation after generation to reach his kin with his story of life after death, but found every avenue of approach barred against him and every door closed and locked until the birth of Modern Spiritualism opened wide the door to every investigator of truth [illegible]. What is this open door? [illegible]. What has mediumship done for the world? It gave [illegible] and rescued from [illegible] oblivion the souls of little children. It brought into light the real savior of existence to natural man, and gave to him a higher concept of the truth of his Christ. It brought into play every moral precept and obligation, and placed it where it belonged on the consciousness of the individual. It transcribed from the archives of time the sediment of the past and brought out the higher spiritual truths from man's biblical knowledge, and it gave to him a god of love in the brotherhood of man. Modern Spiritualism is but the prologue to the great drama of substantiated truth. Its veracious acts will be emblazoned on the tablets of man's history. It will live in the intelligence of future ages, as has the past birth of Christian worship. It will fill every crack and cranny of future progression, and where now all is chaos in regard to future life or God, man will substantiate by plain unvarnished fact, every detail of future and present existence. Therefore, men and women of the now and the future, enter this open doorway of your own consciousness and substantiate these vital truths that you may become the fathers and mothers of a more intellectual race of future men and women. Not to scoff and jeer at truth because you were ignorant of its value.

Mrs. Travis was message bearer and gave some grand tests and messages. March 31 our anniversary meeting, afternoon and evening. Lunch served.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Mrs Tyler-Manlton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 682 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 298 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 185 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 263 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 383 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 291 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 108 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 391, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 18 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 263 W. 38th St., New York city
Mrs M E Williams, box 291 Richmond, S. I., N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH

FORGIVE—FORGET.

—M. F. Alli MacCrann in Nautilus.

DO NOT HASTILY CONDEMN.

MIND AND HEART.

WHAT IS SPIRITUALISM?

SPEAKING SOULS, OR SPIRIT BODIES.

OUR OWN FUTURE.

(Continued from last week.)

BY CHARLES DAWBARN.

The reader will please understand that in writing this article I am as anxious as he is to discover the truth concerning my own future as well as his. For we are fellow mortals, and one day our future will be relatively the same. I have no sympathy with the pure materialist to whom intelligence is secreted by the brain, just as bile is by the liver. He believes that when brain and liver disintegrate, intelligence and soul are in a state of nothingless. My own personal experiences in "spirit return," as well as the scientific gatherings of the Society of Psychical Research, have convinced me that the immortal man is as much a fact as is the mortal. And, I take it, this is the position of most of my readers. It is the next step that is so terrible. When I ask the American Spiritualist what he believes as to his own future he immediately tells what he has heard from his loved one, or perhaps his grandmother, thru his favorite medium, or possibly thru his own organism. Then begins the trouble. For the spirit ones of the Frenchman tell a different tale. And the sisters and cousins and aunts of the Theosophist come back to deny both authorities. Here, for instance, is a sensitive in America telling some charming tale of spirit life in the sphere of a spirit, as his personal experience. It is always beautifully natural, because just a glorified type of earth life, flavored with a few quite unexplainable conditions that leave out the disagreeables of mortal existence. But the Theosophist claims to be in contact with intelligences who have crossed the border, and now directly contradict both the American and the French teachings. So we are beginning to have sects founded upon the different teachings of spirits, each with his own personal experience.

We have a yet more serious perplexity in the fact that our own spirit teachers tell a tale thru one medium, and very likely contradict it thru another. This is the case at the present time in the case of those who were evangelical teachers thru Stainton Moses, and now contradict themselves thru Mrs. Piper. The thinker who dares face such facts must realize that all is uncertainty as to the details of the life into which he is presently going. In the midst of so much uncertainty the one important question becomes this: WHAT DO WE KNOW ABOUT MAN THE MORTAL WHICH MUST MORE OR LESS EFFECT HIS FUTURE? I don't mean from the theological teachings of our clergy. And I do not mean from the teachings of these contradictory returning spirits. Both offer us a befuddling mixture that upsets the mental stomach of every earnest seeker after truth.

I know it is fashionable among theologians and Spiritualists to sneer at the scientist who passes his life accumulating facts, and labeling them for future reference. But facts are truth, and that is what we are after. I do not know how many of my readers have studied, or even believe the proved scientific fact that the personality of man the mortal can be split into fragaments by shock or disease. But the reader will please remember that our conception of our own future is founded on our belief that we carry our personality right out to the other life. If wicked, we go there wicked. If we have led a noble life our immediate future is to be [illegible] of this. I know the theologian absurdly teaches that our future is to be determined by what we have believed here. To that absurdity I am not replying. But earth conduct is an altogether different matter. And here we face the deepest problem of mortal existence, which cannot be solved without scientific assistance, altho the scientist may deny the lesson of his own facts.

We have first the myriad cases like that of Miss Beauchamp studied and recorded by Dr. Morton Prince in his wonderful book "Dissociated Personality." Such cases prove, Oh, reader, that your personality and mine can be broken into fragments by shock or disease, and that such fragments become each a new personality. Once accept that as a natural fact and we have made the most momentous discovery since the day that man was able to think.

When added to the fact of "spirit return" it becomes certain that a man is only partly expressed in mortal life. You ask what are the facts that tell us this tale of a newly discovered truth? We find them in spirit return itself.

Certain men who have devoted their lives to the scientific study of the psychology of the mortal, like Myers of England, and Hodgson who recently died in Boston, are, if almost any theory of future life is accepted as probable, both willing and anxious to give mortals an account of their present experiences. Myers had carefully provided as proof of his spirit identity, a statement in a sealed letter. The proof failed, as have the vast majority of such attempts. No mortal knew what was in that sealed letter, therefore we have the right to assume that "telepathy," even if accepted as between mortals is a failure as between mortal and spirit. Out of thousands of mortal sensitives one or more would certainly have caught the thot of spirit F. W. Myers, whose life work had been to prove the survival of man, the mortal, after death. What was the cause of this, and a myriad similar failures? Undoubtedly the cause was that Myers the spirit was now a different personality, in some respects from that he manifested in earth life.

When it is once proved and accepted as a fact in nature that mortal personality is but an uncertain factor for any of us we have the key to these discrepancies, uncertainities and contradictions that so often make spirit return little but a farce. If a shock can break up a personality into several personalities, each demanding separate identification as "spirit return," how is it possible to make any asserted proof more than a test of the identity of the personality we knew in earth-life? Take the case reported with such care by Dr. Wier Mitchel of Mary Reynolds, whose had two distinct personalities. The last, the better of the two, remained twenty-five years, and she died with it. But how are those who only knew the first Mary Reynolds to find her spirit if personality remains unchanged by death? When I take such facts, and the myriad others now on record, I am obliged to come to the conclusion that neither the reader nor I know what will be our personality after we have left death behind. I know that some seem to be almost unchanged at first, but such seem almost always to belong to the earth bound class. But as they have made real progress there is such a change of personality that they can hardly recall any details of their earth life when they return.

Of course there are some who will say we have not yet enough recorded cases of "dissociated personality" to justify this conclusion. But after thousands of carefully recorded cases of spirit return many scientists are still clamoring for more before they can believe in their own immortality. We are told that Newton caught the law of universal attraction from the fall of one apple. That was a fact to him, and he learned its lesson. And the independent thinker will likewise learn the lesson of these recorded "dissociations" which, with other facts I have pointed out, prove that our own personality after death is, most likely, but a faint resemblance of our earth selfhood by which we know one another now.

This article is already too long, so I will close with a brief summary. Accepting the fact that a change of personality is possible and proved, we can know little or nothing of the the new personality, or any of its experiences. The only personality that gets back must be so closely related to earth life that its tales of spirit life must be nine-tenths founded on mortal experience. Those who would return from a higher spirit level can only reach us thru FOGLAND, and thus leave their present personality an unknown quantity to the investigator, and their identity unprovable. We know that many a spirit has brought with him a blessing to earth life. We have to also acknowledge that tales of spirit life are absolutely unprovable, and that the present personality of our spirit visitor is also unprovable. This being a logical deduction from gathered facts we are compelled to acknowledge that any asserted detail of "our own future" remains also unprovable. The love that can meet and blend in that future that belongs to us all will meet. It certainly not be founded on the personality we worship in earth life, but will have the basis of a larger manhood, only part of which is represented by us today. Your mother, wife, child is developing a grand personality of which you have no memory, altho the identity will remain ever the same.

Such is the lesson for us all from the many recorded destructions of the personalities by which we know each other in earth life.

San Leandro, Calif.

Psychic Riddle Experiments From Dr. Funk's Latest Book.

A few weeks ago I sent a lady acquaintance, Mrs. H., to Mrs. Margaret Gaule, a well-known professional psychic in New York, of whom Mrs. H. had never heard. Mrs. H. is almost an entire stranger in New York city.

At once Mrs. Gaule said to her: "You were born in Jamaica, in the West Indies, and your name is ——." Both of these facts were correct. Then Mrs. Gaule continued, "There is a spirit here who says that he is your brother, and as a test she tells you that on your left hand (her hand was covered with a glove) is a gold ring. This ring is a double ring—on the inside of it is my wedding ring. This you have had fastened on the inside of the large ring in a way that can not be seen when it is on your finger as it is now. The large ring was given to you by your grandmother." This was a curiously correct fact—the inner ring is a very small gold ring, and it is soldered inside of the large gold ring. The inside ring could not be seen except when the ring was taken off the finger, nor could the large ring be seen through the love. However, the large ring was not a present from a grandmother but was a present from a grandaunt of Mrs. H.'s. One of those suggestive slips which these psychic intelligences make.

Then Mrs. Gaule said: "Your grandmother also is here—your grandmother on your father's side. She says that you are wearing a brooch pin that belonged to her." Mrs. H. tells me that she did not, at the time, know that the brooch pin that she had on had belonged to her grandmother, but when she went home she discovered that this was a fact.

All of the facts here told were in the conscious mind of the sitter with the exception of the previous ownership of the brooch, and that fact had quite likely been known, but forgotten. Of course, this possibility does not disprove the spirit hypothesis.

George L. Seabury, a gentleman residing in Brooklyn and concerning whose trustworthiness I have made careful inquiries, went to a medium, Mrs. May S. Pepper with a written note containing two questions addrest to his deceased father. This note he placed in an envelope which he sealed, and kept in his pocket the entire sitting. He told no one of his intentions. The medium said a spirit was present, giving the name of the deceased father correctly, and then gave a direct answer to each of the two questions, which had not left the sitter's pocket.

In explanation of this, it is quite certain at that moment the sitter was thinking of the name of his father and of the question in his pocket, and the medium may have caught the thought vibration correctly.

However, if this theory of explanation be correct any name could be enclosed in a letter, the name of a living or dead person, or a wholly fictitious name could be handed the medium and the answer might fit, as the information might come from the mind of the sitter in the circle. On the other hand, it is not absurd to believe that spirits may communicate with one another and with us by thought vibrations, and that mediums thoroughly honest get thoughts that come from the sitters confused with thoughts that come from foreign intelligences, they themselves not knowing the source of the information. The Wits get credit—a theory that might explain possibly much of the weakness, the abandonment, and contradictions in spirit communications.

[illegible] others happy the [illegible] There is a sort of religion [illegible] helping to renew the strength [illegible] courage of noble minds.
—[illegible] Journal.

THEODORE J. MAYER.

IN MEMORIAN.

A Tribute of Love to one of Earth's Noblest Sons.

HARRISON D. BARRETT.

A telegram from headquarters, Washington, D. C. lies open before me. It brings sad tidings, which, even if not wholly unexpected, are yet hard to bear. It tells me that the generous hearted, whole souled, treasurer of the N. S. A., Theodore J Mayer, has taken leave of earth to return to the home in the sphere of the soul, whence he came, when he elected to make this planet of urs a visit of two and sixty years in order that he might add to the sum total of the soul wisdom by the experiences he gained here. He has left us when the shadows of earth-life were only beginning to fall slightly toward the west—left us when apparently our need of his services was greatest, when our cause most required his valiant defense and support. The void made by his exit is indeed great and our people everywhere will now see for themselves what this noble life was to them and to the religion in which he so reverently believed. Words from the truly inspired pen of Lizzie Doten, regarding Henry L. Kingman of Springfield, Mass., in 1860, come to my mind as I think of Mr. Mayer's return home.

"He left us when his manly heart,
With earnest hope was beating high,
Too soon it seemed for us to part,
Too soon, alas! for him to die!"

We know that Theodore J. Mayer is not dead; we realize that he has only made an exchange of dwelling places, and gone back to the home he left in the long ago. Reflecting upon this change, we can readily see what it means to him. He has gone home to the loved ones of his heart who left him in the far away past, the gentle wife of his bosom and the tender babes, the pledges of their love, who preceded him more than a quarter of a century in their exchange of homes. Gone home to enjoy their companionship, to take up life's activities anew, and carry on to a successful finish the work for Spiritualism which he began so well and so enthusiastically carried onward while in the mortal. He loved his religion and stood ready on all occasions to render it faithful service. He never did things half way, nor did he believe in hiding his truth from the gaze of men. It was too precious to be concealed, too reverent to be scoffed at, too inspiring to be cast aside for the seeming things in life.

Theodore J. Mayer was a self made man, and in every respect a most remarkable character. He was a native of Switzerland and was twenty years of age when he took up his residence in America. Single handed he set bravely forth to carve out his fortune in a strange land. He was not afraid of hard labor, and he did not spare himself in the discharge of any duty that come to his hand. He made his work a part of himself, and by putting his very soul into his efforts, he was soon able to produce results. In all of his business dealings he was a man of his word, hence won and retained the confidence of his fellowmen. His word was his bond, and his standing soon became a synonym for integrity thruout the nation. He was a man who "did things" and did them for a purpose. Idleness he hated with all of the ardor of his impetuous nature. He believed in hard work as an essential part of true religion. He exacted nothing of others that he did not demand in full of himself. He began life in a humble position with the well known firm of W. M. Galt & Co., of Washington, D. C. Promotion came as he earned and deserved it, hence he rose steadily in position and influence until he stood at the head of the great house with whose interests he was identified all his life. He held this place for nearly twenty years prior to his transition.

Prosperity came to him, and the goddess fortune smiled encouragingly upon his effort, and ever inspired him with the desire to do good with that which was entrusted to his stewardship. He was prominent in Masonic circles, likewise in many fraternal orders, as well as corporations of great influence. He was a director in a score or more of active business associations, including several banks, hospitals and eleemosynary institutions. He kept a watchful eye over every enterprise with which he became identified, and many of the successes gained were due to his sagacity and foresight. He met with some disasters and sustained not a few severe reverses. He made everyone of them a stepping stone to a greater and truer success. He seemed endowed with an intuitive faculty whose impresses seldom, perhaps never failed him in any great emergency. By following its lead he quickly overcame his seeming misfortunes, and went forward, inspired by it, to the victory that he felt sure was ahead for him.

When his position in the business and financial worlds was secure, he exerted himself with the same unflagging zeal as before, to make good use of that which was his. He was an ardent friend of education, likewise a most generous patron of the arts. He spent large sums for the advancement of science, and sought to interest others in the noble work of diffusing knowledge among men. He founded at least one hospital, endowed it liberally, and opened his purse freely to the calls of institutions of like nature. In him, the sick and afflicted, the deserving poor and needy ever found a friend. Young men and women of talent, possessed of a willingness to work, were often the recipients of his bounty. He loved to give in cases of need with no clue to his own identity. This was a frequent, almost invariable practice with him. Many a speaker and medium, sick, unfortunate and disheartened, has received a twenty or a fifty dollar bill from his largess, without knowing until long afterwards, if ever, whence it came. This is ever the method of the true philanthropist who never allows the one hand to know what the other hand is doing.

Theodore J. Mayer became an intensely loyal citizen of the land of his adoption. He loved America and the principles underlying American institutions. He wove himself without reserve into the warp and woof of our country's being. As a resident of the District of Columbia, he had no vote yet he was one of Columbia's most faithful sons in all phases of our national life. Thru his early years his sympathies were with the Democratic party, and remained there until the hard times of 1894 caused him to align himself with the Republicans. At one time, I am told, he was offered the treasurership of the United States, but declined the office because of his numerous business interests. His home life was quiet, yet inspiring. He was an omniverous reader, and his rooms contained choice volumes bearing upon his favorite themes. He kept pace with the progressive thot of the age and was frequently far in advance of it, as he also was of his compeers. His wife passed away at an early age, three children having preceded her into spirit life. One son alone remained to keep him company. Mr. Mayer never married a second time. The memory of the wife of his youth, and the mother of his children was sacred to him, and he cherished it most fondly. Her exchange of worlds did not take her out of his thot or life. He sensed her presence every passing day, and lived accordingly.

He became a convert to Spiritualism between twenty and twenty-five years ago. His was not a partial conversion, it took in his entire being, body, spirit, pocket book, and all mental activities. He at once saw the need of systematic organization on the part of the Spiritualists of America and devoted himself assiduously to the task of bringing our widely scattered forces together. He took time to investigate most carefully almost every phase of mediumship, and was equally painstaking in his study of psychic phenomena. His analytical mind made it possible for him to weigh evidence, after he had once taken the necessary initial steps in the direction of sifting the wheat from the chaff. It was my privilege to meet Mr. Mayer some fifteen years ago since which time our associations have been quite intimate. His work for Spiritualism is largely interwoven with the history of the N. S. A. whose treasurer he has been for twelve years out of the fourteen it has been in existence. He was one of the prime movers in the work of organizing our national body, and has always been its heaviest financial supporter. His bene ctions did not stop with the N S. A. He helped to establish ur Pension Fund, contributed g nerously to the Morris Pratt Ir titute, and gave liberally to the s pport of not a few local societies, th First Association of Spiritualis of Washington, D. C., being o course, his first love.

His munificent gift o the N. S. A. of the headquar ers building and the lot on which i stands, is or should be fresh in e mind of every Spiritualist in merica. He has contributed large ums for the support of the variou activities of the N. S. A. ever sinc it became a body corporate. I l lieve I am making a conservat ve estimate when I place Mr. May r's donations to Spiritualism in ge eral, to mediumship, to the N. A. and to local societies at $1( ),000, in the last twenty years. his testifies emphatically to his lo e for and belief in his religion Had other Spiritualists done as much as he has, in proportion to their means, Spiritualism as a mov ment would stand in far different lationship to the thot life of the vorld than it does today. Mr. Ma er's benefactions should be perj tual inspirations to his brethr to emulate his example. If our people fail to carry his good wor forward they will be recreant to th ir duty, and be most ungrateful to the generous man who has set the ace for us all, and led the way. lis monument will not be of marble nor granite, it will be rather th good he has done thru his will g service to his fellow men.

Mr. Mayer had his aults, but he ever sought to overc ne them, and stood ready to cor ect his every mistake as soon as he error was made known to him Other men, out of prejudice mig t remain wedded to their mistake Not so with him. The frank a mission of a fault was to him pa payment of the debt. This rule e applied to himself, as well as others. He has been known to pologize to a negro, when shown that he had been hasty in his ju gment of him. It takes courage of high order to do this, even with vhite men. I confessing a fault good grammarians tell us th t we should speak the persona pronoun "I" first, then refer to our associates afterward. I have r ason to know that rule was observ d by Mr. Mayer. We did not a ways agree in our views, yet whe the motives were laid bare we ha the same purpose in view and w rked together with a will in p fect harmony. There was no diffe nce as to the principles involved; we did not always study them om the same angle of vision, b he was too broad to cherish ny resentment over a mere differ ce in opinion. I always found him ncere, straight forward, honest to the core, and earnestly desirous being just in all he said or did. is great worth, his noble nature, be ame more and more apparent to m as the years slipped past us. was more to me than my frier ; he was my brother my comra e-in-arms, my helper in all of th affairs of life. Emerson says, "A iend is a person with whom one an be sincere" and every one who ally knew Mr. Mayer always found him to be sincere, therefore a fri d in the best sense of the word.

He has gone b k to his soulhome at the early ge of sixty-two years. No doubt ver work had much to do with ndermining his splendid constitu on. It would almost seem as if e should have had another score f earth years, yet it was not to e, and he has gone to that life in spirit which he enjoyed so much n anticipation. His is now the alization, after his busy well spe life. A giant oak has fallen amc g us, leaving a great gap in the fo st of being, an aching void to o r tear dimmed vision and there is o one who can fill his place. We ave his deeds to inspire us, his word of kindness to cheer and comfort us. He is not dead—this great hearted, whole souled philanthrop st, but he lives on in our very mi st to inspire us to continue the wc k to which he so willingly devote his life.

"Not dead! Oh), but lifted
Above all eart ly strife—
Now first he knc vs the meaning
And feels the ower of life."

Let us, therefore weep no more for our dear one one, but transmute our tears int deeds of love for his sake, knc ving that all is well with him, and that all things are ordered wisely for the best. Let us help him to pass on to nobler heights, to win greater and more glorious victories for the cause of truth in the land of light and love where he now dwells. Let us further remember that this earth of ours is the better because of his having lived in it, and that the soul realm is richer because he has entered there. Theodore J. Mayer, my friend, my brother, I greet thee in spirit! Peace, eternal peace, be with thee! All hail! and a brief farewell until we meet again in the Morning Land!

Important Notice to The Spiritualists of Indiana.

Your attention is hereby called to the Third Annual Convention of the Indiana State Spiritualist Association, which is to convene in Indianapolis, Friday, Saturday and Sunday, March, 29, 30, 31, 1907. The meetings will be held in Orpheum Hall. 135 North Delaware St.

As there is much important business to be transacted, it is especially urged that all Spiritualists be in attendance. Aside from the business features of the Convention, there has been prepared a most excellent program for the edification of the visitors and delegates alike. Among these who will participate are, Miss Elizabeth Harlow of Ohio; Mr. Will J. Erwood of Peru, Indiana; Mrs. Anna Throndsen, Mrs. Josephine Ropp, Mrs. Ruddick and Mrs. Mattie Hayden. In addition to those already mentioned I would say that the Wattles Quartette is expected in the city at that time, and will participate.

Spiritualists, this is your convention—will you not aid it by your presence? It will be profitable to you as well as to all concerned—come and join in the spiritual feast which awaits you.

E. A. SCHRAM, president.
CARRIE H. MONG, secretary.

If it be my lot to crawl, I will crawl contentedly; if to fly, I will fly with alacrity; but, as long as I can avoid it, I will never be unhappy.—Sydney Smith.

The devil can always make room for one more.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

This department is conducted to enable Spiritualists and Workers to keep in touch with each other and the work. Send us notices of your engagements, or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, etc. Let us know your elections, reports of annual or business meetings, in fact, everything you think would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to the space we have to use. A weekly notice of meetings written on a postal card would be appreciated.

Sign your full name and address to every item, not for publication, but as evidence of good faith; "correspondent" or "subscriber" means nothing to the author. The printed article is not always just as you wish it, but we must have it.

Manuscripts will not be returned unless stamps are sent for return postage. If not used they will be kept thirty days and then destroyed. Returned copies are not returned. We do not return them if we can not use them.

Thanks for the improvement of the paper are invited.

SUNFLOWER PUB. CO., LILY DALE, N. Y.

Miss M. B. Hedrick of Brooklyn, who, during the remainder of her stay in the south this season, will be located at 145 East 1st St., Jacksonville, Fla. Miss Hedrick has sufficiently recovered from her past serious illness to resume her work and will give private consultations there. She expects to be in Jacksonville until May 1st.

John W. Ring of Crystola, Colo., and Mrs. M. E. G. Howe of Los Angeles, will be the duo that will give an interesting program at the Truthseekers society of Los Angeles, Calif., at Mammoth hall, 517 Broadway, Sunday evening, March 24th. The musical program will be in charge of Allan Parkinson, Miss Mary J. Scott in vocal selections and Mrs. Bernice De Lacre at the piano.

The Truthseekers' society of Los Angeles, Calif., have gotten out the neatest little announcement it has been our lot to come across. It is printed on a fawn, imitation of hand-made deckle edge paper, very little wording on it, merely telling the people that they are "going to do something different this year." and pasted in places left for them, are the portraits of John W. Ring and Mrs. M. E. G. Howe, the talent for the occasion. While there is no imprint on it, we presume it was executed by the "Occidental Mystic" office.

J. W. Kates writes: I was very sorry to learn of the transition of Brother Melchers. He was a very able man. His first writing for Spiritualism was for my paper, "Light for Thinkers," but I never personally met him. It seemed strange that we should not meet somewhere, but we may in the great beyond. The times seem to be eventful for the removal of our workers. We are not developing their successors, but they will come forth.

A correspondent writes from Syracuse, N. Y.: Services were held at the home of Mrs. Addie Cooper, Sunday evening March 17, with a well filled house. Mrs. Cooper spoke on the subject, "Be Ye Masters, Not Slaves." After the discourse she gave psychometric readings which were readily recognized. Sunday March 31 an anniversary service will be held in the parlors of Mrs. Cooper, 1002 Montgomery St., beginning at 3 p. m. with a conference and Mrs. Elnora Bell of 511 [illegible] street will give spirit messages. From 5:30 to 6 o'clock until 6:30 supper will be served. Those who come and bring your lunch. At 7:30 o'clock services will begin and Mrs. Cooper will make the address. Mrs. Daniels and Miss [illegible] Fournier will follow with elocutionary readings. Mrs. Bell will give messages.

Hydesville Cottage Souvenir Postals

We have received a supply of the Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

He cannot reach Heaven who gets out of touch with earth.

BOSTON NOTES.

MRS. B. W. BELCHER.

Massachusetts State Association of Spiritualists hold anniversary exercises at Berkley hall corner North Tremont and Berkley street, March 26, all day and evening.

LIST OF TALENT.

President, George A. Fuller, Treasurer, Carrie F. Loring, Director, Mrs. Maude Litch. Mr. F. A. Wiggin, Mrs N. J. Willis, Mrs. Kate M. Stiles, Mrs. Alice Waterhouse, Mrs. Hattie Mason, Mrs. Abbott, Mrs. Chapman, Mrs. Emma Smith, Mrs. Alice Whall, Mrs. B. W. Belchers, Mrs. A. J. Pettengill, Mrs. Carrie S. Thomas, Mrs. Haydee Hall, Vocalist, Mrs. Grace Cranford, Pianist, Carrie L. Hatch, State Secretary.

DWIGHT HALL.

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6 15, evening meeting 7.45. Good mediums in attendance at all sessions. Mrs. M. J. Butler, president.

Anniversary exercises the 27th; afternoon and evening exercises, and a fine array of talent will be present. Supper served from 5 to 7.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall 514 Tremont street, every Thursday; Business meeting, 5.30 p. m. Supper, 6.30. Evening exercises 7.45. The meetings are devoted to tests and readings by different mediums, and at the last meeting, Mr. Fred March 28, Anniversary supper 6 to 7, execises 7:30. List of talent, F. A. Wiggin, Fred Niles, Mrs. May Steinen, Mrs. McLane, Dr. Marston, Mrs. Annie Morgan Mrs. M. J. Butler, Mrs. Nellie Abbott, Mrs. Alice Waterhouse; pianist, Miss Blanch Desmond of Lynn, Miss Elizabeth F. Abbott, vocalist. Mrs. D. Berker, Bernice Bailey Abbott and other good mediums and speakers expected.

Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Business meeting, 5 p. m. Supper, 6.15. Meeting at 8. The exercises consist of remarks, messages and tests.

Anniversary all day and evening, March 29. A fine array of talent and a good dinner and supper.

Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street, Sundays at 11, 2.30 and 7 30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

Mrs. Wilkinson is reported as still gaining and we hope to see her on the platform again.

CHILDREN'S PROGRESSIVE LYCEUM

meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday.

MRS. MAY STEINEN

conducts spiritual circles Monday afternoon at 48 Appleton street. Private sittings by appointment.

MRS B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett. Telephone No. 292, ring three. Appointments can be made at any time. As I give no sittings by mail, and am receiving many letters regards the same with no stamps enclosed. I take this way to answer all correspondence regard the same.

Parties wishing to correspond with me regard platform work, must address me at my home, 293 Pleasant street, Marlboro, Mass.

AGENT FOR THE SUNFLOWER.

HE NEEDS NO EULOGY.

Deeds of Theodore J. Mayer Will Live After Him.

"He needs no eulogy; his deeds will live after him, and sooner or later, sometime, somewhere we will be reunited."

With the foregoing words, impressively spoken, Mrs. Mary T. Longley, secretary of the National Spiritualist Association, began the services for the departed over the remains of Theodore J. Mayer at 11 o'clock this morning at the late home of the deceased, 214 B street southeast. The obsequies were attended by a large concourse of the friends of Mr. Mayer, embracing all classes of citizens, from the most lowly toiler to wealthy men of affairs. Massed about the casket were many beautiful floral remembrances, tending appropriate inscriptions. For an hour or more before the commencement of the simple ceremonies men, women and children filed past the bier and took a final look at their late benefactor and friend.

Mrs. Longley in her discourse over the dead called upon "God, the soul of all immensity; the soul of the universe," to be present, and added:

"We lift our souls to Thee, Thou author of eternity."

She said those of her faith desired to consecrate to the service of the Most High "this released soul of one who had worked out the life within him according to the highest dictates of his conscience and his duty." She added it was the belief of Mr. Mayer that love came from the unseen and not from the flesh; that death is only the deliverance of the spirit from the bondage of the body, from suffering and disease. In the arena of life, the deceased was a business man of affairs, but he had performed a most sacred service in the spiritual sense by consecrating his life to nobler and higher achievements than is possible in mere mortal man.

LABORED FOR FELLOW-MEN.

"He loved and labored for his fellow-man," Mrs. Longley declared, "and then departed from mortal clay to take unto himself the spiritual habiliments. He was brave and cheerful in his struggle for existence and his success was due to his spirituality. He always spoke in unqualified terms in praise of the right as he did in condemnation of the wrong. He realized that we only begin our school life here in the material side and that perfection can only be reached beyond the skies. He felt and knew the wrongs of mankind and sought to lessen them.

"He knew the need of education for the young and gave liberally to educational institutions. He did his duty as he saw it, and did it well. He was a pronounced, uncompromising Spiritualist, and believed that love, affinity and personal fellowship survives physical death. That was his conviction, gained thru experience and investigation. Believing in immortality, he realized that he could commune intelligently with his departed companion—his wife—in all the years of his lonely life here. He believed his departed little ones had grown and expanded in the beyond. It was always his effort to assist in education and do something for humanity. The greatest tribute we can pay him is to say he was one that loved his fellow man. There is no mystery now for him in death —there was but little before"

PALLBEARERS SELECTED BY DECEASED.

The pallbearers as selected by Mr. Mayer shortly before his death carried the casket today. They were all clerks in the employ of the W. A. Galt Company, as follows: Messrs. Buckingham, Hurley, Stean, Mohler, Busey and Betts.

At the conclusion of the impressive ceremonies the remains were taken to the establishment of J. William Lee and cremated.

Floral pieces were sent by Mrs. W. A. Galt, Ralph Galt, William M. Galt & Co., National Spiritualist Association, which deceased was treasurer; board of directors of the Central National Bank, First Association of Spiritualists, directors of the Union Trust Company, board of managers of the Jewish Lodge No. 2, Swiss Benevolent Society (of which he was a member for fifteen years), and the [illegible] of the [illegible]

Hospital, Washington Grutli Verein, Mr. L. Vogel, the minister from Switzerland; Mr. William F. Gude, Mr. Henry Steinberg and family, Corby Bros., Mr. and Mrs. W. H. Speiser, Mrs. M. J. Stevens, board of directors of the Congress Hall Hotel Company, Mr. and Mrs. George S. Krafft, Mr. and Mrs. R. W. Schaefer, Mrs. M. T. Longley.

All the associations of which deceased was a member were represented at the obsequies.

Concerning Southern Cassadaga Camp.

Two events of interest which have occurred during the camp, which have been unchronicled, have been, in the first place, the flag presentation to Mrs. E. J. Huff by many of her admiring friends. The presentation speech was made by Major Hopkins and was very feelingly responded to by Mrs. Huff, and the flag flung to the breeze on Inspiration Point on Mrs. Huff's land adjoining the camp ground.

The second was also the presentation of a large flag to the Southern Cassadaga Camp Association by Mrs. Cooper of Camden, N. J., with short informal ceremonies—Singing of the "Star Spangled Banner," The Lyceum salute to the flag by Mrs. Wheeler, and three cheers for the donor.

On Sunday morning occured the yearly meeting of the stockholders for reports for the past year of different officers and the election of a new board of trustees for the coming year, which resulted in the following officers being chosen: President, G. N. Hilligross, vice president, E. W. Bond; secretary and tersurer, H. S. Twing; trustees, Mrs. M. MacGarvey, Z. Babcock, A. A. Butler, Joseph Slater, so that the officers of last year are continued in office, proving the fact of the past good management and the faith of stockholders that it will continue in the future.

Sunday, last day of the camp season of 1907, was bright and beautiful.

The morning lecture was by J. Clegg Wright, from the subject given him, "Is it not a fact that the world is more indebted for its spiritual enlightenment, to the deductions of thinking people rather than to the deductions of so called scientists?" The subject elicited the usual forcible and eloquent handling that is usual with the speaker. The afternoon lecture was by Mrs. Morrill, her subject being "The Relation of Spiritualism to Science, Philosophy and Religion," and it seemed to be the very best that the guide of this medium has yet given. The auditorium was crowded, a larger number of strangers being present than at any other time.

The evening service was a symposium; a few words of parting from each of the speakers J. Clegg Wright, Mrs. Twing, Mrs. Morril, and Mrs. Pettengill, expressive of their appreiation of the kind thots which have been extended to them and the applause of the audience testified to the fact, that their public work has been of benefit and pleasure to the people at large. So has closed the season of 1907 and let us each carry in our hearts the thot of the closing song, "God be with you 'till, we meet again."

LEE MORSE.

CRIME AND THE IMPROVEMENT OF THE RACE.

THE UNBIDDEN GUEST.

There came and sat . . . beside the board,
The banquet . . . our hands had . . .

The Two Mysteries.

Any Future Life For Animals?

APRIL

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., APRIL 6, 1907. | Issued Every Saturday at One Dollar a Year. | Number 314

THE CONTINUITY OF LIFE.

For When a Few Years are Come, I Shall go the Way Whence I Shall not Return.—Job xvi:22.

By REV. F. E. BUCKNER.

DOCTORS FIND THE HUMAN SOUL WEIGHS AN OUNCE.

Physicians of Standing, After Six Years of Experiments, Declare it is an Actual, Material Thing.

Hydesville Cottage Souvenir Postals

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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SERPENT MYTHS.

Probably no one line of myths that have appealed to the superstitious reverence of man, and have had a more lasting effect on all generations of the earth, than the serpent myths, can be found.

The serpent has been accused of all kinds of things, from the temptation of the original Eve, up to scaring the present-day Eve into convulsions, and that old superstitious feeling has done more to injure a most useful animal than any other.

Why is it that we have such an insane desire to kill even the smallest, and least harmful snake we come across? Can any reason be given for it? What animal is more graceful in its movements? What animal has a more complex anatomy? What animal has a more nicely mottled skin? What animal, without other preparation than mere tanning, makes a more attractive leather than the skin of a serpent? It is even imitated at great expense to procure proper tools for preparation.

It is true that a FEW and but a VERY FEW serpents are harmful. Only two or three species in the entire U. S. whose bite is as dangerous as that of a dog, yet the sight of a snake six inches long will scare a whole picnic party and spoil the pleasure of the day for some of them.

The serpent was one of the first objects of veneration. It was a wonderful animal and as such it was venerated by the ancient Hebrews, as well as other nations. The original crucifix had a serpent on it instead of a man. During the Seirimworship, a lamb was placed on it instead of the serpent, and finally the hero worship put a man there.

Moses made a "brazen serpent" in the wilderness and "those who looked upon it, were healed" after the poisonous serpents had bitten them. Was this not a neat scheme of the priests, similar to the later day schemes made by designing priestcraft to induce them to part with their money? Certainly a brass snake set up on a pole could not cure an actual disease. It is on the same par as praying a soul out of purgatory; a priest, who is only an ordinary man, forgiving sin, for a consideration, of course, and denying the existence of a disease in order to get rid of it. Imagine a present day man who happens to be bitten by a rattlesnake rushing up to a stick with a piece of brass on it and gazing intently on it in order to overcome the effects of the poison; [illegible] would send him to the [illegible] asylum.

In the infancy of race the they did many very peculiar things, and we are reaping the results after all these generations, in hereditary prejudices. The Adamic curse follows the serpent. The devils in swine prevent the orthodox Jews of today from eating pork. Absurd ideas, of what is and what is not good to eat. When Geronimo, the Apache chief, while at the Pan-American Exposition wanted the flesh of a rattlesnake daily, a cry of holy horror arose and a stop was put to it. "Snakes were not good to eat." Yet those who have eaten rattlesnake claim no finer flesh food can be found. It is true that great provocation only could induce us to partake of the flesh of a skunk, yet the writer knew a Belgian who considered a skunk the finest meat imaginable. The natives of South America use the flesh of the boa and anaconda families as a flesh food, and monkeys are also considered a delicacy, altho their resemblance to the body of a baby would settle the matter the most of us.

But we eat the flesh of a chicken with alacrity. Yet it is one of the most filthy feeders known. A serpent feeds only on the best. Carrion that chicken and pigs would revel in might lay before him until he starved to death and no serpent would touch it. Horse meat is now being used for food but there is still such a prejudice against it that in France and Germany, where the practice is most in vogue, it is necessary to have a sign reading "Horse Meat Sold Here," in every shop where it is handled. But horses feed on exactly the same things as cattle.

We should study ourselves, our prejudices and our fads. Look up our foods, our religions, etc., and try to learn how we got them. The results would surprise us.

"WHAT FOOLS THESE MORTALS BE."

An alleged medium, giving the name of Frank LaMott, at Stockton, Calif., recently organized the "First National Bank of Heaven," to which many deposits were made, "interest to be paid by a spirit paying teller." Finally he was going to materialize a "temple," on the "plain near Stockton," to be "raised between suns," a la "Alladdin and the Wonderful Lamp." When he had reached the end of his string he "escaped between suns," leaving a crowd of mourning dupes.

How strange that such schemes can be worked after all that has been known of them. Spiritualists, who will scarcely give a home medium a ten cent piece to help keep up public meetings, or to maintain a circle to which the public may have access, will buy stock in materialized temples, grave-yard dirt, etc., putting hundreds of dollars in the hands of these [illegible] vampires, who are here today, gone tomorrow, and who present schemes that ought to be turned down by a ten year old boy.

Truly Puck's motto is a good one and applies all too frequently. Perhaps some day people will learn that the traveling fakirs are simply human beings, and a pretty poor class of them at that. Patronize your home mediums and those who have the endorsement of the better class of Spiritualists, and Spiritualism will be the gainer thereby.

THE DECLINE OF SUPERSTITION.

There is no more certain sign of superstition than the changed attitude of the daily press on matters that have, in the past, been considered sacred. This is evidenced by the fact that the cartoonist have begun to work on them and it is no uncommon thing to see a cartoon utterly ridiculing a heretofore considered sacred event.

Recently we received from a friend a copy of a Brockton, Mass., paper containing a cartoon, labeled, "Is this what happened in Eden?" On it was a tree from which projected the hand and portion of the bare arm of a woman, the hand holding a lemon, her bare limbs projecting below the leaves of the tree, and she standing in the coils of a serpent, while out in front of her stood a man, a typical Irishman, with a cob pipe, and in his surprise reaching out for the lemon, the pipe dropping from his mouth. He was dressed in a fig-leaf girdle with one suspender over his shoulder, while the legend, "Keep off the grass," occupied a prominent position. The tree was labeled "Citrus Limonum," the wording below it being, "Possible explanation of the origin of the phrase, 'She handed me a lemon,' if the discovery of Professor Johnson of the Stanford university counts for anything. Professor Johnson declares that there were no apples in the Garden of Eden and that the forbidden fruit must have been a lemon."

Another just received from the Columbus, O., Press-Post contains a picture of a woman, with a fig-leaf on her head, a ragged skirt, bare arms, low neck and abbreviated skirts exposing bare feet and knees, with the legend, "I wish I had worn my other hat." A man playing solitary throws up his arms, the cards flying in all directio[ns], and the words, "Hurrah! now I can have a game of pinochle!" A s[n]ake and a bug in one corner bears the legend, "Did you say you were an acrobat?" "No, I said I wa[s] a tumble bug." Back of Adam is [a] camp fire with a fish roasting on [it]. A lion[ess] and lion stand look[in]g at the woman and the lioness s[ay]s to the lion, "Isn't she homely Leo?" A saurian asks "Whats tha[t]?" and a baboon hanging on its [n]eck says, "It's the new woman, id[io]t." The saurian bears a sign, "W[anted]—A wife. Must be able to [c]ook, sew, wash and milk. Address Ad, Eden Park."

Twenty years ago a [c]artoon of that class would not [h]ave been printed in any paper in [t]he U. S. except the Truthseeker.

THE GREENBACKER MEDITATES.



Say! Did you ever meditate? I have. I took up a paper the other evening after I got thru with my work and I saw two things that started me on a journey of meditation. Dowie was dead and "General" Booth of the Salvation Army had been here and told the people he wanted $5,000,000.

Well, now, General, I think I can find lots of company for you. In fact, I am in the same [boat] myself. I think I could find ample use for $5,000,000 if anyone would give it to me, and I will agree with you on another point that I don't think any money is tainted.

I don't know exactly what anyone means by tainted money. Perhaps my friend William Jennings Bryan might tell me if I asked him, but when I asked John D. Rockefeller about it, he just winked one eye and said, "Greenbacker, don't let any such stuff as that bother you. If anyone offers you a dollar or a hundred million of them, take it and don't ask questions. The dollar was not to blame for the cause that brought it into [illegible]. Well, that didn't do [illegible] good and so I have been looking around for information some and I have found that [a] great authority, General Booth says that he can do as much good with a tainted dollar as he can with one that is not tainted.

But I am getting off from my subject. I was meditating. The subject of my meditations was, If General Booth senior is a follower of the meek and lowly Nazarene, and teaches returning good for evil, and peace of earth, and General Booth junior does the same, how do they harmonize their teachings with their actions. Now General Booth senior and General Booth junior are both working a kind of an army scheme of salvation, but they have not got enough of that peace on earth or good will towards men to cause a father and son to meet and treat each other with the common courtesies of strangers, not to mention father and son.

I wish people would talk less and do more. What a world this would be

"If nobody shirked and everyone worked
To help his neighbor along."

But you see, I am only a greenbacker, hiding under a lily pad trying to keep away from the bigger fish. I am not afraid of the little ones now for I have got big myself.

Then I read how Dowie, alias Elijah II, had finally gone the way of all flesh. (That is proper, isn't it?) In other words, he had died, just as all other people do. But he had some people who were so satisfied with his deific claims that they believe that he is not actually dead but that some time in the near future he will again appear, clothed in garments not of this earth, shining and radiant, to again assume his sway over the hosts of Zion, and then let Voliva and his followers tremble in their shoes. Then the men and women, especially the women, will flock to his standard, and there will be a reunion of [illegible] and an addition of [illegible] a pilgrimage to New York will not be such a freeze-out as it was [illegible].

But [illegible] say that "Distance lends enchantment to the view," and some time in the distant future, who knows but Dowie will be [illegible] believed in by the people as the actual reincarnated Elijah. Oh, dear! I wish my brain was big enough to encompass all of these obstruse questions.

Then I passed to sober thots for I thot of my friend A. F. Melchers who had gone on into the great beyond, and I wondered at the plan that controlled this universe. Here was a man who was needed. He did not have any great following, did not spread himself all over the world, but in his quiet way he talked to thousands of people every week, inspiring them to higher thots and motives in life. But in a moment he was cut down, while hundreds and thousands who were practically worthless, no account on earth, a curse to themselves and their families, literal incumberers of the earth, were left to walk their nefarous pathway untouched. I enjoyed my relations with Mr. Melchers when he was in the SUNFLOWER office, and hoped to see him there again—but "Man proposes and God disposes," and we will not meet until my call comes and I, too, walk the path to another life. Peace be to his ashes. His words and memory will remain for life in the hearts of those who knew him either personally or thru his writings.

A. GREENBACK.

PRIESTS MUST BE UNMARRIED.

Pope Will Not Abrogate the Church Rule of Hundreds of Years.

A very determined effort was made recently in Rome to induce the pope to consent to the abrogation of the law of the Roman Catholic church forbidding marriage in the priesthood. The agitation, which was begun by South American prelates five years ago, when Pope Leo XIII. was unsuccessfully appealed to, culminated in the latest effort, which also proved unsuccessful.

The Uniates, or United Greek church, 300 years ago became lieges of the pope while retaining their dogmas and the practice of marriage of the priests. The "white" priests of the Greek church are allowed to have wives, but must marry before entering holy orders. The unmarried, or "black" priests, are monks.

As the church spread over Europe, married priests appeared in Roman Catholic communities and disturbance resulted. The Uniates have become firmly seated in South America, and are strong in Pittsburg, as well as other places in the United States.

The Roman Catholic priests in Latin America followed the customs introduced by the Uniates, but these marriages did not meet approval of the pope and high church dignitaries in Rome. Especially distasteful was the practice to the American clergy, who protested loudly to Rome.

Father Obushkevich, of Pittsburg, last summer was appointed by the Uniates of the United States a delegate to Austria to act with Latin-American priests in an effort to interest the Austrian bishops to renew the anti-celibacy agitation with the present pope.

It is said that Pius X informed the bishops that he saw no reason for reversing the rule of the church, but intimated that the petition might be referred to the sacred college.

Inquiry in Roman Catholic circles developed much astonishing information. Father Hughes, professor of history in St. Joseph's seminary, Dunwood, stated that there are some 10,000 Uniate priests accepting the authority of the pope, who are rulled over by forty odd bishops. The Uniate priesthood is intimately related to non-marrying Roman priests that its members may be educated in the same theological seminaries, choosing at the end of their seminary days which rite they will take for their life work.

Father Hughes thot the married Roman Catholic priests of Latin-American countries would yet be disciplined by the church, and did not believe the petition of the Austrian Uniate bishops would within our day prove successful.

A man's development is often indicated by the number of his enemies.

LILY DALE NEWS.

Mrs. Scheu has returned from a trip to Buffalo.

The Jackson cottage is also open to receive guests.

Riley Johnson visited his daughters in Fredonia last week.

Miss Nellie and Master Peter Erde of Gowanda, have been visting Mrs. Jennie Allen.

George Forbes, Harry and Grace Champlin and Henry Shaffer, were Anniversary visitors.

Mr. Murray of Sheridan, brother of our teacher, Miss Grace Murray, spent a couple of days here last week.

Mart Champlin and Ray Richardson, who have been working in Dunkirk spent several days here last week.

C. H. Paine, our former electrician, spent a day on the grounds. His family, and probably himself, expect to spend the season here.

Mrs. E. R. Cooper, who has rented the Purple cottage for the season, has returned and has taken possession of the cottage.

Mrs. M. E. Hardenburg has returned for the summer and is occupying her cottage, which she bought from H. T. Smith last fall.

Mrs. Tillie U. Reynolds, who was in Dunkirk on missionary work for the New York State Association of Spiritualists, spent a day at the SUNFLOWER cottage.

A gentleman spent considerable time last Thursday investigating the Leolyn, and we expect in a short time to announce that it has been rented for the season and the date it will open.

Our summer residents have begun to return. Mr. and Mrs. Lee Morse have returned from their Florida trip and will occupy their home on the Cassadaga road. Mr. Morse will represent the board of trustees on the grounds this spring.

Mrs. Maggie Turner received word of the transition of her brother, Albert Cranston, at Brocton, Wednesday. He had been sick for some time and the event was not unexpected. Mr. and Mrs. Turner and Essie drove over to funeral which was held Sunday.

The Whist club met at the home of Mr. and Mrs. Frisbee last Wednesday evening, where they were regaled with hot maple syrup and wax. This week it meets at the SUNFLOWER cottage. This is the last of the second series of games, and prizes will be awarded and refreshments served.

The Anniversary dance was well attended, many coming from the surrounding country. Supper was served in the White restaurant in the Dayton & Hall building. The dishes bought with the proceeds of the play presented by local talent last winter, arrived and were used to serve supper with.

Dr. E. C. Hyde was called to this vicinity professionally and spent a couple of days here. He reports all well with himself and Mrs. Hyde. He stated that Mrs. B. M. Purple, who is now 94 years young, is in fairly good health and declares that she is good for the other six years, having declared that she was going to live to be a hundred. They are all at Friendship, N. Y.

Mr. and Mrs. M. R. Rouse of Titusville, Pa., visited their daughter, Mrs. Dr. Henderson, during anniversary. Mr. Rouse has the Maplewood hotel this season and informed us that he would open it about June 10th and in order to accommodate those who might wish to come here for a rest before the opening of camp he would furnish board and room for $5.00 a week until the opening of the session. Arrangements for nearly all of his help has been made, and he promises the best of attention to his guests.

Spring seems to have set in and the weather is very warm. At this writing thermometers register from 72 to 78 in the shade, spring flowers are out on the hills, the ice is all out of the lake, fishing for bullheads is being indulged in, with limited catch, as yet, but one big sucker has been reported. The appearance of the lake at the pavilion where the old piles have been taken out is greatly improved, and a menace to boating has been removed. The frogs are singing in the marshes, and George Gens caught what is probably the Jumbo Frog of this county. It weighed just half an ounce less than two pounds. It was given a nice little pond all by itself, fenced in with wire netting, down at the Iroquois hotel.

ANNIVERSARY.

The fifty-ninth anniversary of Modern Spiritualism was appropriately celebrated here, March 29, 30 and 31.

Friday evening there was an all-night dance in Library hall which was well attended by the people in this vicinity and a few visitors from away. Supper was served in the Dayton & Hall restaurant by the supper committee. The party was a complete success in every way, special credit being due to the quality of the supper and the excellent work of the committee in charge. Saturday evening an entertainment was given, consisting of recitations and songs by the children, selections on the phonograph by A. J. Jackson and a recitation by Mrs. Covell.

The hall was crowded and the children never did better. The incentive for their extra effort was the prizes awarded by Mr. Jackson and Mr. Hutchinson to the best and second best speaker. Reva Smith carried off the first honor and Frances Carroll the second. A ballot vote of the audience was taken to decide the winner's of the prizes. The general expression was that there should have been 18 prizes as each child was deserving of one for their splendid work.

Sunday at 2:30 the Anniversary meeting was held. It was opened with a song by a chorus of six female voices followed by the reading of an appropriate poem by Mr. Hutchinson, who acted as chairman, then an invocation by Mr. Lyman C. Howe. After a solo by Mrs. Maggie Wildrick, Mr. Howe gave the Anniversary address. The lecture was delivered with the same forceful inspiration characteristic of Mr. Howe's addresses, comparing our celebration with the Easter celebration of the church, referring to the origin of Modern Spiritualism, also its ancient existence, and its possibilities in the future, and closed with an inspirational poem.

The meeting was closed with another song by the chorus. The songs were all appropiate being selected from Mr. Longley's music.

The conference Sunday evening proved to be quite interesting.

After an opening song by the chorus, Mrs. Covell read a very interesting poem which she has received inspirationally this winter. It was very appropriate, being about Lily Dale, our present excellent Board of Directors, and an appeal to all to assist in the work of the Assembly in every way possible. Mr. Lee Morse followed with the reading of an article which he had written; much thot was displayed and it gave the audience something to study.

Among the others who spoke were Mr. Rundell, Mrs. Seymour, Mr. Greenamyer and Mr. Howe. During the meeting a duet was sung by Mrs. Wildrick and Mrs. Covell, and the meeting was closed with a "Good Night" song by the chorus.

Mrs. Maggie Turner was to preside at the meeting but as she was called away to attend the funeral of her brother, Mr. Hutchinson acted in her place.

I WOULD FOLLOW.

Written for the SUNFLOWER.

I would follow in his footsteps,
If I only knew the way;
But the road is dark and rough,
And my feet have gone astray.

I am wandering all alone,
On a barren, rocky shore;
I can hear the night-winds moan,
And the waters' sullen roar.

The storm is breaking o'er me,
While the vivid lightnings play,
But the road is dark before me
And my feet have lost the way.

I am waiting for the dawning,
When I can truly say:
"I will follow in his footsteps
For I have found the way."

MINNIE PRICE.

The Roman Catholics have the largest following of any denomination in the island of Ceylon, which has a population of over 3,500,000.

Buffalo Notes

R. R. EDDY, Correspondent

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday [illegible] m.
HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. C[illegible] S. Hulbert, Pastor.
LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 3[illegible] Connecticut street, Sunday at 7.[illegible] p. m.

Prof. Lockwood's morning subject Sunday, March 24th, was "Whose idea of God can we take as a basis of honest Inquiry?" Evening topic was "Periodical Religious [illegible]. Are they induced by Sun Spots, Sin Spots or the Almighty Dollar?" A lecture upon the [illegible] of hereditary insanity, scientifically illustrated. These subjects were handled in a very able and scholarly manner and much to the interest of those present. During the evening a beautiful duet was very ably rendered by Mrs. Phillips and Miss Dean.

A good audience was present, Wednesday evening, March 27, those present went into the different circles. The mediums done excellent work, the readings and spirit messages being satisfactory.

Dr. Lockwood's class lectures are well attended.

HARMONY CIRCLE.

The S. R. O. sign still continues at Harmony Circle's Sunday evening meetings, and very rarely does anyone leave the hall before the meeting is closed, altho we have only simple spiritualistic exercises to offer the investigating public. The earnest attention of the audience on all occasions is truly remarkable. Last Sunday evening, March 24th, Mrs. E. M. Travis was the speaker and repeated the triumph of her former work. The subjects taken from the audience were "Restitution, Is our heaven within us, Gas engine, and Money and its uses." They were handled in a most able manner and the intelligence shown in co-relating the evidence of their material value, together with their beautiful spiritual metaphors, was truly wonderful, remarkably beautiful and gave food for thot to all thinkers and [illegible]. This gifted medium's [illegible] should place her in the front ranks of our platform workers. Her address is 31 Gull St., care W. R. Gilbert. The psychometric readings of control Grayl[illegible] were all recognized and a few of them were quite remarkable in a way.

Our masquerade social on Saturday evening, April 6th will be an event well worth attending and will surpass all previous efforts in this line. If you want a good time come and come early. Prizes given for best character and comical exhibits. Medium's Day afternoon and evening Sunday, April 14.

Place of Convention Changed.

As a majority of the members of the Board of officers of the Ohio Spiritualist Association have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, O., Under these circumstances therefore:

I, Fred D. Dunakin, president of the Ohio Spiritualists Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A. to call our next annual convention for the year 1907 for Sherwood, Defiance county, Ohio. Notify all officers and delegates to meet at said place May 24, 25, 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge so come and insure success, and live a few days in the country. Further information given by the secretary,

FRED D. DUNAKIN, Pres.
CARL A. SOLLINGER, Sec.
4408 Clark Ave. S. W. Cleveland, O.

Youth is a prism through which all voices of the day or night pass into speaking rainbows.

He is ready, that is, prompt to act, as the fight against foolishness rages all along the lines of character.

Get under way. The rudder is at the stern of a boat, or purpose. Move, then steer.

If [illegible] men fail to find love in you [illegible] will fail to find your Lord thru [illegible].

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O.
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 682 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave, Buffalo, N. Y.
Mrs. Edith McCrossman, 282 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St, Jersey City, N. J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y*
G W Kates and wife, Cheyney, Pa*
Mary M Jennings Moravia, N Y*

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
R. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 231, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 203 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE BEST YOU HAVE.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true:
Then give to the world the best you have,
And the best will come to you.

Give love, and love to your life will flow,
A strength in your uttermost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have
And the best will come back to you.

MIND THE PERFECT INSTRUMENT.

While in one sense of the word, every student of truth recognizes that potentially the mind is perfect, in another sense he realizes that he may not have developed the power to manifest in their fulness the great powers of the mind.

Man is realizing more and more the value of the higher mental unfoldment and on every hand we see greater effort and consequently greater accomplishment in the direction of mind unfoldment and mastery.

In his effort to attain mind power, man has wasted time, money and energy, by attempting to cram his mind with facts and by loading his memory with unnecessary data, instead of developing his mind in the consciousness of its own powers.

To develop the mental faculties, one must not confine himself to any one line of study or to any one phase of thot such as mathematics or music or any other one of the fine arts; they are useful in their own way but it is only one way. Even to be efficient in several directions is not the whole of the ideal. Many people have gained many material accomplishments and still feel that they lack in the essential qualities of true mental attainment.

The ideal of complete mental power necessitates having the thot clear and definite, the insight good, the imagination vivid, the memory acute, the creative faculty active and the judgment correct; and with all this one must have strong sympathy and the ability to express himself thru these attainments in the right way and at the right time.

Now let us see if we have the basis for the attainment of these qualities: All phases of natural science and psychology teach the omnipresence of infinite power, and omnipresence in its relation to the individual and carried to its logical conclusion means the full endowment of the individual with the attributes of the universal qualities [illegible] among these attributes is the [illegible]er in man to develop his inherent potentialities in perfect expression.

It is the privilege as well as the duty of man to develop these powers and there are many methods in the process of such development. A method is merely the means or the process, not at all the end, but certain faith or belief in the process is necessary for the accomplishment of any purpose.

The knowledge of this omnipresence in all of life gives us the recognition of the full endowment in each one of us of every God-like quality, and it naturally follows that such faith gives us a consequent faith in the process which will steadily unfold and develop these inherent qualities.

Before one can come into a full recognition of the omnipresence of good he must free himself from all self condemnation and regard himself as perfectly endowed; there are many forms of self limitation but none more weakening than that which convinces a man that he is defective in any way.

Then the student must realize that he is in no way affected by past conditions or by any form of hereditary weakness any more than he is affected by future failures or the condition which men regard as age. The man who is master of his mental faculties is master of all time limitations, and strengthens with his appreciation of the value of time rather than weakens by his former attitude of dread toward it.

Also he must give no consideration to the thot which would make him feel that any seeming lack of education of memory or of power to concentrate can in any way limit him, because man is far greater and stronger than any of these conditions and as soon as he recognizes his strength he will easily master them.

Having come into the realization of his potential power and also determined to overcome what he has considered his weakness, let the student devote a few moments each day to clear and definite thinking and in that daily thot let him take for the basis of his contemplation, the thot of omnipresence.

It is not necessary to make any effort or to attempt to strenuously control the mind's action but simply and easily let the glorious conception of omnipresence enfold every passing thot which enters the mind and in its radiance everything will present itself in the light of truth.

In the cultivation of insight, it is a good plan to affirm the oneness with all forms of life and in picturing any idea one will always give the imagination recognition, but he should do so by holding the idea of the good, the pure and the beautiful in his consciousness of oneness with the infinite mind.

It takes very little practice before one is convinced that all his faculties are strengthening, the memory is manifesting power and the judgment is developing in the light of justice and sympathy.

Correct judgment is of the utmost value to the man who desires to help others and as one advances along the pathway of power he realizes that the great purpose of life is to help others and to use his faculties for the good of all men.

There is no consciousness which comes to mankind which gives him greater power than the knowledge of himself in his position of usefulness; for the love of use gives men the power of true action, the strength of mighty endurance and the joy of pure love.—Weltmer's Magazine.

OHIO SPIRITUALISTS ATTENTION.

The Ohio Spiritualists Association, will, hold its 10th annual convention at Carnegie Hall, Sandusky, O., May 24, 25, 26, 1907.

A cordial invitation is extended to all Spiritualist societies of the state to come and co-operate with us, for the furtherance of our glorious Cause. All societies, not now affiliating with the O. S. A. can, by applying to the undersigned for charter become eligible and take part in deliberating and transacting the general business of the association. We make this appeal, as we need your assistance for the future progress of Spiritualism in our state. "In unity lies success and strength."

The program will be published later. For further information address

C. A. SOLLINGER,
Secretary O. S. A.
4405 Clark Ave., S. W.
Cleveland, O.

Strength is less a matter of material back than of nerve quality; for a man's life, at its highest and strongest, cannot be lived by bread alone, but by every word that proceedeth out of the mouth of God, or in other words, symmetrical development.—Home Herald.

Sand is a good enough foundation for a house in a climate where there is no wind or rain—that is, nowhere.

WOMAN, THE IMAGE OF GOD.

ARTHUR F. MILTON

The life-force in the animal is manifest by two general principles—hunger and sexual impetus. In man by the same two principles spiritualized; viz.: Intellectually and Love.

This life-force generates in both sense- and self-consciousness. Only in man it is subject to perversion, when it becomes sensualism and selfishness.

[illegible] pain and suffering, however, [illegible] neutralized, and [illegible] become Intellectuality and Love.

[illegible] are manifest in the [illegible] female element, the [illegible] in evidence thru the [illegible]—the latter thr[illegible] the female element.

[illegible] therefore the [illegible]structor, woman the constructor of society. Without the one, the other would be [illegible] a vocati[illegible]. The [illegible] in earth life [illegible], an effect [illegible] the equal balance between [illegible].

[illegible] rights, under these circumstances, becomes a matter of fitness [illegible] the duty assigned.

[illegible] woman qualified to do all that man can do? If so Nature overreached herself when she created man. But Nature's life-force embodied the intellectual as well as [illegible] principle, and it was found to express itself in accordance with [illegible] in evidence of the two, and thus the two kinds of human beings on this planet.

Whether other planets furnish conditions for this life-force to express itself three or four-fold, may be possible; but lacking the principles that constitute such beings we cannot form any kind of conception concerning them. Or were this planet conditioned for but the one principle to manifest, material life would have a different aspect—also something beyond our comprehension.

But [illegible] be orthodox enough to believe ours is the only real thing. [illegible] would we [illegible]construct it?

Nature [illegible] led the way from the savage to the enlightened individual [illegible] apparently [illegible]st suited [illegible] [illegible]asses of [illegible] [illegible] respective [illegible] has given man the [illegible] government and [illegible] construct cit[illegible]s, erect [illegible], build railroads, invent machinery, found commerce, science and a means of protecting woman [illegible] her natural rights. And Nature [illegible] given woman heart to make all [illegible] worth while. Woman is the [illegible]—the mother of those who labor for her rejoicing. Without her moral support man would [illegible] fall into "innocuous desuetude," and without man woman [illegible] be a powerless heterogeneous intelligence—a force without direction—excluding those who have learned [illegible] of man's ways. But [illegible] to this she would be far from the perfection she has attained—both by duplication and [illegible] effort. Ambition and [illegible] asperation are mutually inspired effects between the sexes; and if Nature [illegible] give man more mind, she gave woman more love; and if God is [illegible], then woman and not man is the "image" of the Creator—the [illegible] that man worships and [illegible] has worshipped more than he [illegible] unknown God.

[illegible] woman may be the image of God, it is not necessarily said that man is the image of the devil. It [illegible] those represented in art, are [illegible] in petticoats. But perhaps [illegible] only represent man as the future, as the angels represent woman.

There is no doubt that mind sometimes descends to diabolism—[illegible] deceive. [illegible]t on the whole, woman's chance for future [illegible] the fairer. She at [illegible] never adulterated a mother's [illegible].

There is a holy place in every soul [illegible] however vocal with a long, [illegible] call to him to enter there with [illegible] powers and serve. And whosoever [illegible] and obeys becomes a [illegible] a wise man and a [illegible].

[illegible] do not lie upon the surface [illegible] highways and seldom [illegible] gold; what is most worth [illegible] calls for the greatest [illegible].

[illegible] for THE SUNFLOWER.

SPIRITUALISM.

Reply to T. J. Shelton, Editor of "The Christian."

My attention has been called to a recent editorial in your columns, ostensibly a reply to a question on the part of one of your correspondents bearing upon the subject of Spiritualism. The similarity of diction in both question and answer would lead any logician to the conclusion that they were both the products of one and the same highly inspired brain. I assume at the outset that you, as an advocate of progressive thought, desire to be just and fair to all classes of people. Acting upon this assumption, I ask you to accord me space in your columns to refute your sweeping and misleading assertions.

The most glaring of all your perversions of fact reads, "The insane asylums are full of such people," meaning Spiritualists and investigators of Spiritualism. Unless you can produce statistics, to prove your statement, I shall have to do you the honor to doubt your veracity. I have had occasion to deal with this assertion in divers forms during the past twenty years, and find that it does not have an atom of truth upon which to rest. When I was the editor of the Banner of Light, from which position I retired two years ago, I took the trouble to gather official statistics regarding the religious beliefs of the inmates of insane asylums and state prisons of the United States. I succeeded in getting at the facts in twenty-[illegible] states. In those states, the Spiritualists furnished one-tenth of a per cent of those defective classes. Pro rata, we have a right to assume that the remaining twenty-two states would not affect the average. The states from which I did not hear, contain but a very few Spiritualists. There are [illegible] one hundred Spiritualist societies within their borders.

Mr. Shelton, unless you have figures from insane asylums this side of 1902, showing the rapid increase of insanity among Spiritualists, your assertion falls to the ground of its own weight, and you owe the three hundred thousand avowed Spiritualists in America, also the million and a half of investigators, an apology for your wanton and wholly unwarranted insult. If there be an atom of fairness in your make-up, you will tender that apology over your own signature in the columns of "The Christian." If you refuse to do this, you will brand yourself. In your reform work you have ever manifested an unselfish spirit, and seemed to be anxious to do that which was right. Be equally just and considerate in the present case. The Spiritualists in proportion to their numbers, furnish far less than their quotas of the insane and criminal classes. Tell your readers so, for in so doing you will only be telling the truth. The facts and figures bearing upon this subject prove that Spiritualism does not make its votaries insane or criminal.

Your other sweeping assertion, "No good has ever come to any one on the face of the earth from investigations of Spiritualism," is likewise wickedly untrue. Have you ever read A. J. Davis' great work, The Principles of Nature; Her Divine Revelations; A Voice to Mankind?" Have you perused the works of Epes Sargeant, S. B. Brittain, [illegible] Denton, Robert Dale Owen, M. A. (Oxon) Carl DuPrel, Paul [illegible] Sir William Crookes, Alfred Russel Wallace, Cessare Lombrose, [illegible] De Rochas, Rudolph Vir-[illegible] Alexander Aksakoff, Joel Tif-[illegible] and about one hundred other [illegible] intellectual and logical in [illegible] thought and effort? Have [illegible] ever heard of 'The Higher Psychology,' advocated by such men as Prof. William James, and Prof. [illegible] H. Hyslop? All of these [illegible] their inspiration to Spiritualism, and no one can be so bigoted in opinion as to say that these great lights in science and in philosophy have done no good in the world. They have not only benefited themselves, but have added much to the sum total of human knowledge thereby doing millions of people good beyond measure. Be honest, Mr. Shelton, and tell your readers so.

I am far from claiming that all that passes under the name of Spiritualism is an unmixed good. Differentiation has to be made between the true and the false in all things. There is a true Spiritualism, consequently there is also a counterfeit. No one protests more earnestly or wars more assiduously against the counterfeiter than does the true Spiritualist. He is ever the foe of sham and pretense. He is not a self seeker, neither does he exalt himself above his fellowmen in his efforts to promote the truths that are dear to him. He asks for equal rights for all—special privileges for none. Spiritualism is ever iterating and reiterating that most inspiring declaration of Thomas Jefferson. In so doing, dare you or any other man assert that it is not doing great good to all of the children of men? It urges them to develop their subjective senses in order that the objective may be spiritualized, and thereby be always prompted by the purest and best motives. In the final analysis, it is now known that the objective is but an expression of a subjective concept, hence the invisible soul forces that create thought constitute the real man. Spiritualism seeks to illumine the soul-man, to inspire him to strive for the highest, to live the noblest, to love the best, to climb the heights of purity, right here on earth. Between this gospel and bogus Spiritualism there is an unbridgeable hiatus. The one is of God, the other of the earth earthy. The former will live so long as the soul-man lives and loves, the other will die an ignominous death when its votaries are quickened spiritually, and thereby enabled to rise above the objective materialism to which they are now fettered.

Yours for the truth,
HARRISON D. BARRETT,
President of National Spiritualist Association, and Editor-at-large.

Is Man Created for Two Worlds?

MRS. ADDIE COOPER.

What is man? Is he the creation of a spirit power? or is he the result of the positive and negative forces of some animal nature interblending?

The question has been asked numberless times in ages past and will ever continue to be asked in all future ages. But letting the question of man's birth rest, let us seek for proof of the continuity of life. As we look around us, we see a child that is hopping and jumping around, and we fairly envy his ability to be so supple on his feet, to go thru with so many motions, and we wonder if we were ever so nimble.

All these motions are necessary for the development of the bones, muscle and sinew. As the child progresses and reaches manhood, his body ceases to grow, but the bones harden and the mind takes on more cares and becomes more concentrated on the sober realities of life. He hardly pauses to think of his final play on the stage of life.

The Rev. C. B. Carlisle writes in the Syracuse Sunday Herald that we have no proof of immortality. That from the fact that there was no proof, we believed it. That if we were certain, it would destroy belief.

We acknowledge this to be a fact that certainty destroys belief, because it brings knowledge.

Let us go back to the life of Jesus, we find that he was able to appear and disappear at any and all times, and after his crucifixion he materialized, so that many saw him at different times and in different places. Now is that not proof that man still continues to live after transition? There are many mediums today that will describe our friends after they have been in spirit life many years, and when we know that the medium has never had any opportunity to know any of the events they are describing. We certainly believe that thru some means they are coming in touch with some intelligence beyond material conditions.

Man certainly must be created for two worlds, the material world and the spirit world, but when will he be the best satisfied, on the earth plane or in the spirit world? It will depend on how far advanced he is along the spiritual life. If he has been patient and kind and forbearing, he will enter a heavenly condition before he leaves the body. But if he lets the lower nature predominate he will have to pass thru many eons before he will be able to enjoy the true peace of mind.

Many times when we begin to send out vibrations of truth, we will have a very unpleasant effect on the one you are trying to benefit, because there will be an opposing force that will rise, and if you are not persevering you will become discouraged; but keep on, for drop by drop the good seed shall take root and the effect will soon be noticed.

Do all the good you can, for by each act you will be building a home that will stand as firm as the rock of Gibraltar. You will soon realize that there is a life beyond this.

BLUE JAY BELL RINGERS SOUNDED DEATH DIRGE.

[illegible] March 9—A weird premonition of death, which came to [illegible] six years ago last January, was realized by Sol[illegible] Star[illegible] place. He recalled [illegible] on his death bed and [illegible] vouched for by several [illegible] who knew of the premonition [illegible] time.

The [illegible] which came to Starbuck, [illegible] working and [illegible] hard-headed [illegible] was to the effect that [illegible] he died he would hear [illegible] ringing a dirge on what [illegible] known as Black Knoll, a spruce [illegible] elevation a mile from his house. The dirge was to be rung early in the morning and immediately thereafter he was to be taken [illegible] a malady which would [illegible] fatally. The dream made [illegible] impression on the farmer that he told several neighbors [illegible] kept away from the knoll for a year. Then the matter [illegible] his mind.

In [illegible] cold weather blue jays [illegible] emit notes which sound like the tinkling of tiny silver bells. [illegible] conditions must prevail for these concerts, hence it is sometimes true that several winters will elapse between bell ringings. The jays rang in 1904, but not on the knoll, and it was not until the last of February this year that Starbuck heard them.

The [illegible] gave him a great shock, but he tried to laugh it off. Two days later he was taken with a severe cold, which developed into pneumonia, and the end came as the dream prophesied. Before dying, the farmer called in two neighbors to whom he had related the story of the dream and asked if they remembered the circumstances. They [illegible] how he had heard the tinkling notes while on the knoll looking for a stray [illegible] and said he guessed it was [illegible] with him.

DR. [illegible]'S LECTURE.

Editor Boston Record,
Boston, Mass.

My attention has been called to a statement in your paper, made by Dr. [illegible] W. Hidden of Newburyport, in his recent address in the Ruggles Street Baptist Church. I beg leave to state that the practices which Dr. Hidden condemns so unsparingly in respect to the fraudulent manifestations known as materializations are likewise disavowed by all [illegible] intelligent Spiritualists of America. Their slogan is "dark commercial seances must go," hence Dr. Hidden has no patent right upon anything he said against the base pretenders to whom he referred.

The Spiritualists are cleaning house and are doing it in a most thorough and [illegible] manner. In so doing, they are protecting the genuine residuum of psychic phenomena which the movement known as Spiritualism contains, after all counterfeiting has been thrown out. No Spiritualist [illegible] fraud or counterfeiting [illegible] or protected. He only requests that his religion be treated with the same courtesy and consideration as all other denominations [illegible].

It is [illegible] to our people as a body [illegible] readers know that Spiritualists have long been at the war [illegible] against the frauds and the [illegible] hence do not need the aid of Dr. Hidden in their endeavors to [illegible] truth to the world. He [illegible] a Spiritualist lecturer and [illegible] the movement for reasons [illegible] well known to all Spiritualists. [illegible] Editor-at-large, I respectfully request the publication of [illegible] facts.

[illegible] for the truth,
[HARRI]SON D. BARRETT,
President of the N. S. A. and Editor-at-large.

The [illegible] is not the largest [illegible] Spiritualist paper [illegible].

The [illegible] will find the bread of [illegible] in the strife for bread.

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

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THE SUNFLOWER

An Exponent of the Spiritual Philosophy; its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

A SPIRITUALIST FUNERAL AT NIAGARA FALLS.

Early in the morning of March 20th, Mrs. Agnes Potts passed over to spirit life, leaving a husband and three children, the youngest a babe, two weeks old. Mrs. Potts was a Spiritualist, gifted with mediumship. She was also a member of the Daughters of Rebecca. She was a lady beloved by all that knew her. Mrs Clara Watson of Jamestown, N. Y., conducted the funeral services on Friday afternoon, the 22d. A large audience crowed the family home to pay respects to the mortal remains

After reading a poem entitied "Life's Progression," Mrs. Watson said: "Possibly most of those that are here to pay their respects to the mortal dead, have witnessed heretofore only the orthodox rites of the burial of the dead. We say here, dear friends, that we differ in that respect. The change called death is a birth into a higher life, a spiritual life, a continuity of life. The old mortal body is cast aside it only withers and returns to dust, the spirit leaves it and becomes the living soul. Our dear departed sister is not far away among the Stars in some Golden City.

"She is here—she cannot forget her husband. She cannot forget those dear children, and the babe, the little bud Oh no, dear friends, those are her cherished treasures. She is near them altho unseen to those that here are today. The mother's care is hovering over them. She is their guardian angel. Angels are not a special made race of beings with wings like an eagle, as we have been taught by orthodoxy, they are our loved ones in spirit life that were once mortals on earth. Spiritualism has taught these truths to us. Our departed sister, while in this life, believed in this truth. It was her comfort and consolation, it made her happy in her surrounding friends, it was her religion and her happy thot."

The writer of this, while standing on the stairs leading up to the upper rooms, was impressed with the flowing words of truth that came from Sister Watson. She stood in the hallway and stairs and the lower rooms were crowded with people. It was the first time that I had the pleasure of seeing Clara Watson. I have read many of her articles in the SUNFLOWER and Progressive Thinker. But on this occasion, sad as it was to Mr. Potts and his little family, and other relatives to the family, I say it was a pleasure to listen to so gifted a woman.

A perfect halo of spirit light seemed to pervade over and thru the stairway and the front room leading to the hallway. In this front room across one corner lay the casket containing the remains, the tabernacle in which the spirit once dwelt. On and around the casket, beautiful flowers in profusion lay Typical of a sweet spirit life on the immortal shore of the spirit world.

"I wish to impress on the minds," says Mrs Watson, "of those around me, that death is a continuity of life beyond the grave. There are no dead. I realize that most of the friends here are not Spiritualists But are interested in the thot of a future life. I believe that Spiritualism is opening the way to the knowledge of truth. John Wesley, the founder and head of Methodism, believed in the communication of spirits. But owing to his standing in the Orthodox church he dare not in his time make his belief known.

True Spiritualism stands for the redemption of all mankind. To redeem from false teaching we have proof of the truth of this assertion. Every school-boy knows that the grub or worm encased in its prison shell will break loose in the warm sunshine and appear a beautiful butterfly. So will the spirit break loose from the prison body, born again into a new life so that when the change comes we call death, we are born again. This is the second birth. The very same that Jesus told Nicodemus, ye must be born again. It is plain and easily understood.

'Instead of preparing to die we must prepare to live in exactly the environment and condition that we build around ourselves. Instead of groping in blind faith asking someone else to better our condition for us it is not only our privilege but duty to demand knowledge whereby we can better our own condition.

"In Spiritualism we realize that the spiritual world and this must border. The boundary is near, and the soul introduced over the border will find scenes suited to his element. The process of a new education must begin. The soul no doubt must drift away from old conditions. New environments are no doubt found. Others who have gone before are met and mingled with. The spirit then will realize that it is born again into the new life beyond the grave.

"The soul suddenly thrown out of the healthy body by accident, must no doubt, receive a terrible shock. The imagination cannot in the least estimate. But the soul that leaves the body by natural process, the immediate sensation must be all that imagination can desire."

Mrs. Clara Watson is a talented speaker and a writer of note in the spiritualistic field. She is vigorous both as a speaker and writer. She is one of the foremost workers on Spiritualism for the upbuilding of humanity. She says in a written article on religion, "There is nothing in this world so glorious as to be free."

VINE H. HICKOX.

EASTER.

Back from the South came the shining sun.
From the path it so long had trod,
To give to the earth its warming rays,
And act out the part of a god.

It had carried its rays away, away,
Till death, so dark and so drear,
Had swept with its blighting breath so cold,
The life from far and near.

Then the dreary plain, so cold and dark,
From which all life had sped,
With its sere brown leaves and its deadened grass,
Looked as drear as the home of the dead.

But lo! on Easter morning,
Came a beautiful beacon light;
A wavering sunbeam, warming
The earth to a new-born light.

'Twas the merry song of a bluebird—
'Twas the flowers' lovely bloom—
'Twas the gentle warmth of spring that came
And carried away the gloom.

Ah' indeed, 'twas a resurrection,
'Twas a token of love and light;
'Twas a token of God's protection,
A token clear and bright.

No wonder the angels shouted—
No wonder the sweet birds sung,
No wonder the native mastered
A newer word for his tongue!

For the winter of cold and darkness
Had passed for the time away;
The time of hunger and sadness
Had no longer a place to stay.

Then mortals and angels united
In a melody so grand
That no wonder men grew excited
And each grasped his friend by the hand!

Cold and darkness and hunger,
Had no longer a place to stay!
The sun, who so long was a stranger,
Had sent the death angel away!

Today we accept not this legend,
But on beautiful Easter day,
We honor a newer legend
In a slightly different way.

For back in a York State village,
Fifty-nine years ago, so they say,
The angels came to the mortals,
To teach them a different way.

They drove cold death before them,
They drove him beneath the sod,
And opened the way to a higher life,
And a higher idea of God.

Since then our loved ones have whispered
From their home on the sunnier shore,
"Mourn not for us, earth's dear ones,
Some Easter we'll meet once more."

Du Ut Des.

A Lesson in Life

From childhood to youth
And from youth to old age,
One fair shining truth
Writes its lines on life' page,
At spring's time of chan e
In so many directions,
We would all read the le son
Of nature's protection.

The spring's first month s here,
Why care for winds tl at blow?
They set the flowerlets fr e
That sleep beneath th snow,
And into the waiting ear h
The melting snows an rain,
Give strength for seedlin s' birth,
And a harvest of fruit and grain.

Then let us keep the tho ght
Ever present if we ean
That whatever changes v rought,
Are a benefit to man.
Though they come in wa s unwished
And seldom understoo ,
They stand but as the pr of
Of nature's motherhoo .

The better we can learn
Life's laws while here n earth,
The better prepared are e
For mental and spirit al growth.
The closer in touch we c me
To nature's subtle mir l,
The sooner shall we sear hing,
Life's choicest treasur s find.

Let us study all life's ph ses
In a broader, brighter ight,
Let us learn each lesson ully,
Learn to live our lives aright.
For the laws of life char e never,
Tho' expressions come and go,
When at-one-ment with life's giver,
We may teach anothe so.

As along life's path we t avel
We may scatter shinin seed,
We may teach that pain and sorrow
Are sometimes wha most we need.
We may teach the soul esponding
To look upward to th light,
And the inner light resp nding,
Shall grow radiant an bright.

For all children of earth orn,
Are units of the whole
Linked with the God of ature
By the God-life in the r soul.
They may know that they can govern
All life's passions and nay see
That each has the same elation
To life, growth and li erty.

All love should be unive sal;
All thots be wise and rue;
For each good thot help another,
As we have a right to lo.
If we give in strength a l kindness
Unto others all we ca .
From the fruit of life et rnal
Into us 'twill flow ag n,

All are brothers and are sisters
There is no dividing l e
Since to each comes the life-essence
From the fountain-he d divine
If we might work toget er
For the growing of al good,
We should learn li 's lessons grandly,
And God would be u lerstood.

We would do away wit bloodshed
And the wars that sa our life,
We would find a field f effort
Beyond the turbulen of strife.
Man and woman, broth r, sister,
Each an earnest stru gling soul,
Nature, teacher—God in each part—
And God governing er all.

J R. CASE.

CENSUS OF SPIRITU ALISTS.

I lately saw a reque t from the Census Bureau of Wa hington, D. C., for full informat on of the Spiritualists numbers in churches and societies in the st te of Pennsylvania. The stat ment was made that the Census t Spiritualists is defective, and tl bureau desires to make it comp te as possible. They asked for any one to report any society or hurch they did not mention as exis ing, and to report the membership f any they now have a record of.

This is very impor ant to our Cause, and should be attended to by all—each society r church in not only Pennsylvania but in each state of the Union.

Spiritualists everyw ere should write to the Census Bureau in Washington, D. C., fo the blanks necessary to make a re ort, and attend to the same on re ipt or write fully about your local y whether a society exists or not, a l state the numbers of Spiritual ts. If you hold a regularly app nted circle, and no society exists, y u can claim the same as a proper b ly of Spiritualists.

This shows a necess y for organization; and we in Pennsylvania are certainly very lacking in enthusiasm not to have a state association, and be prepared to report our state statistics. The Spiritualists everywhere should tell the census takers that they are members of the Spiritualists fraternity or society. If you are not a member of any society at all, then it is a good plan to take a membership in the Temple Fund Society, and be identified. The fee is one dollar per annum, and the Cause will be greatly helped by your membership. All members of other societies should also join the Temple Fund Society. Let us stand up and be counted.

GEORGE W. KATES.
Cheyney, Pa.

SHORT METER SERMONS.

Holiness without honesty is hypocrisy.

Ability is the measure of answerability.

The time server never serves his times.

He who faces duty always finds divine aid.

The crowns are not for the camp followers.

He who knows how to live knows when to die.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

This department is conducted to enable Spiritualists and Workers to keep in touch with each other in the work. Send us notices of your engagements and other items of interest. Officers of societies, send reports of your meetings, entertainments, ... you have, your elections, reports of annual or business meetings, in fact, everything ... like to know about other societies.

Write with typewriter or plainly with pen. Never use a pencil or write on both sides of ...

... short and to the point. We will adjust ... the space we have to use. A weekly notice ... written on a postal card would ... this column.

... your full name and address to every ... not necessarily for publication, but as ... "correspondent" or "subscriber" ... to the author. The printed article ... if you wish it but we must have ... information.

... will not be returned unless stamps are ... postage. If not used they will be ... then destroyed. Retain copies ... do not return them if we can not use ...

... for the improvement of the paper are in-...

... SUNFLOWER PUB. CO., LILY DALE, N. Y.

M. K. Lewis, "the Star Gazer," ...dge, Texas, reports light ... for this section of the ... His prognostications have ... extensively copied into the ... press and have proved very ...ate.

... Church of Spiritualists of ..., N. Y., will celebrate the ... Anniversary at Curtice hall, ... at 10:30 a. m., dinner at ... and continue with exercises ... of inspirational speaking, ... and music.

Mrs. Dr. Dobson Barker writes: The First Spiritual Union of San ..., Calif., have been very highly entertained by Rev. John W. Ring, ... speaker from Crystola, ... at Hale's hall on two successive Sundays. March 17th, a very ... service was given at 2 p.- ... A spiritual christening of four ..., Rev. Ring officiating, the ceremony being beautiful and very impressive. Sweet music a feature of the occasion. A cordial reception was given Mr. Ring at the home of Mrs. Cora D. Ringlep, on Wednesday. An impromptu program and refreshments was the order of the evening. Tuesday evening our ... brother Ring gave an unique entertainment in behalf of the F. S. ... Jean Ingelow's "Song of the ..." was illustrated, Dr. H. S. ... furnished the stereopticon views and the moving pictures, which were appreciated by all. Miss Linda ... furnished music for the occasion. The anniversary of Modern Spiritualism will be observed by ... services. Mrs. Nettie P. Fox will be the speaker of the evening. Our annual election of officers will take place April 7th, Mrs. M. E. G. H..., State organizer of Los Angeles ... engaged for the above date.

Oscar A. Edgerly's engagements, as made for the immediate future, are as follows. During March is filling an engagement with the First Association of Spiritualists of Washington, D. C. During April and May will serve the First Spiritual Church, of Baltimore, Md. First two Sundays of June, will speak for First Spiritualist Society of Worcester, Mass. Last two Sundays, Unity ..., Lynn, Mass. On Sunday ... 14th, is engaged at Lake Brady ..., Ohio. From July 20th, to August 19th, will act as Chairman ... Grand Ledge camp-meeting, Michigan. From August 22d, to August 25th, inclusive will fill an engagement at Lily Dale, N. Y. ... is still open for engagements. During October, November and December, will serve First Spiritual Temple Society ... Columbus, Ohio. For January ... is engaged with the Ladies ... Temple Fund Society of ...land, Ohio. Mr. Edgerly will ... pleased to hear from societies ... to engage a trance speaker ... medium for September 1907 ... March and April 1908. Home address, 42 Smith street, Lynn, Mass.

... H. Hickox writes from Niagara Falls, N. Y.: On Sunday evening the 24th, Maccabee hall was crowded by a large audience. It was the occasion of taking in new members—eight young people joined the society. I say society—but Sister Atcheson calls it a church. She no doubt, means all right but it is a mistake to call Spiritualism a church. Church breeds creeds and dogmas and as Clara Watson says "then consecration to sanctification, then holiness then popery," and I will add then hypocrisy. The Maccabees have engaged the hall for another year, the Spiritualist society likewise have secured the hall for another year, and Sister Atcheson is engaged for another year as speaker and message bearer. Spiritualists must free Spiritualism from the contamination of church. We are no professed Christians. As Sister Clara Watson says, "There is nothing in this world so glorious as to be free." Next Sunday evening, Easter, they expect to have some special doings. A few young ladies are going to decorate the rostrum with beautiful flowers, a grandson of the writer, Master Roy Emery, will entertain with music and singing for the occasion. Others also will aid in the exercises. I love music. It is so cheering. I cannot tell exactly the full program—that will be made up this week. I think Spiritualism is going to progress well at Niagara Falls.

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6.15, evening meeting 7.45. Good mediums in attendance at all sessions. Mrs. M. J. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall 514 Tremont street every Thursday. Business meeting, 5.30 p. m. Supper, 6.30. Evening exercises 7.45. The meetings are devoted to tests and readings by different mediums. Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street every Friday. Business meeting, 5 p. m. Supper, 6.15. Meeting at 8. The exercises consist of remarks, messages and tests. Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street. Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

CHILDREN'S PROGRESSIVE LYCEUM meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday.

MRS. MAY STEINEN

conducts spiritual circles Monday afternoon at 48 Appleton street. Private sittings by appointment.

MRS B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett. Telephone No. 292, ring three. Appointments can be made at any time. As I give no sittings by mail, and am receiving many letters regards the same with no stamps enclosed, I take this way to answer all correspondence regard the same.

Parties wishing to correspond with me regard platform work, must address me at my home, 293 Pleasant street, Marlboro, Mass.

AGENT FOR THE SUNFLOWER.

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

Notes of Travel.

A party of ten visited Coronado Beach opposite New Smyrna, for a few days, previous to the opening of camp. New Smyrna is an interesting place, with its old fort and ruins of the Spanish Mission.

There is a long river of salt water supplied by inlets from the ocean, extending for miles up and down this part of the state with a strip of land averaging a mile wide between it and the ocean.

At the north end of Coronado Beach is Mosquito inlet; with its lighthouse. Seventy miles south is Jupiter inlet, this beach is noted for shells. We drove up to Daytona one day of the automobile races and saw the "Red Devil" about an hour before it made its fatal plunge—a wreck—nearly killing its driver. The mounds of shells, forty feet high along the roads are very interesting and a wonder.

The day after camp closed we turned our faces northward; landing in Daytona with its wide streets thickly lined with live oak trees—in their natural positions, not in lines and rows, and thickly covered with the Florida moss. Many squirrels have their homes among them and are so tame they will come and take nuts from your hands or even pockets. A drive around Sea Breeze—city beautiful—and the environs, visits to the curio shops, shell boats, etc., and then a trip up Tomoka river, twenty-six miles, to see the alligators in their natural haunts, the eagles and their nests, and the tropical scenery in a wild state, is the trip of all.

A stop then of five days in Chattanooga, Tenn., with its many, many points of historical war interest.

Lookout Mountain with its "battle above the clouds," is of special interest, and the storming of its craggy peaks is a story that will never grow old. Our glorious state of New York has a peace monument on its summit which cost $100,000. The grand panorama of the valley of the Tennessee with its silvery thread of river winding thru, making, at the foot of the mountain, the Moccasin Bend, exactly the shape of the human foot. Missionary Ridge lies across the valley to the east which we visited the next day. Monuments are on every hand commemorating important events. "Orchard Knob" lies in the plain below, a rocky hillock and point of vantage for the contending armies, with several beautiful monuments.

Chickamauga Park, twelve miles out we visited Sunday afternoon and listened to the glorious strains of the military band of twenty-four pieces at Fort Oglethorpe, the military post of the park, which contains over six thousand acres of natural land, save for the hundreds of monuments both confederate and federal, and its many beautiful roads and drives to every point.

The national cemetery, fresh with budding leaf and grass, and acres covered with the delicate blossoms of the Claytonia, or spring beauty is sleeping in the spring sunshine, with its thousands of graves—for here many of the 70,000 slain are buried. Many are entirely unknown, the graves simply numbered.

This is to me the saddest spot of all. The thousands of graves tell their mute appealing tale of the honor of war; the suffering; the unutterable woe and anguish of it all seems here to be fully realized and the wave of psychic influence is overpowering at times.

I fear my letter is so long that the editor will say "No admittance." Tomorrow we leave for Lily Dale and "Home sweet home."

LEE MORSE.

LIKE ATTRACTS LIKE.

We see truth in humanity and nature as we are true to ourselves—even tho our own outlook be dark or unpropitious.

We may "see thru a glass darkly," but there is no moral in that. It is simply a judging of others by ourselves when in the wrong or in the dark.

Because we cannot recognize a spiritual or a mathematical truth, does not apply to the rest of mankind. Because we choose to be lax in principles does not make all men ... unprincipled.

... own affairs appear ... put ... the dark. ... future is gloomy does not prevent us from seeing the light beyond. It is only where we are wilfully ignorant or hypocritical that we are in the darkness that carries its shadows over all else that we contemplate.

Be true to self in midst distress or disappointment and you will attract truth, or be attracted to the truthful in nature despite calamity or misfortune.

ADRAHIN.

Some Spanish fishermen at Aguilas found a corpulent fish in their catch. Cutting it open they found twenty old letters it had swallowed.

Some men are boats, and some are chips and straw upon the stream of time. And you; what are you?

The SUNFLOWER $1.00 a year.

THE POSSIBILITY OF THE LYCEUIM.

Read Before the Fourteenth Annual Convention of the N. S. A.

When thinking about the possibility of our Lyceum, there are so many suggestions to be made that it is almost impossible to enumerate all, and I fear the best will be unexpressed on account of limited time.

Let me say first of all, those who have had the opportunity to help build or form a Lyceum, have them devote more time to the children, no matter what age they may be—either those still in the care of the parents or those that have older grown by years but not in knowledge.

Let us be like those of old: Help wherever we can.

Those that have had and still have a Lyceum in their midst be not afraid to attend as a member or rely upon your neighbors for support, nor worry about sending your children for fear it is not as popular as the orthodox Sunday school might be; but attend all of its sessions and make it just as popular as the other Sunday school and help it to grow by giving suggestions and support wherever needed.

Our Lyceums are not a creed-teaching school, but an unfoldment of mind, helping the mind to express itself upon all subjects and questions of life. Not to bind mind, soul and body into something that must be undone in coming days, but a school of liberal expression and freedom of thot. Liberty in all conditions of life whether great or small, it matters not, one is as good as the other if rightfully expressed and understood. Let us bring the right and truthful teaching to our children, make them understand not to fear death.

As I have had an occasion to hear a boy of twelve say when questioned by a Lyceum Conductor, "Are you afraid to die?" the answer was, "Yes'" with great trembling, and when questioned why? he said, "I'm afraid God would not permit me in heaven because I am not always a good boy and never like to learn my Sunday school card or commit the Bible lesson to memory." Now this child was taught to fear God in the wrong and untruthful manner. After the Conductor explained we do not need to fear an angry God and questioned other little ones on the same subject, one little girl said, "My mamma says God is with us always and not coming to me after I am dead." This was a beautiful idea to be expressed by a child and to see the radiance that these thots brought to this little mind was more than a great many can realize. Let those that know and have the opportunity teach to live a pure, clean and unselfish life to our children, that all who meet them will be pleased and anxious to always have their little ones attend our school.

We who claim Spiritualism as our religion are not always ready to have our children attend our meetings, because we are not ready for public conviction and as long as our Spiritualists feel that way our cause can not take its place in the world as it should.

How beautiful when our great teachers and seers such as Andrew Jackson Davis, Emma R. Tuttle and others who so earnestly have labored to bring books and papers into our ranks for instruction, and have seen the groups of children assemble in that higher life and receive instruction as to how we could bring this great truth to the little ones in this life, bringing attractions which are uplifting the human family into an altitude such as we have never had before. If our ancestors could have had these advantages how much crime and misunderstanding of bringing children into this life could have been avoided. So let us begin today, give more time to the little ones and not wait until they have grown into manhood and womanhood to undo the wrongs that might have been avoided or never have been committed if this right living had been taught in childhood.

To those present I most earnestly plead. Take more time for our little ones. Do not place them in unpleasant conditions and expect them to be perfect when grown, where the time was wasted when time was ripe to mould and fashion every thing; but bring them whenever opportunity presents itself and then the possibility of our Lyceum can be fully realized and not before.

MISS LOUISE G. LOEBEL,
Milwaukee, Wis.

THE VENUS TYPE.

BY MYRTLE HYDE DARLING.

The Venus girl may be either a blonde or a brunette, but she is generally fair. At any rate, her skin is white and smooth like a baby's and her figure tall and fully developed, resembling the loveliest Greek sculptures, tho with more accentuation of outline, perhaps, and her gestures and movements in general are graceful, her limbs rounded. Her forehead is low, and her lips full to thickness. The nose is slightly retrousse or else straight, and the nostrils often firm and quivering. Her arms are daintily small, and her teeth white. She has a dimple in the chin, possibly more on the shoulders and elbows. Her hand is small, plump, the fingers are short, and the thumb especially so.

She has a figure suited to the fashionable dress of today, the curve of the back being most pronounced. She always takes after her father and is generally born in the day-time. The Venus nature is so sweet and amiable that she is always known as "the light of the house." In her childhood she is a gay, tomboyish creature. She is both tolerant and sincere, looking you straight in the face when she speaks to you. She is generous, charitable, and magnanimous, unsuspicious, and a friend to everyone. She loves company, is quite gregarious, and her cheery face keeps a party interested.

While intellectual pursuits are not in her line, and there is nothing of the blue-stocking about her, she is neither stupid, nor dull, but bright and sensible. As a rule, she prefers men to women, even liking her father better than her mother. She loves both, but is his dear "pal."

In wifehood she is loving and affectionate, maybe passionately so. As a mother she is a glorious specimen. In childhood her tenderness was centered on one doll. She will as a woman, love one man only. She is never an "old maid," but she does not care for young or vapid manhood, but makes an ideal wife for a man fifteen years her senior. She is naturally thotful and attentive, and her chief happiness is to do good to her friends.

As Venus rules music, flowers, perfume, jewels, and clothing, she loves all these things, but is not selfish, for tho she spends money on her desires, she is careful to see that husband and children are plentifully provided for in ways to make them happiest. She is immensely sympathetic for all the weak and the wretched. She loves animals.

She is easily led and easily pleased, but the chain must be so loose that she never suspects its existence. A loving diplomatic husband finds her a queen amongst women. A blunderer or a tyrant would produce wrongdoing in her. Children adore her, women love her, and she is a cheerful friend to the opposite sex.

EASTER LETTER.

As again the joyous Easter time draws near we are reminded of the newness of life so soon to clothe the face of all nature.

We shall greet the song of birds, the budding trees and the blooming flowers with a joy and gladness arousing a keener sense of admiration for the Great Giver of all good things. Mid these scenes of nature's awakening the voice of the risen Christ is heard, as it is written —"He being dead yet speaketh." Within each soul He speaks words of comfort, of hope, of duty. The spirit of man reaches out after that knowledge which assures a final happy issue out of all the trials, temptations and sorrows of earth.

The risen Christ answers all these longings if we but open our hearts to God's love and beauty.

His promise is "Because I live ye shall live also."

You who have been called to bid farewell to the forms that the grave hath claimed, know it is only the form that sleeps in the place of the dead, your loved ones live on. In the realms of light they joy in a deathless body which the All Father giveth them as it shall please Him.

Let the Easter bells call you from the thots of death to the glorious visions of the life eternal.

"Why seek ye the living among the dead?"

The risen one, w io loves you still, longs to see yo happy and know that you have ully realized that "Life is ever L rd of death, and love can never lo e its own."

What shall Easter 907 mean to you and the Church we all love so well? Let us make this coming year one of great acl evement.

The year that is so 1 to close has been one of marked success. The kind Father hath ric ly blest us in both material and sp itual things. With larger cong gations and deepened interest in t e good work of helpfulness we fee that we have great reason to rejoice The future is bright before us, nd, with the help of the unfailing spirit let us step forth into the eason's work with renewed zeal, hat the soul satisfying gospel of he Uuiversal Savior may be broug : with greater power to all who long to know that Jesus declared the t uth when he said "I, if I be lifted up from the earth, will draw all n n unto me."

Wherefore, "If ye then be risen with Christ seek thos things which are above where Ch ist sitteth on the right hand of G d."

Fraternally,

HARRY .I. WRIGHT.

CONTINUITY OF LIFE.

(Continued from age 1.)

have ever helped us a id would help us more only for the abit we have of doubting our own ntuitions and shrinking from the l ;ht back into the shadow. The w rld, I believe is growing too wise a d too tolerant to rest satisfied in this spiritual eclipse much longer. As the minds of men were during the last century devoted to mate ial science, so are they of this cent ry to pass on to an examination f these phenomena which are pu ely spiritual. Their progress will ex end the soul's horizon, give to us a ope both sure and steadfast; give ife a greater sanctity; break dov 1 puritanism and sectarianism; w ld the world together in a brother! ood; increase sense of human resp nsibility; add to the sweetness anc usefulness of character, and bring s as religious beings into full co sciousness of contact with God. What is true we need not fear; w at is false we may trust to the m tured intelligence of the race to eject.

Yes, heaven may b so real to us, even while living h re, that we may say with Henry Vaughan:

"I see them walking in an air of glory,
Whose light doth trample on my days."

For centuries m titudes have trod the earth and mingled their dust in its bosom; bu we feel that their silent footste s fall upon other shores. We ca not bring ourselves to believe tha they are as nothing, or that thei influence and sympathy has ever c mpletely left us here to struggle a alone, alone to fight our battles an l achieve our victories. We belie e their thots of love, and their ce estial wisdom are flashed upon our souls with a speed which exceed the winged light of a distant sta We believe that this same celest l wisdom reenforces the world, a s in the building up of its institu ions and the elevation of the ra e. They are not lost to us. Bein dead, as we are accustomed to sp eak of them, they literally impre s their thots and sympathies upo n our world, sometimes recognized but as a rule, unrecognized by us.

Last year has see many a sudden gloom fall upon the homes of the world, while ot ers lingering and waiting have welcomed the liberty of the spirit, as the prisoner welcomes the free air and sunshine. This great white arm , this endless procession, has gone out from us. Where? Into the owhere? No, they live. They did not know life until ransomed from the keen vexations, endless pain and bitter sorrow of this life. Nor pen of poet, nor song of ea th, nor vision of the flesh can do ustice to the beauties and joys of their radiant abode.

You are not only a son of your father and mother, ut a son of every man who has t uched you, or any ancestor of your by word or pen, or sword, or vo e, or grip of hand—a son even o your son—a son of God.

Never kick a live electric wire when it's down.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., APRIL 13, 1907. | Issued Every Saturday at One Dollar a Year. | Number 315

TAXATION OF CHURCH PROPERTY.

The February number of "The Philistine" is full of meat. "Fra Elbertus" has presented a live issue to his thousands of readers, and his suggestions ought to sink deeply into every thotful soul. His analysis of the situation in France, where Premier Clemenceau has succeeded without one riot, or even noteworthy protest on the part of the people, in the complete separation of church and state, is most masterly. His suggestion that the United States should emulate the praiseworthy example of the sister Republic strikes the average reader as very singular at first glance, but it ought to lead all readers, as it will those who think, to realize that this nation is far behind France in its dealings with matters of an ecclesiastical nature. In some respects our nation is far behind Mexico in regard to the same issue. "Fra Elbertus" wants the first republic in the world to be first in all things, reform work, religion and politics not excepted.

Public sentiment in France is sustaining the daring Premier in all of his dealings with the dignitaries of the Church. The Government has been compelled, in harmony with the laws of the nation, to expel the priests, prelates, monks and other representatives of the church, from their old time homes and take possession of them as perquisites of the state. In doing this, the Government has been careful not to trample upon the rights of the people with respect to the church buildings near their homes, hence freedom of worship has not been infringed in the slightest degree. Catholics and Protestants have had to come under the same wholesome discipline. Their rich denominational holdings and ecclesiastical school properties have passed into the hands of the Goverment.

There were twenty-one thousand or more nunneries, monastaries, etc., in France all enjoying immunity from taxation. When trouble came up between the Roman See and the French Government, the latter decreed that these institutions (all churches likewise) should incorporate and pay taxes. The church authorities refused and now we have the pleasure of knowing that the state forced the church to yield. It took all of these valuable church properties, and the churches as well, yet in no way interferred with the people's rights to worship just as they may feel inclined. Catholics and Protestants alike must take certain legal steps to open their churches and assemble the people therein for the purpose of religious worship. Catholic France as a nation is sustaining its Government in this radical move. There have been no riots, no incendiary speeches, no outbreaks of any kind on the part of the masses. The church dignataries have expostulated and declaimed at length against the enforced change in their respective positions and conditions. Their remonstrances have been in vain, and they have had to submit to the authority of the law, and the government.

"Fra Elbertus" asks why a similar move should not be made in America. I echo his question. Ever since I have had anything to do with Spiritualism, I have been a zealous advocate of the equal and uniform taxation of all church and ecclesiastical school property in this country. So far as I know, all Spiritualist teachers, with few exceptions, have advocated that same reformatory measure from 1848 down to the present time. I believe that every writer and speaker, who may have a word to say for Spiritualism today, should put in an earnest plea for this much needed reform. "Fra Elbertus" tells us that there are five thousand millions of dollars invested in these two divisions on which not a cent of taxes is paid. Five billions of dollars! Quite a sum of money, isn't it? Why should it be exempted from taxation when the widow's cottage and the worn-out farm of an old soldier must pay double what should in equity be required of them?

In one of his messages to congress, President Grant called attention to this very issue. He showed by actual figures, the rapid increase of values in church and denominational school property since 1850. It doubled every decade. Judging the reports of 1880, 1890, 1900 by the three preceding, President Grant declared that the valuation in question would be up in the billions when the twentieth century opened. "Fra Elbertus" has proveed President Grant a prophet. These two men thirty-five years apart, have told us the same startling truths, and given us something over which we should ponder in sober silence. Five thousand millions of untaxed property means that every humble home, every small amount of real or personal property must bear a heavier taxation than they ought. They must make up to the government what this stupendous exemption takes from it. Spiritualists, as lovers of right and justice, what say you? As for myself, I declare for the taxation of all property associated with the church, not excepting Spiritualist churches or temples. I am a believer in the doctrine of "Equal rights for all, special privileges for none."

Let me at this point call attention to some special privileges enjoyed by the clergy. They are [illegible] from jury duty; they [illegible] prisons as "spiritual advisers" of the inmates; they are employed at generous salaries paid out of the people's money, in halls of legislation, in all eleemosynary institutions, in the army and navy of the nation, and are permitted to unite people in marriage. As for myself, I am opposed to every one of these perquisites of the clergy as a body. There is no reason of any validity whatever that can be advanced for exempting a preacher from jury duty, unless said preacher be a believer in capital punishment, or the "divine right" of a husband to rule or control the person of his wife.

As for clergy rates, I am opposed to them from principle, yet so long as the ministers of other denominations receive them, I can see no good reason why our speakers, who travel more in one year than an orthodox minister does in ten, should refuse to avail themselves of them. The societies employing them always get the benefit of the reduction, never the speakers themselves. But this privilege is doomed to certain overthrow in the near future. Several states have passed laws fixing the maximum rate of passenger traffic within their borders at two cents per mile. This will soon be the law in all states. When it is, all permits, passes and other gratuities will be abolished by the railroad authorities themselves. May that day soon come! At present, the railroads make this reduction in rates as their offering to religion, hence discriminate against no denomination whatever. It is gratifying to be able to report that there have been fewer abuses in the use of clergy permits on the part of Spiritualist ministers, than of any other denomination from which returns are at hand.

I would not deny any prisoner the right to see a minister if he wants one, but I do protest against that minister being permitted by reason of his priestly office to enter that prison uninvited, with authority to compel all prisoners to listen to his sermons, or to force himself unasked upon some unfortunate creature, who has enough to do in communing with his own conscience, without being obliged to be flagellated mentally by one who has no sympathy for or with him in his present plight. This is an evil to

(Continued on page 8.)

GOD-SPIRIT

WHAT IS SPIRIT?

Has a Spirit Weight and Density.

GEORGE F. KITTREDGE.

"God is spirit."—Bible.

"Spirit is a substance in which thinking, knowing, doubting, and a power of moving do subsist."—Locke.

"All are but parts of one stupendous whole
Whose body nature is, and God the soul."
—Pope.

I desire to announce in the start-off that I am not a Bible Spiritualist, a Christian Spiritualist or a sectarian Spiritualist. My creed is formulated in the following stanza:

"Bound to no party, to no sect confined,
The world my home, my brethren all mankind;
Love truth, do good, be just and fair with all;
Exalt the right, tho every ism fall."

But I do wish it to be understood that I am a materialistic Spiritualist, however much this may strike some unthinking readers as paradoxical in the extreme. Spiritualism I consider to be a science and not a religion. Religion may be briefly defined as right-doing and right-acting, which always brings its own reward, and needs no bibles, churches, or long prayers and creeds on which to establish a criterion, while on the other hand [illegible] demonstrable [illegible] the laws that govern or are inherent in matter.

In the nomenclature of Modern Spiritualism we hear and read much about spirits materializing and de-materializing, which, of course, is understood to mean that excarnated beings are enabled under certain conditions of rendering themselves tangible to normal mundane sight. But did it ever occur to the unenquiring reader that a spirit to be anything must be matter? This almost universal idea that spirit is non-material, or an undefinable essence distinct and separate from matter, is the ignis fatuus that has led humanity in its upward groping for truth concerning immortality into the many quagmires of doubt, superstition, folly, and error in whose manifold labyrinths the sectarian world is floundering today, not to say a host of so-called Spiritualists whose superstructure is fancy, based upon phenomena.

Now let us all turn materialists and undertake for a season the study of matter per se, and perhaps by following the investigation we may possibly arrive per saltum to a correct conception, if not understanding, of what constitutes spirit, and if so, God.

As a sentient being man knows of nothing but matter; i. e., his knowledge does not extend outside of it; and of this matter, in his present unfoldment, he knows comparatively little. But as a great fundamental fact, science has demonstrated that matter is indestructible, and, being so, it is prima facia evidence that it always existed and hence there never was any use for a creator to perform that miraculous and most marvelous feat of making a something out of nothing.

Another fundamental fact demonstrated by science is that matter fills immensity and that the atoms of which it is composed are controlled by laws inherent in each, and hence there is no room as well as no use for a God outside. Of the matter which constitutes the universe science has for conventional, as well as practical reasons, denominated that which can be weighed and measured as ponderable matter, and that which cannot be weighed or measured as imponderable.

In the present domain of chemical science the ponderable matter has been divided and classified into sixty-eight elementary bodies and half of this number have been discovered and added to the list within the last two centuries, previous to which several, altho known to exist, were considered as imponderables. In fact, hydrogen gas was denominated "spirit" by Van Helmont, its discoverer, in the early part of the seventeenth century, and it was not until 1813 that this self-same "spirit" was introduced and utilized to light the factories and streets of London, when it was classified as one of the ponderable elements of nature. The same can be said of oxygen, which was discovered by Dr. Priestly a little over a century ago, and yet, strange to say, one-half of this globe of ours is composed of this gas, which no one has yet been able to see, taste, smell, or hear. Yet it is nevertheless matter—a substance—which can and has been weighed and measured, and takes its place among the ponderable elements. Ozone, a peculiar gas, supposed to be allied with electricity, was discovered by Prof. Schonbein, the inventor of gun cotton, in 1839, and was considered one of the imponderable agents until 1880—only eleven years ago—when it was successfuly liquified and hence became one of the ponderable elements.

Among the remaining imponderable elements of matter, thus far recognized by science, respectively follow electricity, magnetism, ether, and spirit. These are but provisional names given to express distinct qualities of what is commonly understood as individualized matter, which same may, perhaps, be truthfully said of the ponderable elements. Still, we are conscious of their essential difference, and since science recognizes this fact let us be pardoned while we briefly dilate upon their known characteristics.

What electricity, magnetism, ether, and spirit really are remain unsolved problems, but modern research has, however, indicated the lines along which increasing knowledge will undoubtly lead to the true solution as regards each. That they are all extremely attenuated, elastic fluids, possessing differentiated qualities, are well-grounded facts, yet nevertheless, let it be borne in mind that they are material, undisputed, as much as oxygen, hydrogen, or ozone are.

A commonly known fact regarding electricity is that it can be collected, bottled up and transported, proving that glass is a non-conductor thru which it can not pass. But magnetic fluid does not possess this characteristic, since a magnetic needle is attracted and operates as freely when poised and hermetically enclosed within a glass case, as when outside of it, proving that it is a more attenuated substance than its consort—electricity. Another fact regarding these two elements is that they are co-existent in all organic as well as in nearly all inorganic substances, and without them organic life could not subsist.

But what is ether? Since it has become an established fact that a vacuum can not exist, science has defined it to be that substance or fluid which fills the interstellar spaces. This matter has been approximately ascertained to be 7,200 times more rare than air near the surface of the earth. Sir Isaac Newton asserted, as his belief, that it was "a subtle fluid approximating to spirit matter," and the great Baron von Humboldt declared that it was perfectly analogous in which other philosophers have coincided. Now there is no evidence to disprove, while there is deductive evidence upon which to predicate the firm belief, if not to substantiate the fact, that both these material elements of nature, ramify and permeate every other atom of cosmos—the same as caloric permeates water, or electricity permeates the atmosphere.

Taking and accepting the authority that the luminiferous ether is 7,200 times more rare than the air we inhale, let us proceed to mathematically consider the weight of spirit, assuming it to be even 10,000 times more rare than the atmosphere. As a quart of air weighs seventeen grains, it is obvious that it would require 10,000 times the bulk of spirit matter to equal the weight of the quart of air. And as it takes 860 quarts of air to equal the weight of one quart of water, it would consequently require 8,600,000 times the bulk of spirit to become equivalent in weight to one quart of water.

In consideration of this, is it any wonder that the atheist can not conceive of an immortal existence? Is it any wonder that the orthodox Bible-worshipping sectarians have grave doubts concerning immortality and a future state? Is it any wonder the ignorant and superstitious skeptics find it hard to realize that they have an inner nature differing in matter from their carnal organizations as much as the gases differ from the crude earth upon which they tread?

It seems to me, tho it may not to others, that those would-be sky-pilots who devoutly cross their hands and roll their eyes zenithward and offer up long-winded prayers to an imaginary and unknown God, would advance human knowledge more by applying some of their spare time to a consideration of the evolutions of matter and heed the injunction of the old philosopher whose admonition was "Man, know thyself."

Work at Washington, D. C.

I am pleased at this time to report a very successful season for the First Association of Spiritualists of Washington, D. C. Mrs. Mary T. Longley was our speaker during November. It is unnecessary for me to comment on her work, as she is always a favorite in Washington, following her, for the month of December, came Dr. Geo. A. Fuller, giving us a rich treat of intellectual inspiration. Following Dr. Fuller, came the Spragues for a two months engagement, their earnest work and genial presence added much to the success of our season.

During March, the well known trance speaker and message medium, Oscar A. Edgerly, served our society. Mr. Edgerly's guides gave a series of very eloquent and instructive lectures, a notable feature of his work being the answers given, at the morning meetings, to questions propounded by the audience. The answers being in every case wonderful in their elucidation of the questions asked.

With Mrs. Longley, Dr. Fuller, Mr. and Mrs. Sprague and Oscar A. Edgerly, we feel that our rostrum has presented as able a coterie of workers as the field of Spiritualism affords. In common with other Spiritualists of our city, we regret the seeming untimely transition of our friend and benefactor Theo. J. Mayer, we feel however that he is still with us in spirit and by his kindly inspirations will aid us in our future efforts.

The season has been notable for many social functions that have been, not only pleasant, but conducive to a desirable harmony among our people.

H. D. MORGAN,
Sec'y.

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

THE SUNFLOWER PUBLISHING CO.
Lily Dale, N. Y.

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ADVERTISING RATES

THE ORACLE.

LETTER FROM GEO. F. KITTREDGE.

OHIO SPIRITUALISTS ATTENTION.

Spirits of the Departed.

LILY DALE NEWS.

A. H. Jackson took a business trip to Buffalo.

Mrs. Shaffer and daughter are visiting relatives in Buffalo.

Louis Reynolds has been sick and confined to his home the past week.

Roy Turner, who is working in Buffalo, visited his parents last Sunday.

Harry and Grace Champlin, Henry Shaffer and [illegible] H. Binney were Sunday visitors.

Mrs. Decerick and Miss Edith Green are spending a few days in the Decerick cottage on Cleveland ave.

D. Pierce has returned. Mrs. Pierce is delayed on account of sickness of a relative and will arrive later.

Word has been received here that Mrs. Oscar Allen, formerly a resident of Lily Dale, had passed away as the result of a stroke of [illegible] and funeral would be held Sunday, April 7.

All of the children on the grounds were given a sugar-off party at Library hall, Thursday at 4:30. Hot maple sugar, biscuit, crackers and pickles were served, and a general good time was the result.

Dr. [illegible] was called here by the severe sickness of Miss Agnes Fisher [illegible]

[illegible]

confectioner's art was inscribed, "Congratulations of the Lyceum."

The evening was pleasantly spent with music, speeches and song and concluded with a scientific speech, short but profound, by Dr. Dunlap, upon the Materiality of the Soul or Spirit. As a parting benediction all sang "God be with you till we Meet Again."

LYNN R. CHASE.

ANNIVERSARY REPORT.

A meeting was held in Library hall Tuesday to hear the report of the Anniversary committee. Mrs. Maggie Turner, who was selected chairman and treasurer [illegible]

[illegible]

Dance Music	$9.25
Speaker [illegible]	10.00
Cleaning hall	.50
[illegible]	[illegible]
Total Expenses	$19.85
Dance Tickets	$16.00
Supper Tickets	19.85
From Supper committee	1.30
Total Receipts	$[illegible]

[illegible]

Buffalo Notes

[illegible]

PRINCIPLES UPON WHICH TO UNITE.

[illegible]

METAPHYSICAL.

Conducted by EVIE P. BACH.

O. B. CHEERFUL.

When troubled with a fit of blues,
Discouraged, sad or fearful,
The wise physician you should choose
Is Dr. O. B. Cheerful.

He is a gleam of sunshine bright,
A powerful, skillful magician;
His very smile is a delight.
Call in this great physician.

He'll give you sparkling drops of cheer,
Of laughter many an earful,
And joy and gladness will appear
At the call of O. B. Cheerful.

So come be merry, sweetly smile,
Don't worry nor be tearful,
"To have the blues is not worth while,"
Says Dr. O. B. Cheerful.

He'll cheer the heart and clear the brain,
With joy fill every year full.
Then come, make haste to entertain
Good Dr. O. B. Cheerful.
—Wilder Thayer, in New York Magazine.

NEEDED: LOVE'S REDEEMING POWER.

Recently the papers printed two portraits of a man called "a hardened criminal." His crimes, so far as the record that went with his pictures gave them, are robberies committed at various times and places. I felt sorry for the man. It must be bad enough to be sent to jail, but to have one's picture published in plain dress with one's prison number on is something that would not tend to make one heed the professional injunction of the photographer to "look pleasant, please." And he didn't look pleasant. I have his pictures on my table as I write, and I am looking at them so that my sympathy with the criminal may not bias my judgment in his favor.

He certainly is no beauty. In the first picture, in civilian dress, he has a mustache and his hair is good length; in the other his head is close-cropped and his face is smooth, but, when all is taken into account it isn't a bad face. There is a good Roman nose and a good chin. Perceptives are well developed, and the eyes are deep-set, tho it must be admitted their expression is not all that could be wished. The mouth is straight, not too large nor too small. Altogether, it is a strong, well-developed, masterful American business man; in short, that is what he is, only when his car started out of the yard he got switched onto the wrong track. I would like to know just how it happened But nobody who tries to find out by looking down on him and treating him like a "hardened criminal" will ever know.

Because I believe the wires between God and any human soul are never all down and out of working order. I believe there is a spot in that man's heart that isn't ossified: but only the same sort of spot in another heart will ever find it.

We have made it just as hard as it can possibly can be for a fallen woman or a fallen man ever to walk again without stumbling. It isn't a minute too soon to begin to study the criminal from the point of view we would get if we were in his place.

There is a woman, one at least—I hope there are more, whom the "jail birds" know as their friend. Don't you think we women might take a little broader view of what constitutes the mission of maternity in the world than is usually taken [illegible] It is more than giving birth to children. There are a few physical mothers who have never known the real heart throb of maternal affection. What is needed is a clearer comprehension of the truth that wherever gentle, maternal, comprehending sympathy and helpfulness is needed, every woman should be the mother. In the lovely faces of the madonnas of the masters you will see pictured this mother-love for all the world. If only all women could feel that divine spirit of motherhood which these madonnas look! No church but the Catholic realizes divinity of this sufficiently to give it material recognition in its scheme of religion.

Maud Ballington Booth is a living example of the real spirit of motherhood. The converts call her "Little Mother." Is it not a far happier fate to be "Little Mother" to criminals than to be a "leader" in society?

On the 27th of January she visited the San Quentin prison of California and her boys welcomed her with this:

From old Atlantic's rock-bound shore, across the hill and valley,
There comes to old San Quentin's shades our drooping hearts to rally,
A messenger of love and hope—there ne'er was such another,
We welcome her with joy-filled hearts—all hail our Little Mother!
All hail, all hail! The star of hope has risen.
We welcome now its herald fair to old San Quentin prison.

The account of her meetings from the San Francisco Examiner gives an idea of her methods: "In two convict meetings on Sunday that packed the San Quentin prison library to the doors with 1500 convicts, the above opening verse of a specially composed song of welcome greeted Mrs. General Maud Ballington Booth, as she stood on the stage at the end of the old hall and gazed into the eyes of her boys—burglars, thugs, theives and highwaymen. —Eleanor F. Baldwin, in Evening Telegram, Portland, Or.

NOW IS THE TIME.

The key to a happy life is control of the mind. When the mind controls, the problems of life are pleasantly solved.

We look forward for [illegible] in the future. But there is no future to life. Life is ever present.

It seems to be the province of the uncontrolled mind to revert to unpleasant things, and fill the past, the present and the so-called future with ugly mental forms, and it thus breeds its own torments, diseases, disasters, cares and worries.

There can absolutely nothing but good come to the being whose mind is at peace with itself and with all the world and has a heart large enough to hold all in love. This is the harmonious state of being that each individual must realize, sooner or later, for there is no other way tc come into a realization of the "Heaven within" his own soul.

It all rests with the individual to make the way long or short to the consciousness of his immortality.

Impossibilities are not required of us. We all know what life and love and wisdom are, because we have the faculties and capacity to manifest them. The God we ascribe them to is the Living, Loving and Wise Power of our own minds and hearts, and to not manifest these Divine attributes in our daily lives is to live in ignorance and discord.

It is with thots in our mental mansion as with things in our physical house—each thot must be kept clean and in its proper place if we would enjoy comfort and well being. The only hell of the spirit is in neglecting its abode—the mind—and allowing all manner of rubbish thots to be accumulated, helter skelter, therein. When the spirit leaves the body, it must meet all the thot things it has gathered during earth life, and it cannot be happy until it has placed its mental household in order, for Heaven is order—harmony; Hell is discord—inharmony.—Lucy A. Mallory, in World's Advance Thot.

Subscribe for the SUNFLOWER.

WONDERFUL SIGHTS ON GOAT ISLAND.

(The following poem, perhaps from inspiration, from the exclamation I heard a short time ago from a party of gentlemen and ladies on the Three Sisters islands. One of them exclaimed with delight: "What a wonderful power there is in the hand of God to form these rocks and waterfalls!")

To stroll on Goat Island and ponder on the way,
We meet many visitors who seek pleasure every day,
Every year in summer they come from every nation
[illegible] great wonder and [illegible] State reservation.

[illegible] will come to the [illegible] this isle,
[illegible] in a spirit and free [illegible]?
[illegible] the birds sing by glade or [illegible]
[illegible] be cheered by beds of flowers.

To believe the spirit world is a land of pure delight,
Free from sorrow and pain; where all is bright,
Where our loved ones are with friends and with them sing.
We will find them angels that are [illegible] wings.

[illegible] people flock on every summer day
[illegible] Island and the falls, on every pathway,
The young and old, the rich and the poor,
[illegible] of this isle and on the shore?

They cannot help thinking, when they gaze upon the sight;
The wonders of Niagara bring exclamations of delight.
The inspiration, as they look upon the clouds of spray
That forms its brilliant rainbows on a bright summer day.

The Polytheist and Theist have stood upon this isle
And meditate on God or gods as they linger awhile.
Too much cannot be said of Goat Island's rocky sights;
[illegible] in summer [illegible] beauty [illegible]
[illegible] formations with its [illegible] crevices;
It is a study for the Theist it is Nature's own devices.

We can find this study on the little Sister islands,
The three companion isles to the famous Goat Island.

In olden times the poet wrote a noted hymn well known
By church people of every creed, we find in every town,
"God moves in a mysterious way
His wonders to perform,
He plants His footsteps on the sea
and rides upon the storm."

VINE H. HICKOX.

Anniversary in Philadelphia, Pa.

The [illegible] anniversary of Modern Spiritualism was excellently celebrated by the Philadelphia, Pa. society, at their hall on Broad St. The large platform was splendidly decorated with plants and flowers. The children's lyceum gave a lengthy program of music, recitations and interesting features of their usual exercises. This lyceum is very prosperous under the leadership of Mrs. Shope.

The main society is presided over by brother Thomas M. Locke. The speakers of the day were Mr. and Mrs. G. W. Kates. Their addresses were well fitted to the occasion, and the messages given by Mrs. Kates were clear and convincing. She is a medium of great power. The musical exercises were of a high order and offered much eclat to the occasion. The large audience enjoyed the day with enthusiastic appreciation. Several new members were received into fellowship at the close of the exercises, after special remarks addressed to them by Mr. Kates.

The [illegible] association also held [illegible] services, with Rev. G. [illegible] as their speaker. Mr. [illegible] is a comparatively new convert to Spiritualism, from the orthodox ministry, and is doing [illegible] work for our Cause, with [illegible]. Other meetings were also held in this city, and Spiritualism is attracting much public [illegible].

WHIT.

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MISCELLANEOUS.

A. F. MELCHERS.

A personal letter from the editor of the SUNFLOWER, followed a few days later by a tribute to his memory in the SUNFLOWER itself, gave me the sad news that my friend, brother, comrade-in-arms, A. F. Melchers, had taken leave of earth. Almost from the very commencement of my interest in Spiritualism I have been familiar with the name of Melchers. His father, Col. Franz Melchers, of Charleston, S. C., was a patron of the Banner of Light, and an occasional contributor to its columns in the far away past. It was not until about the year 1880 that I became acquainted with the gifted son [illegible] port of the religion of Spiritualism since that year at least, has made his name a household word among those who are readers of the literature of our movement. I endorse every word the editor wrote of the good man who has gone. My purpose is not to repeat what has been so well and justly said, but simply to pay the tribute that a friend owes to a friend in such cases as the one under discussion.

Bro. Melchers was a man in whom modesty was so strong as to almost make him distrustful of himself. [illegible]

[illegible]

A Pretty Easter Legend.

[illegible]

day an enormous egg was observed resting on the waters of the Euphrates. Brooding over the egg were hundreds of white doves.

In the course of time the egg was hatched and a goddess of superlative beauty, Eostra, the goddess of love and beauty, came forth [illegible] the hearts of men.

The date of her birth was celebrated with [illegible] Her followers and when they were driven westward they [illegible] them the customs of [illegible] Prominent among these were the various games and customs in which colored eggs played a large part.

When the Saxons were converted to Christianity [illegible]

[illegible]

MAN IN THE MOON.

[illegible]

WEIGHING THE SOUL.

Some scientists have weighed [illegible]

[illegible]

PREMIUM BOOKS? YES.

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BOOKS AND PAMPHLETS BY Moses and Mattie E. Hull.

[illegible]

Joan, The Medium. [illegible]

[illegible]

The Real Issue. [illegible]

Two in One. [illegible]

All About Devils. [illegible]

The Hull-Jamieson Debate. [illegible]

The Christs of the Past and Present. [illegible]

Encyclopedia of Biblical Spiritualism, With Portrait of the Author. [illegible]

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The Christ Question Settled [illegible]

[illegible]

Reincarnation [illegible]

Obsession, or the Influence of Evil Spirits [illegible]

Biography of Dr. J. M. Peebles [illegible]

Three [illegible] Lectures [illegible]

Spiritualism Commended of God [illegible]

The Orthodox Hell and Infant Damnation [illegible]

Did Jesus Christ Exist? [illegible]

Spiritualism in All Lands [illegible]

The Pros and Cons of Spiritualism [illegible]

An Epistle of Dr. Peebles to Seventh-Day Adventists [illegible]

A Plea and Rebuke to Mediums [illegible]

The Great Teachings of Spiritualism [illegible]

The Eightieth Birthday Anniversary of Dr. Peebles [illegible]

Fiftieth Anniversary of Modern Spiritualism [illegible]

The Spiritual [illegible]

Are Animals Immortal? What of Prayer? Whatever Is, Is Right. [illegible] are in pamphlets ready for the press.

Can be had at this Office or direct from Dr. Peebles, Battle Creek, Mich.

ANNIVERSARY EXERCISES.

Anniversary at Syracuse, N. Y.

The fifty-ninth anniversary of Modern Spiritualism was celebrated at the home Mrs. Addie Cooper, 1002 Montgomery street with services in the afternoon and evening.

Mrs. Cooper delivered an address on the growth of Spiritualism. Mrs. Tabor of Auburn recited an inspirational poem on the anniversary. Her work is very artistic and conveys a deep meaning.

Mrs. Elnora Bell gave psychometric readings which were readily recognized. After the services were served coffee and lunch were served. The evening services began with the weaving of a poem by Mrs. Tabor, followed by a short address by Mrs. Cooper. Miss Carrie Faulkner of Syracuse, followed with a short address. Every word was deep and full of meaning and conveyed to her hearers that there was something deep and grand in life for a Spiritualist. Miss Marie Fournier recited a poem entitled "Alameda," which was very impressive. Miss Fournier has a natural ability for elocution. Mrs. Daniels gave a recitation entitled "A Letter to Papa." The spirit messagees were given by Mrs. Cooper. The meeting closed with a feeling of harmony and time well spent.

Anniversary at the Buffalo Spiritual Temple.

The 59th anniversary was celebrated at the Buffalo Spiritualist Temple Sunday, March 31, with an all-day session. The exercises commenced at 11 a. m., with a symposium in which Frank Walker, N. S. Knight, W. H. Bach and Dr. W. M. Lockwood took part, as speakers. Two vocal selections were pleasingly rendered by Miss Willard.

Between the morning and afternoon sessions two very pleasant events took place; a chicken dinner served in tempting style by the Ladies Aid, and the session of the Lyceum under the leadership of Mrs. King. Some appropriate exercises by the children, then Mr. Knight gave them an amusing talk and W. H. Bach told them the story of the Egyptian lillies as appropriate to the day.

The afternoon session was an exceedingly pleasing one. It was opened by the "Minore Trio," three sisters, with vocal selection, "The Old Oaken Bucket," followed later by another equally pleasing selection. Mr. Knight then addressed the audience in a pleasing vein. Miss Cotherel of Holland, N. Y., was then mdroduced by Dr. Lockwood. She is an excellent rapping medium and appears to have no difficulty in securing the raps almost anywhere. The rappings followed her all over the hall, sounding loud and clear, then faint, and ending by rapping to the time of "Yankee Doodle." Frank Walker then answered questions that had been handed up by the audience in a manner that was pleasing to the listeners, and a duet by Mrs. Phelps and Miss Sickmer closed the afternoon session.

Between the afternoon and evening sessions circles were formed all around the hall, several friends grouping around the mediums and listened to the messages sent thru the various mediums who were there. Many of a very satisfactory nature were reported.

A nice supper followed the circles, showing that they were prepared to care for both the spiritual and the physical, and at 7:30 we were prepared for the evening session.

After congregational singing and preliminary announcements, Mr. Norton rendered a baritone solo. W. H. Bach spoke on the topic, "Easter and the Anniversary of Modern Spiritualism." Mrs. Phelps and Miss Dean rendered a duet, Dr. Lockwood gave a very instructive as well as interesting address on the "Origin of Easter," and to illustrate his points he utilized the powers of Miss Cotherel with her raps. During this time she passed down the aisles and at intervals stopped and the rappings took place in every part of the hall. Then she stood upon a chair in front of the audience, and they were plainly audible in all parts of the hall thus giving one of the most demonstrations of rappings that could be given in a public hall. The closing number was a violin and piano duet by the Freebort Brothers—but pen can not describe it. It must be heard to be appreciated.

Too much cannot be said of the committees who worked to make the day a success, and we will not try to call them by name, but especial mention should be made of President R. H. Hoyt. He was here, there and everywhere. Like the Dutchman's flea, when you thot you had him, he was somewhere else doing something that needed doing, or seeing that some one else was doing it. The society has prospered greatly during Mr. Hoyt's ministrations, and it is one of the few societies in the U. S. that has a surplus in its treasury. Too bad every society in the land has not got a Mr. Hoyt—under some name.

REPORTER.

Easter at Niagara Falls.

The Maccabee hall Easter services on Sunday evening was a success. The young ladies decorated the rostrum with beautiful flowers. It looked so cheering and appropriate for the occasion, being a double anniversary for Spiritualism, that of Easter and the fifty-ninth year of the advent of Modern Spiritualism.

The hall was crowded. The exercises consisted of piano, music, singing. A young man, a stranger, played a solo on the piano which was a masterpiece of music. He was followed by a young lady, then Master Roy Emery was called to the piano by Sister Atcheson and played two master pieces of music that were pleasing.

Then a Mr. Clay was called to the rostrum. He is an old gentleman who has attended the meetings all winter regularly. He commenced by saying that he was not a Spiritualist, but that he thought there was much truth in Spiritualism too good to throw aside. He was a reader of the Bible and he found much in the Bible, the book of books that agreed with Spiritualism. He wanted the truth, and that is what he was seeking for.

After Brother Clay retired to his seat, Sister Atcheson gave a short address on the "Truth of Spiritualism." It was earnest and vigorous. "I am now going to call on," said she, "the oldest spiritualist at Niagara Falls to give his experience." Then she gave the writer's name. I will say here, truthfully that I never attempted to stand up in public to make a speech and I felt, I suppose, like a new convert going forward to the mercy seat. When I reached the rostrum and looked over the audience, I think that they expected to have a brain storm of oratory judged by the anxious looks of their faces. But as the time was short, I began by saying that I would be very brief, therefore I could not give justice to my story of how I became a Spiritualist.

I give here a synopsis of my story: "When I was 22 years of age I heard a Methodist minister say that when a man reached the age of 40 years, he seldom, if ever, became converted to Christ. He was totally lost in sin. I was converted," said I, "when I was 38 years of age, by a Methodist minister who had preached 35 years the doctrines of Methodism. But he became a Spiritualist and wrote a book, the title of which was 'The Clock Struck One.' An old lady sent that book by my wife to me, and wished me to read it through carefully.

"I did read it carefully, dear friends. That was 33 years ago. I was converted to Spiritualism, and I never regretted the step. In fact it is the truth that has been smothered for eighteen centuries. Get the book, friends, the Rev. Samuel Watson is the author. He then resided in Memphis, Tenn. He is now in spirit life.

"But there are other books now by eminent authors that will enlighten the people in the philosophy of Spiritualism besides papers that are published every week that advocate Spiritualism. The SUNFLOWER and Progressive Thinker will assist you in the knowledge of spirit life after the change called death. It has been a comfort to me for many years. When I first found this truth the only paper advocating Spiritualism was the Banner of Light, published in Boston at three dollars a year. I was a subscriber for four years. I also sent to that office for the book the 'Clock Struck one,' I was so delighted with the work.

"Times have changed now, friends. You can get spiritual literature much cheaper now for the cause of truth is progressing steadily. Spiritualism has found its way all over the world.

"The celebration of Easter originated with the ancients of Babylon. Every spring the people would march to the holy mount to the east of the city, in gala attire long before the light of morning, to salute the rising sun. They looked upon the rising sun as a god. They held festivities for forty days. I have sometimes thought that the sun was the true god. Nothing could live without the sun.

"The Romans changed all this in the third century to Christianity. Advocating Jesus Christ as 'God made manifest in flesh.' Jesus being a prince by birth, was a rightful heir to the Jewish throne, being a lineal descendant from Abraham and David. The Romans feared him so they put him to death.

"So they ingeniously invented the story that he was the only begotten son of God and that God sacrificed his son to redeem mankind. So that Eastertide was taken from paganism by the Romans and substituted to the sacrifice on the cross. I will leave this matter to you for thought.

"I believe, dear friends, that our heaven or hell is what we make ourselves. Jesus said himself that the kingdom of heaven was within us. I believe in a heaven of pure delight, with sweet fields beyond the swelling flood that stand dressed in living green. I don't believe that Jesus ever conveyed the idea that he was a god. I believe in a heaven with our loved ones that have passed over, and other friends that we knew in earth life. These are angels that will meet us. I ask you to investigate Spiritualism, for by so doing, you will find the truth."

VINE H. HICKOX.

Anniversary at East Aurora, N. Y.

The Spiritualist society of East Aurora, N. Y., celebrated the 59th anniversary Sunday, March 31st, with an all-day meeting, lunches being served at the society's room.

The morning and evening meetings were addressed by Mrs. Roland of Buffalo and Mrs. Reynolds of Troy, N. Y., and the afternoon was devoted to music, messages and mediumship. The inspired addresses by Mrs. Roland were of a high order and very much appreciated, and Mrs. Reynolds, who is so well and favorably known up and down the state as a lecturer and medium, fairly outdid herself. Her discourses were logical, forceful and in fact real gems of oratory.

Among the local mediums who took part were Mrs. A. C. Challis, comparatively new in the work, but with promising gifts, and who will undoubtedly be heard from in the future as an able worker; also Mrs. Esther Wright, secretary of the local society, who is a devoted worker and rarely gifted medium for symbolic pictures, the description of which she beautifully portrayed in a very significant and instructive manner.

Mrs. Wright closed the program with an inspirational anniversary poem, which was highly appreciated and was a fitting climax to the exercises of the day.

Anniversary at Battle Creek, Mich.

In the beautiful home of the First Spiritualist Society of Battle Creek the fitting services for the celebration of Modern Spiritualism occurred on Sunday the 31. On the Saturday evening previous a reception was given to members and visiting friends with music, short speeches and messages.

Service Sunday opened with Lyceum at 10 o'clock. This was largely attended and the little ones' efforts were enthusiastically received. Address of welcome by Mrs. Gillespie, responded to by Mrs. Amanda Coffman, of Grand Rapids, followed by messages by Mr. J. Georgen of Jackson. After this, picnic dinner, when fully one hundred took part. The afternoon session consisted of addresses by Dr. P. F. Johnson, assisted by Mrs. Gillespie, Mrs. Coffman, Mr. Gorgen, Mrs. McDonald of Detroit, Mrs. Dutton and Mrs. Foulghun of this city, in conference and messages. At 5 a bouffet tea was served. At 7:30 Memorial service, which was beautiful, conducted by Mrs. Gillespie and Mrs. Hoyt, followed by messages given in a remarkable manner by Mrs. Coffman.

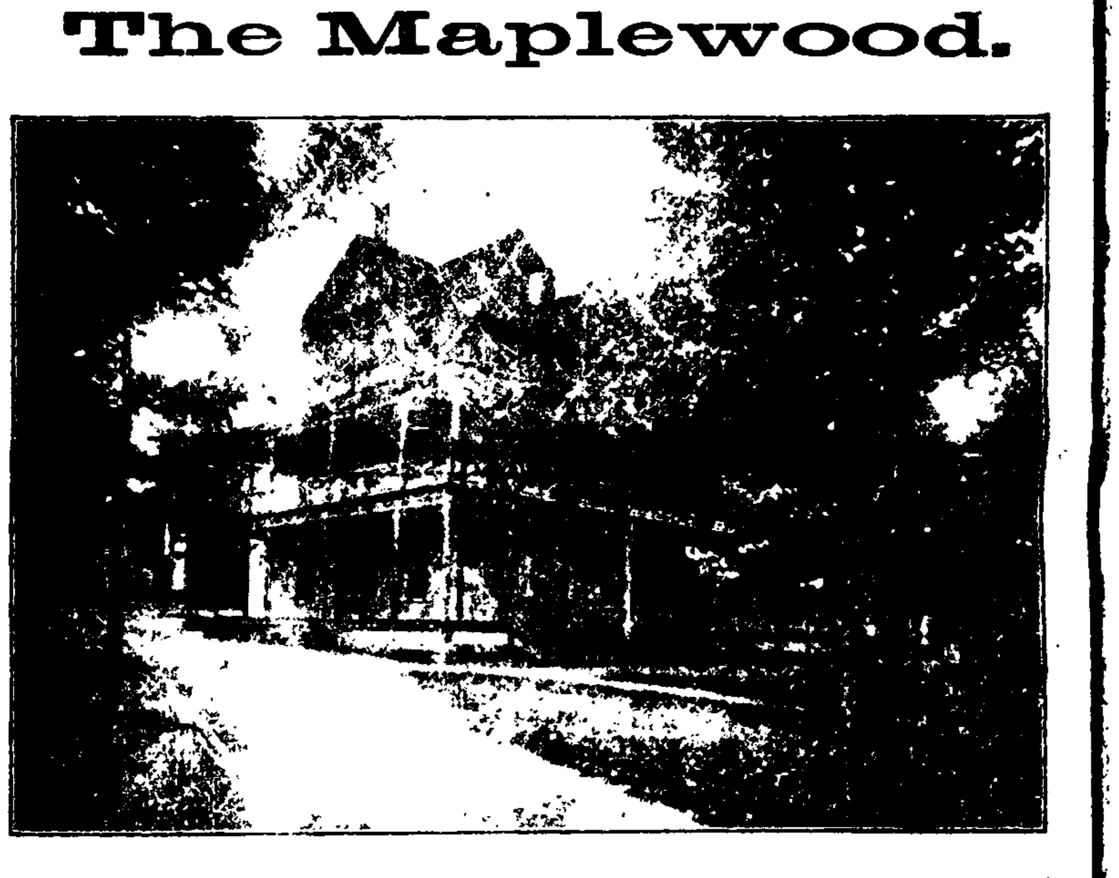
During each session there was interspersed delightful solos by Mrs. Emma Hoyt, Mr. Gillespie and Mr. Vickery. The audience joined in singing "America" closing in benidection, thus ending one of the most successful meetings Battle Creek has ever known.

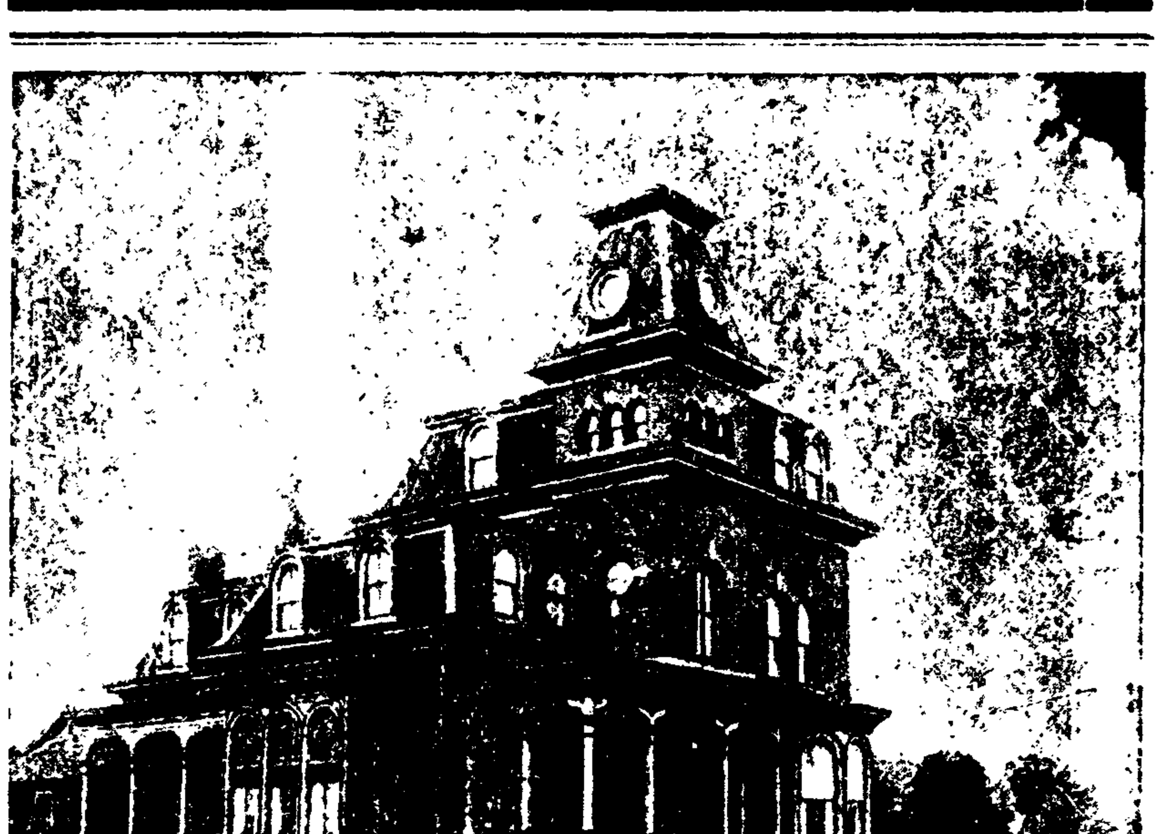
MRS. ANNA L. GILLESPIE.

When you hear an ignorant churchite claiming that Christianity is responsible for all the progress of the world, just ask him what great discovery Christianity ever fostered? He will be unable to give an instance that the facts will bear out the claim. Then ask him what ones it has opposed? Up to within the last generation it will be impossible to find a single instance. If you doubt it, name one.

Du Ut Des.







LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

Mrs. Anna ... misfortune to fall ... hall where ... Battle Creek, Mich., ... right hand ...

H. D. Barrett writes: ... are requested to note ... of address ... letters ... but address ... S. E., Washington ...

G. W. ... they ... labor ... March ... society ... April ... Hotel ... S. E., ...

Mrs. ... in California ... will return ... make ... ings ... ing ... White ... 1410 ... Calif...

A Universalist clergyman writes ... as follows: ... FLOWER ... inspiration ... it is ... with ... ing ... thot ... spiration ... mere ... I know ... forces ... constant ... to let ... the world ... tions ... given ... and beautiful ... that which ... us to the ... shall ... grander ... and be ... "Old ... become ... that breaks ... spiritual ... hidden ... world ... veal the ... is, and ... all joy ... all in ...

New York State Association of Spiritualists 11th Annual Convention.

The ... New ... Spiritualists ... mouth ... city ... There ... The d... days, ... and the ... cur ... All ev... session ... to lectures ... and ... A large ... and ... exercises ... expect ... individual ... come ...

BOSTON NOTES.

Anniversary notes from Boston arrived too late for publication but will appear next week.

DO YOU SERIOUSLY CONSIDER THE TEMPLE FUND SOCIETY?

I have been impressed and possibly convinced that the Spiritualists are not seriously considering The Temple Fund Society as an earnest effort to achieve good results for our cause. Perhaps some think it is an effort that will have ... perpetuity ... schemes are ... out for want of help. The Spiritualists ... project will succeed ...

... heavenly guerdon ... far beyond earth's darkened ...

OBITUARY.

VISIT TO LAKE HELEN.

IN MEMORY.

TAXATION OF CHURCH PROPERTY.

(Continued from first page.)

which the American people, especially our Spiritualists, have shut their eyes altogether too long. Spiritualists, my brethren, awaken! There is work for you to do! Break away from partisanship! Vote for principle! Be patriots first—Democrats and Republicans afterwards!

While it may be true that no people need praying for, in all our land, so much as do our legislators, I yet object to having those prayers paid for out of the people's money. To have salaried chaplains is to tax men to support a religion in which many of them do not believe. The patriots of all ages and nations have protested against this form of taxation and have not hesitated to call it tyranny. Why should an honest Catholic be taxed, directly or indirectly, to pay the salary of a Unitarian, or Spiritualist chaplain of a state legislature, or vice versa? It is tyranny, tyranny in Republican America! It is an approach to the union of church and state, and is fraught with danger so long as it is tolerated by the American people. Spiritualists, let us rise in our strength and declare that "legislative chaplains must go." More than this, let us demand with forceful emphasis that all army and navy chaplains must keep them company.

The marriage question comes last, but is far from being the least of the reforms now so greatly needed. The state in giving to a preacher of any denomination the right to unite people in marriage tacitly yields to the influence of creedalism, and ecclesiastical domination. For many decades the Catholics and Episcopalians were the only sects whose preachers had the right to perform the service of marriage. This right has gradually been extended until today even Spiritualist ministers and Salvation Army preachers have been given legal power to solemnize marriage. In law, marriage is a civil contract in the last analysis. Why should there be two sides to that law? If the state has the right to divorce people, why should it not have the exclusive right to unite them in marriage? In giving preachers the special privilege of obtaining fat wedding fees, is not the state making marriage a religious ceremonial rather than a civil function? Mexico is far ahead of our nation in this respect. In that country, all couples must be married by an officer of the state, authorized by law to perform such services. The people can then go to a priest if they wish to do so. I admit that the majority of them do, but I also happen to know that while the civil marriage service costs them not more than three dollars, the priestly one costs them at least nine times that sum. The priest's service is absolutely illegal unless preceded by the civil one. It is a good law and Catholic Mexico lives up to it.

What is the matter with our own nation? The words, "Until death shall part," have become meaningless to all classes of people. "A mental reservation" is held by thousands when they speak them, behind which is the thought, "Until we are divorced." The claim that marriage is a religious rite is rank nonsense. How much spirituality or religion is there in a worthless roue and a spotless young girl kneeling at the same altar, exchanging the vows that will make them husband and wife? Without doubt, he is thinking of what he will do with her money when he gets it, while she is thinking, even though she be free from sensual taint, of the title or position in society that she is gaining by her marriage. It is one of the subtle holds that the church still has upon the state. It is not in keeping with the laws of progress, and the remedy lies within the people. Let them pass a law forbidding the ministers of any and all denominations the right to perform marriage services, and this evil is removed forever. If need so be on the part of some people that they must have a priestly blessing, then let us have the wholesome law of Mexico—a civil service first, all necessary papers to be issued at cost, and then the priestly service for which the priests shall be prohibited by law from making any charge whatever. This provision would soon remove all priestly interest or interference in marriage ceremonies.

The writer is called a "conservative" by many of his brethren. He does not disclaim that label. He is in favor of conserving every thing that is good now held by the church, but he is not in favor of churchianic rule, nor priestly domination in this republic of ours. He, therefore, favors all of the above named reforms, urged at such length in this article. At the same time, while pleading earnestly for the total separation of Church and State, he yields nothing of his belief in religion, and recognizes its absolute necessity in the lives of men. He objects to being taxed for the support of a religion in which he does not believe, and does not wish to tax any man to support one to which that man may object. Freedom, fellowship, and character in religion mean much to the writer. Churchianity, sacerdotalism, ecclesiasticism, are menaces to progress, foes to civilization, enemies to God! They must give way to spirituality, fraternity, character. Spiritualism has come to take the lead in this work. It gives us the universal brotherhood of the race, the universal fatherhood and motherhood of the Infinite, the revelations of science, the demonstrations of reason, the deduction of logic, the inspirations of intuition, all of which can be summed up in the one word, RELIGION, by and through which we are led—not to Nirvana but to THEISM!

HARRISON D. BARRETT.

SUGGESTIONS FOR THE PSYCHIC RESEARCHERS.

Perhaps I may not have gone deep enough into the subject before I started to write this article, but as far as I recollect what I have read as to the methods employed by the society for Psychical Research, it seems to me that they might reap some good results by occasionally changing their manner of selecting and experimenting with psychics or sensitives. I may possibly be wrong, but I believe it is, and has been, their custom to employ such so-called natural psychics that have come to their notice as being possessors of real psychic power and of good character. And I suppose that with the passage of time and the consequent increase of interest which is bound to be manifested in these experiments by learned and cultured people, greater pains will be taken in searching for and experimenting with psychics.

Natural psychics, or rather those sensitives that exhibit phenomena of a spontanaous character, may be very good to use in these trial and test seances, but I believe that if the society would seek individuals who have the proper mental development and intellectual capacities as expressed in phrenological and physiognomical signs, and then develop them into mesmeric sensitives as was the method of procedure of the mesmerists and the priests of old, a more sure and positive control could be obtained.

Talk or write as you may, present day experimentalists do not, as a rule, get the results in psychic investigation that were achieved by men in other days. In my reading on hypnotism, mesmerism, etc., I have been led to the conclusion that in the old days they got deeper into the matter than the present day writers. The materialism of today permeates all schools of modern philosophy. Men must weigh and measure with scale and tape before they can accept the belief that there exists in nature unseen organisms which, as creatures of the universe, must have a bearing on our lives, here or hereafter.

I will admit that, for the best interest of scientific progress it is best to always try and obtain objective proof of forces and processes. But I think that a great deal would be gained at times, if scientists would investigate psychical problems on the supposition that psychic forces and processes exist or have activity altho it is sometimes exceedingly difficult to demonstrate their existence and operation by the means at hand. We should not wait until we can examine a force before seeking to realize the benefits received by experimenting with that force, but we should advance cautiously with what knowledge we have and by keen observation we can avoid threatened dangers and our store of knowledge will soon be greatly increased.

Andrew Jackson Davis, one of the greatest seers in Spiritualism, was developed by the processes of mesmerism. That his inspiration came from higher intelligence most every good Spiritualist will assert. Of course some of the teachings may have been reflected from the brain of his mesmerizer. However, I believe that thru mesmerism some of the greatest psychics of the age could be developed. Mediums who have developed themselves are often merely good examples of self-hypnotized persons. It is well known that if a person who is a good hypnotic subject sits down with the firm belief that spirits will come and place him or her in a trance, such person will finally hypnotize themselves and enter into a hypnotic state in which they will speak and act like the supposed spirit which is controlling them. The mere power of being able to go into a trance does not necessarily make the person a medium thru which we may receive messages from out departed friends.

Given a pure man for an operator and a trustworthy and properly gifted person for a subject and working along the lines which were so successfully followed by the mystics and priests of old, we would soon have positive and undisputable evidence of telepathy from mind to mind, and clairvoyance and spirit messages of truth and most lofty inspiration would follow as a matter of course

Modern investigators would do well to collect and carefully study the works of the writers of old. This would not be a returning to the dead dust of ages but rather a resurrection of knowledge concerning a science that was once well known in Egypt, India and other ancient lands, and which is now, to a certain extent, a lost art. He who would walk in knowledge of the spirit or soul world and use the vast and mighty forces of nature must do as the mesmerists and occult students did who held converse with the gods.

LEWIS R. HILLIER.

Letter from Oscar A. Edgerly.

During the month of March I filled a most pleasant engagement with the First Association of Spiritualists of Washington, D. C. My stay in Washington was thoroly enjoyed in every way. I found the society genial, kind and sympathetic, supplying ideal conditions for the work of my guides.

The very presence of the president, Mr. F. A. Wood on the rostrum, in my opinion, is sufficient to furnish good conditions to any medium. Mrs. H. D. Morgan, the secretary, with Mrs. M. E. Stevens and Mrs. Longley, furnished a coterie of workers of which any society might be justly proud.

During my stay in Washington I have been entertained at the home of Mr. and Mrs. T. L. Collins, constituting indeed a true home for mediums. By the way it might be well to announce that Mrs. Collins, after a number of years spent in government employ here in Washington, is about to return to work as a public exponent of Spiritualism. She is a very competent medium, and holds papers of endorsement from the New York State Spiritualist Association. I am confident that she and her guides will soon be widely employed and that for the benefit of Spiritualism.

I find that the Spiritualist press is well represented at the hall of the First Association. Miss Fielding, presiding at the new stand seems to be well patronized

With best wishes for the SUNFLOWER.

OSCAR A. EDGERLY.

Address until the first of June, Baltimore, Md.

It is a psychological fact that every man is prone to consider his religion the only real true religion. Therefore we should be careful how we enter into religious discussion when no useful end is to be achieved. To argue on religion merely to satisfy our vanity and prove some other person bigoted and deluded is the hight of folly. But if we see good may come of it then let us argue our highest conception of truth with all our [illegible]

LEWIS R. HILLIER.

In Persia, India and China, the lower classes still live, as a rule, together with their animals in the [illegible] dark and unventilated huts.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., APRIL 20, 1907. Issued Every Saturday at One Dollar a Year. Number 31

MORAL PHILOSOPHY OF THE NEW RELIGION.

Churches have [illegible] lished their [illegible] which society [illegible] gling to [illegible]. They have [illegible] and prejudice [illegible] nated infidels [illegible] free-thinkers [illegible] herents believe all such people are bad, vile, wicked and will go to hell and be damned. However, they are not so bad as painted. We have a Cause, without an organization, in opposition to all old religious systems, and we have many true teachers, reformers, philanthropists, doing much to benefit humanity.

There is more controversy on the subject of religion than any other, and all classes are free to define and explain it as they want it. You pay no money and take your choice. I can show by fair argument that we are guided by pure motives [illegible] al principles and have a religion we approve and practice.

We are not ready nor willing to discard religion and drop it from our vocabulary because it has been abused and perverted. We are willing to transform it and evolve out of it something pure and beautiful. We will sift and cleanse it from all impurities [illegible] retain it [illegible] pure and [illegible].

[illegible]

SPIRITUALISM.

What is It, and Why is It?

[illegible]

OHIO SPIRITUALISTS ATTENTION.

[illegible]

The Higher Law.

[illegible]

New York State Association of Spiritualists 18th Annual Convention.

[illegible]

SPIRITUALISM.

Editor [illegible] Times:

[illegible] excellent journal [illegible] has reached me, in which [illegible] remarked article with a sensational heading bearing upon the subject of Spiritualism. I ask a [illegible] of your valuable space in which to show your readers briefly that Spiritualism consists of something far more substantial than "spooks." As a matter of fact that word has been assigned gratuitously to Spiritualism by the uninformed and unthinking masses, who took their cues from [illegible] of the movement who feared the effects of its acceptation on the part of the people.

Spiritualism declares that life continues beyond the grave, and presents a series of well established phenomena as evidences of that fact. It asserts and proves that every psychic phenomenon is produced by an intelligent entity that has survived the change called death. It affirms that that entity once dominated a mortal form, and operated on the earth plane as a human being. It affirms that in the unseen spheres into which said human being [illegible], memory, volition, love, tenderness and all other attributes of character are retained. Thus what may be termed seances, these facts, evidences, testimonies are presented to, and verified by those who receive them. There are no "spooks" [illegible] ridiculous practices indulged in. The people attending them are in search of truth [illegible].

[illegible]

PUBLISHED EVERY SATURDAY BY

THE SUNFLOWER PUBLISHING CO.,

Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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[illegible] insertion, 40c; three insertions, $1.00.
[illegible] 75c; [illegible] 1.80.
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Address all communications and make all money payable to The Sunflower Publishing Co. Don't [illegible] to sign your full name and address plainly in [illegible] communication. Don't send your personal check [illegible] 15 cents to collect it, and we must deduct it [illegible] the amount you send.

CAN WE WEIGH A SOUL?

Our good brother Maple of the Ingersoll Memorial Beacon is up in the air about the possibility of weighing a soul. Now we do not know whether a soul has ever been weighed or not, but we see no reason why, if there is an immortal part of mankind, it should not be material and have weight.

That being the case, we see no reason why, by proper application [illegible] lance, its exact weight should [illegible] be learned.

The argument that there is no proof that there is a soul, that is urged so vehemently by our materialistic friends, is not good. There is no evidence from them that there is not a soul, or whatever you wish to call the immortal part of man. Too many of our "Freethot" friends forget that they advocate freethot and get into as dogmatic positions as any of the others whom they condemn for their adherence to set forms. Ingersoll, in whose memory the Beacon is published did not take such a position. He merely said he did not know. That Ingersoll did not deny the existence of a god, nor did he deny that there might be a life after death. He merely said he was agnostic—"a" a negative; "gnostos," to know.

The great difficulty with the average materialist is that while he accepts the theorum of materialism in matters as far as his senses can compass, he does not carry his materialism far enough. For instance: He can see material of such a nature that it has certain vibrations per second. But a different number carries to him the sensation of sound. Another vibration of matter produces the phenomenon of color. If we admit that, and who denies it, we must admit that there are very limited ranges to our vision, hearing, and other of the five senses. The sixth sense appears to be about as well authenticated now as the five earlier ones are. So able a scientist as Prof. Zoellner admitted that there must be a fourth dimension of space to account for the phenomena that he witnessed, and Prof. John William Draper concluded that every particle of matter was so constituted as to store upon its surface the impress of events occuring in its environment, and thereby we might, when we learned its process, reproduce these impressions as the photographer reproduces the image on his sensitized plate. Darwin [illegible] the successive stages of intellectual development, and Prot. Alfred Russell Wallace, and Sir William Crookes have followed out the lines he laid down and learned that there is an energy in matter that can not be explained on any known law of physics.

Radium has opened a new field in physics. Wireless telegraphy and telephony have opened new fields of research in vibratory action. The fact that a whisper was reproduced twenty-four miles away, with no visible connection between the two instruments, is as great and as marvelous a discovery as would be the positive demonstration of the existence of the soul or spirit as a physical element.

The church people have no idea of the constituents of the soul. So far as they go it is merely a shapeless mass the "breath of life," which the creator "breathed into his nostrils" and appears to be lacking in form and matter. The Spiritualists are materialists, but they go farther. They premise a material of greatly attenuated form, a world corresponding, or possibly more properly speaking a condition, in which the soul life is as natural as is the body to this existence. Proof of the material kind is lacking, but the weighing of a soul is a step in the directon to prove this contention.

It is an easy matter to determine the loss of weight in the exhalation of atmospheric air from the lungs, and approximately, if not actually, the loss of weight from other causes. Then if a perceptable difference is manifested under all conditions, the question is open as to what causes it. If it is merely the waste of the body as our good brother seems to imply, that waste will continue. If the scale is balanced again, it will again drop suddenly. If it does not, then it is something that left the body at the moment of death and not something that is continually leaving the body thru disintegration. If continued experiment, by different people, demonstrate this as a fact, one of the strongest physical proofs of future existence ever presented to the world has been given.

Dr. McDougall, in commenting upon an article written by Henry Scharfetter of Baltimore, Md., says: "In line of some of your thot it is interesting to note that if my deductions are correct and that ounce, more or less, of matter which disappears, is really the soul substance, and it occupies the same dimension in space as the physical body, then its density, or specific gravity is many times lighter than our atmosphere, which weighs about 1 1-16 ounces per cubic foot.

From this it would appear [illegible] [illegible] the soul "making a beeline for the center of the earth," if the law of gravitation acted upon it as it does on physical matter, it would immediately start upwards, partaking more of the nature of a balloon than a plummet.

As stated previously, the SUNFLOWER is not committed to this matter, but it is of the opinion that it is a subject well worthy of investigation. Death has lost many of its terrors to humanity. It is a common occurrence now to see men and women go to their death with no fears of what is to come, and most of us look upon it as merely an incident in our lives, [illegible] will have to pass thru, and which will sometime unite us with our loved ones who have gone before. With this idea, there is no [illegible] connected with the [illegible]. Many of us would [illegible] such an experiment and [illegible] expect much in the near future, from a more complete investigation of the facts and theories [illegible] "weighing the soul." At least it is worthy of candid investigation, and a professed freethinker should be the last one to "cast a [illegible] in that direction.

The soul immortal! Why, then, doth [illegible]
[illegible] death? Why not re-
[illegible] hope to find
[illegible] loose, and leave this clay
[illegible] behind,
[illegible] ne'r the circling year
[illegible]
[illegible] their skin or deer
[illegible] horns?
—[illegible]

[illegible] enables the [illegible] to [illegible] and the [illegible] with the [illegible] age."

[illegible]

THEODORE J. MAYER ENDOWMENT FUND

Spiritualists of the world, a word with you.
Theodore J. Mayer has taken leave of earth.
Do you know what he has done for Spiritualism?
Do you know what he has done for you?
He has given $100,000 to our Cause in twenty years.

HOW?

He has paid liberal salaries to worthy mediums for spiritual work.

He has helped the sick, the needy and unfortunate.

He has supplied money needed in cases in court where worthy mediums have been persecuted because of their vocation.

He has given liberally to [illegible] and mediums in distress.

He has been a generous supporter of many local Spiritualist societies.

He was one of the founders of our Pension fund, giving $1,500 as his first offering.

He has given thousands to that same fund since its establishment.

He has given large sums to the general fund of the National Spiritualists Association, and to its many activities he has been a loyal friend.

He gave the N. S. A. its present headquarters and has supplemented that gift with three other houses and lots adjoining headquarters, making two brick and two frame dwellings now owned by the N. S. A.

All of these things you—we owe to the generosity of one man—

THEODORE J. MAYER.

Do we not owe him something in return?
Do we not owe him a monument?
What kind of a monument would best please him?
Not one of bronze, nor of granite, nor of marble.
One of deeds rather.
He wants the N. S. A. made strong, to do its needed work.
Such a monument would please him much in his spirit home.
Let us build it—you and I.

HOW?

By establishing the Theodore J. Mayer Endowment Fund of $100,000.

Do we not owe this offering as a token of our gratitude to the good man gone?

There are 300,000 Spiritualists who are avowedly such in America today.

Surely every one of them loves Spiritualism one dollar's worth, both for his own and Mr. Mayer's sake.

Spiritualists of the world! arouse yourselves! and do now this deed of love, out of your regard for the Cause, and your affection for Mr. Mayer.

Let us honor his name and memory in this practical manner.

Send in your dollar at once, and induce your friends and neighbors to do likewise.

Address your letters to

MRS. MARY T. LONGLEY,
600 Pennsylvania Ave., S. E.
Washington, D. C.

Mark thus: Endowment Fund.

Yours for Spiritualism,

HARRISON D. BARRETT.
Editor-at-Large.

Wisconsin State Spiritualists Association.

Seventh annual convention of the Wisconsin State Spiritualist Association at Milwaukee, Wisconsin, Tuesday, Wednesday, Thursday, April 16, 17, 18, 1907.

PROGRAM.

Monday, April 15th, 8 p. m.—Reception at St. Charles Hotel Parlors, East Water St., near Oneida.

Tuesday, April 16th, Morning 10 o'clock—Opening of Convention at Ethical Hall, 558 Jefferson St.

1:30 p. m.—Business Session.
3 p. m.—Song.
Address, Mrs. C. McFarlin, Vice-President.
Song.
Tests, Mr. S. T. Helgason.
Tests, Mrs. M. Holmes.
Song.
Remarks, Mrs. J. Smead.
7:45 p. m.—Music.
Invocation.
Poem, Mrs. A. H. Niver.
Address of Welcome.
Response, Rev. Geo. H. Brooks, President.
Music.
Address, Mrs. Cora V. Richmond, Chicago.
Messages, Mrs. G. G. Cooley.
Benediction.

Wednesday, April 17th,—Morning. Business Meeting.
Afternoon. Business Meeting.
3 p. m.—Song.
Address, by Prof. A. J. Weaver, Whitewater.
Song.
Tests, Dr. F. L. Mehrtens.
Song.
Remarks, Rev. Anna Mehrtens.
7:45 p. m.—Music.
Invocation.
Poem, Mrs. Alfa H. Niver.
Song.
Address, Mrs. Cora L. V. Richmond.
Messages, Mrs. Georgia Gladys Cooley.

Thursday, April 18th.—Morning. Business Meeting and Election of Officers.
1:30 p. m.—Conference Meeting.
3 p. m.—Song.
Invocation.
Poem, Mrs. Alfa H. Niver.
Address (in German), Mrs. Louise Hinckel.
Messages, Mrs. Annie Huebner.
Remarks, Rev. F. L. Witt.
Tests, Mr. A. P. Roberts.
Benediction.
7:45 p. m.—Music.
Invocation.
Poem, Mrs. Alfa H. Niver.
Address, Mrs. Cora L. V. Richmond.
Closing address of convention, Rev. Geo. H. Brooks.
Messages, Mrs. Georgia Gladys Cooley.
Song, "Auld Lang Syne."

It is with pleasure the State Association presents this program to you this year, for your thotful consideration and with an earnest desire that you will attend and make this convention one long to be remembered.

We anticipate the attendance of other mediums than those announced.

Mrs. Alfa H. Niver, Teacher of Oratory at the Morris Pratt Institute, Whitewater, Wis., will render valuable assistance at various meetings. Prof. A. J. Weaver, principal and Treasurer of the M. P. I., Whitewater, Wis., will render valuable assistance.

Mrs. Cora L. V. Richmond of Chicago, the noted speaker, will be present and it is with pleasure that the W. S. S. A. welcomes her on their rostrum and to the great state of Wisconsin.

The many friends of Mrs. Georgia Gladys Cooley will be more than pleased to welcome her and assure her her work of days gone by are not forgotten. Mrs. Cooley's message work needs no commendation; it speaks for itself.

Committees will meet incoming trains. Come and bring your friends. All are welcome.

Do not forget the dinners and lunches served at Convention hall by the ladies.

Dinner from 11:30 to 1; price 25 cents. Supper from 5:30 to 7; price 15 cents.

REV. GEO. H. BROOKS,
President.
LOUISE G. LOBBEL,
Secretary.

Subscribe for THE SUNFLOWER.

LILY DALE NEWS.

Mrs. Maggie Turner is visiting in Buffalo.

Mr. Rundle has returned to his home in Toronto, Ont.

J. H. Binney and Henry Shaffer were Sunday visitors.

Two daughters of John Ware of Dunkirk are visiting Mrs. Binney.

F. W. and Mrs. C. D. Griswold who are now located at Warren, Pa., spent Sunday on the grounds.

Mrs. Greenamyer has returned from her winter sojourn in Cincinati, and will remain here for the summer.

Mrs. Shaffer and daughter Sara have returned from a visit to Buffalo. Her daughter Mary returned with her for a visit.

Mrs. H. M. Sage has returned for the summer and is occupying her cottage on Third street. She was accompanied by her grandaughter, Miss Alice Weaver.

J. W. Stearns and R. W. Savage members of the committee on concessions, spent a day on the grounds trannsacting business connected with the Association.

Mr. A. Campbell has returned for the the summer and is occupying his cottage at the entrance. They will spend the summer here, but will not do any work in public mediumship.

The whist club met at Dr. Henderson's last week. It was decided to continue the games informally for a few weeks until more of the summer residents and visitors arrived when they propose to reorganize. It will meet this week at Mrs. Reynold's on Second street.

We had a little snow storm to break the monotony, and now we are looking for spring in earnest. The signs are here, likewise some snow drift, and the maple sugar harvest goes on. But the birds tell us that it will bebut a few days until the ground will begin to send out its spring herbage and the woods will soon be fragrant with the ferns and flowers.

The visit of the Concession committee last week was instrumental in settling a number of matters that will cause the work of the season to go on more smoothly, and from all appearances there is to be much more harmonious relations all round than there has been for some time, and good business methods seem to be the rule with this committee.

Arrangements for the Maplewood were completed and Mr. Rouse will open the house June 10th. Mr. Greenamyer completed the arrangements for the Association barn, and also arranged for the Leolyn, and will have accomodations both for renting rigs and caring for horses in both barns.

Among the new arrangements made by the committee was, bowling alley, Jean Reed; gate keeper, Riley Johnson; ticket seller, Mrs. Hinman; collector, Mrs. Jean Reed; fireman and pumpman, A. H. Winchester; dancing school, Mr. and Mrs. Binney; and it is expected that Clayton H. Paine will be electrician.

Mr. and Mrs. Jacob Wright and daughter, Mrs. Stella Bigden, have returned and opened their summer home on Library street. They report a pleasant winter spent at Cleveland, Toledo and Chicago.

Mrs Z. T. Gates and daughter, Maud, attended the Anniversary exercises at the Buffalo Spiritual Temple and spent a week in Buffalo. Miss Gates gave a number of readings while there and also assisted at the Temple meetings.

LEOLYN HOUSE.

Mrs. Emma Forbes-Scott, who has been pastry cook at the Leolyn for so long a time, has rented that hostelry and will open it to the public about June 15th. Arrangements have been made with Mr Greenamyer to handle the barn, and there will also be the usual boat livery in connection with it. The house will be conducted on its customary high grade plan and Mrs Scott invites correspondence from former patrons, as well as new ones.

"My boy can you tell me your father's last word?"

"He didn't have none," the boy replied. "Ma was with him to the end."

When a man brags of his past you can discount his future.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fixen, Secretary.
Dr. George B. Warne, Treasurer.

JULY.

12—Dr Geo B Warne
13—Mrs A J Pettengill
14—Mrs Carrie E S Twing, J Clegg Wright.
15—Conference
16—Mrs Carrie E S Twing
17—NAT'L SPIRITUALIST ASSOCIATION DAY—Dr Warne, Carrie E S Twing.
18—Mrs Elise Stumpf
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lillie
22—Conference
23—T Grimshaw
24—N Y STATE DAY—Tillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynolds
28—Miss Elizabeth Harlow, Wendell C Warner
29—Conference
30—Miss Elizabeth Harlow
31—Hon. Wendell C Warner

AUGUST.

1—Miss Elizabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks, Cora L V Richmond
5—Conference
6—Cora L V Richmond
7—John W Ring
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—John W Ring, W J Colville
12—Conference
13—W J Colville
14—WOMAN'S DAY—Symposium, Mary E Lease
15—Dr J C Batdorf
16—W J Colville
17—Mary E Lease
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—Dr J C Batdorf
21—Mattie E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks, Oscar A Edgerly
26—Conference
27—Oscar A Edgerly
28—PIONEER DAY — Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER.

1—Lyman C Howe

Morning classes will be conducted at 10:30 by J Clegg Wright July 13 to Aug. 3.

Cora L V Richmond, August 6 to 10, on Auto-Psychology, Planetary Order and Influence, Angels of the Planets and Influence of Mars upon the Earth.

W J Colville, August 13 to 17.

Dr W M Lockwood, August 20 to 31.

Lyceum drill every Friday morning, Mrs Amelia Peterson, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annette J. Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

Some Facts About the Bible.

From an exchange.—The Bible contains 3,566,480 letters, 773,746 words, 31,173 verses, 1,189 chapters and 66 books. The word and occurs 46,277 times. The word Lord occurs 1,855 times. The word reverence occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The 19th chapter of II Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th Chapter of St. John. There are no words or names of more than six syllables.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12.

HARMONY CIRCLE meets at Keystone Hall, [illegible] Main street every Sunday evening at 7:45. Chas. [illegible] Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, [illegible] Connecticut street, Sunday at 7:45 p. m.

Sunday morning services at the temple was conducted by Dr. Lockwood. Questions from the audience being answered. The evening subject was, "Will heaven be populated before the Judgment Day? If not, how long will the redeemed sinner have to wait to see Jesus, his intercessor?"

The Wednesday evening seance was well patronized. There were four large circles, and most of those present were recipients of messages or spiritual readings. The mediums were Mrs. Eddy, Mrs. Bailey, Miss Hubeck and Miss Juergensen.

Tuesday evening, April 2[illegible], the society holds its monthly card party. A good time is expected.

The Liberal Thought Exchange society, which holds meetings in Stirling's hall, Connecticut street, is well patronized. Mr. [illegible]erby, speaker and Mrs Staley, message medium, are giving good satisfaction.

HARMONY CIRCLE.

Keystone hall was turned over to Mrs. E. M. Travis on Sunday April 7th. There was a large audience present. The services were very interesting, the subjects as given from the audience were handled in a masterly manner by the guide of Mrs. Travis, and gave us a rare intellectual treat as well as food for spiritual thought. The messages were given by the Mrs. D. C. Moore, Travis and Florence McAdam, who made her debut on the public rostrum in a very pleasing way. Added experience will ripen her into a shining light as a platform message bearer. Mrs. Travis goes from here to other fields of spiritual labor, and she will take with her our kindest and most helpful thought and wishes for her future work and health. Also from the many friends [illegible] in her [illegible] useful [illegible] pleasing way and conscientious mediumship.

Harmony Circle never had a better entertainment than their masquerade social on the evening of April 6th. The crowd was large and filled the hall, and all were brim full of the humor and enthusiasm of the occasion. There were over fifty people in costume ranging from the esthetic to the ridiculous—mostly the latter. The make-up of Mr. and Mrs. Walace as Indian and squaw, brought them the first prize without a dissenting voice. They were true to life and they looked and acted the part to perfection. Mr. George Allen, as our German senator, took the crowd by storm and he created no end of laughter wherever he located. His better half, Mrs. Allen, was certainly made up in as wonderful creation as ever dawned on human imagination, as Miss Mag Murphy, medium from Ireland. They were awarded the second prizes. These prize winners were closely followed for honors by the Mrs. Bloss, Travis, Montgomery and several others, as well as the Messrs. Crocker, Larish, [illegible]t and Bloss.

The Ladies Aid fed over eighty guests with a substantial supper. Fun and jollity reigned supreme until the small hours, and all voted that they had the time of their lives, and hoped we would have another right away.

New York State Association of Spiritualists [illegible] Annual Convention.

The Annual Convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the city of Rochester, June [illegible], 8, 9. There will be three meetings daily. The day sessions for the two first days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8th. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages and other phases of mediumship. A large number of eminent speakers and mediums will participate in the [illegible] auxiliary societies are [illegible] to send delegates, and all [illegible] members are invited to [illegible] part.

[illegible] WOODRUFF, Sec.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 682 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Aila A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr O D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St, Jersey City, N.J.
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y*
G W Kates and wife, Cheyney, Pa*
Mary M Jennings Moravia, N Y*

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 203 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

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Conducted by EVE F. BACH.

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D. A. V. & P. R. R.

Central Standard Time.

Lichtstrahlen.

VOICES OF THE MORNING.

RELIEF FOR CHINA.

[illegible]

WAYSIDE JOTTINGS.

[illegible]

PREMIUM BOOKS? YES.

[illegible]

ROMANCE OF TWO WORLDS by Marie Corelli. [illegible]

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. [illegible]

[illegible]

BOOKS AND PAMPHLETS
BY
Moses and Mattie E. Hull.

[illegible]

The Real Issue.

[illegible]

All About Devils.

[illegible]

The Christs of the Past and Present.

[illegible]

Encyclopedia of Biblical Spiritualism.

[illegible]

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The Christ Question Settled. [illegible]

The Secret of How to Keep Young. [illegible]

Vaccination a Curse. [illegible]

Spiritualism Versus Materialism. [illegible]

Reincarnation. [illegible]

Obsession, or the Influences of Evil Spirits. [illegible]

Biography of J. M. Peebles. [illegible]

Three Jubilee Lectures. [illegible]

Spiritualism Commended of God. [illegible]

The Orthodox Hell and Infant Damnation. [illegible]

The "Soul" Did It Pre-exist? [illegible]

Spiritualism in All Lands. [illegible]

[illegible]

An Expose of Dr. Peebles in Seventh Day Adventism. [illegible]

[illegible]

The General Teachings of Spiritualism. [illegible]

The Eightieth Birthday Anniversary of Dr. Peebles. [illegible]

[illegible]

Can be had at this Office or direct from Dr. Peebles, Battle Creek, Mich.

SPIRITUALITY THE CURE FOR THIS SICK WORLD.

It needs no argument to prove that this world is very sick. On every hand we see much suffering, physical, mental, social and spiritual.

For more than fifty years, I have striven with all my power to find a cure for all these many ills. I have read the creeds of all isms, sought to find the cure thru all the many forms of reform. At last I came to the conclusion that the cure lays in each human being; not thru dogma or ism, but in the true, clear and perfect knowledge of self. Seek to know thyself, study all the mysteries of thy own being and remember that there is no sin [illegible] laws. When each law of being and nature is obeyed, there is peace, harmony, health and happiness.

[illegible] and most important law [illegible] being to obey is the spiritual law and the right use of the [illegible].

[illegible] gifts there are many as [illegible] describes in the 1st Corinthians 12th chapter, but none of these gifts, none of these many [illegible] of mediumship alone will [illegible] yet all are beautiful and [illegible] unfolded. Paul speaks [illegible] when he says "Covet earnestly the best gifts, and yet show I unto you a more excellent way." What is that more excellent way? It is fully disclosed in 1st Corinthians 13th chapter. The teaching of that marvelous chapter, when fully understood and daily lived, will lead us into the love kingdom where all hate, all malice, and evil [illegible] and acts leave us. This is spirituality no revenge in our souls toward any one; only pity. No hate in our hearts, only love divine [illegible] all men and all women [illegible] of self into the higher kingdom of the soul, charity, love, peace and harmony.

When in that kingdom all spirit[illegible] become illumined purified, [illegible] bless the owner and all mankind. Thus mediumship becomes sanctified and each gift becomes the instrument of the lofty, [illegible] spirits and angels.

Spirit communion is a fact. All classes of thinkers are recognizing [illegible] many fear mediumship [illegible] of some things that [illegible] among mediums and [illegible] but when love, spirituality, charity and the divine use of these gifts shall be in all communion there will be no fear.

[illegible] reach that blest [illegible] By obeying the God [illegible] listen to the still small [illegible] the soul—the real man and [illegible] real ego that created us [illegible] always control us. Our [illegible] sense life which is all [illegible] is moved and controlled by our soul, or spiritual life.

[illegible] seek the kingdom of heaven [illegible] things else shall be added [illegible].

[illegible] does not change God or [illegible] laws of our being, yet true [illegible] lift up the real man [illegible] into the sublime life [illegible] by which we can see the [illegible] and live. That light [illegible] walking by faith, yet [illegible] not blind faith but spiritual knowledge. The more you thus [illegible] the more you thus live, the [illegible] power, strength, health, life and peace you will have.

I care not what creed, church or [illegible] may aid you, anything and everything that helps you toward the true knowledge of self the true unfoldment of your spiritual nature. It can come to you thru your own efforts and the angel helpers, if you will seek, trust and follow the "light that lighteth every man that cometh into the world." Will you do it? When you do, all passion will be used as a magazine of power for good, not wasted force on the altar of censuous pleasure. All anger will be turned into love and be used to bless and not curse thy fellowmen.

Intemperance, lust, hate, jealousy and selfishness will all be subdued under the radiant light of love and charity.

Tho you may be poor in this world's goods, you will be rich in the treasure this sensuous, selfish world cannot give, nor can it take it away.

Each day strive for the higher kingdom of love, each day seek not self but others to bless. Each day conquer some weakness that hitherto has made thee break some law of your being; each day in your work become more Christlike more your own ideal, more true and in better harmony with self. These truths will give you lots to do the perfecting of your own life and character, the up-building of your own spiritual power, and the unfolding of your own spiritual gifts.

If at first you do not reach your ideal, try and try again, remembering that in ascending the spiritual Alps, it is not all done in a day, week or year; but thru continuous, noble effort, you will accomplish it and the farther you progress the stronger you will be physically, mentally and in all departments of your being for in unfolding your inner real spiritual self you are working at the roots and not the limbs, buds or leaves of the tree of life.

A. B. SPINNEY.

Experience In Aura Study.

A wonderful and profitable subject is the study of the aura, especially one's own, for he can note physical and mental states in connection, and their effect upon it, and then later on, how this will reflect again in body and mind, for in this also, the law as we mete, so will it be measured to us again, holds true.

I occasionally wage war on cherry and plum sprouts in my yard, which sometimes I feel I would like to demolish for all time. There are numerous pleasant experiences with flowers, trees, birds, etc., before going into the house, but if that feeling is permitted, it seems to centralize and adjust the aura so when I relax, those sprouts in their mutilated and wilted state are the prominent features in it, and until they are replaced by something else, that subject will retrude in thot, it matters not what I am doing. Whatever holds the attention will adjust the aura, and until it is readjusted, it will intrude in thot in seasons of work or rest. One can change it by thinking and feeling as intently in some other direction. The last time I cut those sprouts I made myself admire them as specimens of vegetable thrift and observed the beautiful shadings of green, not even deploring their destruction, but considering it a valuable service in evolution, rather. Instead of picturing as heretofore, they were there in the spiritual state, and the change was incomparably beautiful.

I have observed that subjects talked over, physical states noted, will not, in my case, take effect as suggestion unless pictured to an extent in the aura, and while states are induced thru mental or physical contact yet not until they appear in it will their influence be felt. The near or more remote incidents in the future are frequently pictured in it, and I sometimes think, always appear there as the details in the plan of unfolding life.

If this is true of all persons, is it any wonder there is so much botchwork in body building?

It one is building a house he will decide what material to use, and has a design. He gets the best material selected, he can afford, then he keeps the design before the workmen as a model to work out. Different persons will come to him with their opinions and experiences, but if well pleased with his own model, he heeds them not. But in body building one may change his course every week in respect to the material used, and the model held in the mind. Then the person building a house is observant of the artistic and excellent in the houses around, while the body builder is oftener seeing and talking of his own defective work and that of his fellows, and the way they keep and use the same, than in seeking out the excellent. Then ads, almanacs, etc., are aids in adjusting the aura by words and illustrations.

Now if we will reverse this, and be attentive to the desired states of physical and character excellence, it will be a magic mirror reflecting those states at all times, and its rhythmic pulsing will be conducive to tranquility, health and prosperity, and the ideal life will be experienced and constantly foreshadowed.

LISLE E. SAXTON.

Practical Religion.

It is through the God in man, in the throbbing heart of humanity, in the warm, loving, sympathetic soul that realizes its kinship to the lowly and suffering, that relief and solace must come if at all. It is only when prayers are crystallized into deeds that they become true prayers.—R. T. Watson.

PITTSBURG, PENN.

I thot I would let y[illegible]ur good readers of the SUNFLOWE[illegible] know something of the work of the Ladies' Aid of Pittsburg, [illegible]a.

We meet every Thursda[illegible] at 2:30 p. m., in the church buil[illegible]ing and have large crowds. The [illegible]esident, Mrs. F. Ferthers, is ably a[illegible]isted in the platform work by the [illegible]nediums Mrs. J. S. Steele, Mrs. Len[illegible] Lomask and others. The ladies serve a supper every Thursday so that all can stay for the evening meeting. We have fine workers in t[illegible] dining-room, in charge of M[illegible] Annie Porter.

March 27 and 28 we hel[illegible] a bazar which was successful in e[illegible]ry way. The general committee wa[illegible] Mrs. F. Ferthers, Mrs. Porter, M[illegible] Steele. Fancy work, Mrs. Zeig[illegible] Common Sense, Mrs. Matthews. I[illegible] Cream, Mrs. M. Lambert and M[illegible] Riddel. Orange tree, Mrs. Amt[illegible]nthancer and Mrs. Williams. F[illegible] pond, Mrs. Myers. Candy, Mrs. [illegible]ones and Mrs. Steele. There was [illegible] contest among the mediums for an autograph quilt in which M[illegible]. Steele received 315 votes and M[illegible] Lomask received 250.

Mr. and Mrs. Sprague a[illegible]sisted in entertaining the visitors. We also had Mrs. Wm. Stansfiel[illegible] of New Castle, Pa., as a visitor but she aided us by giving quite [illegible] number of readings as did also a [illegible]umber of our local mediums, inclu[illegible]ng Mesdames Lomask, Rose, Bo[illegible]ers, McFarland, McGogney and S[illegible]eele, the readings netting quite a [illegible]od sum.

We wish to thank o[illegible] friends away from Pittsburg who [illegible] kindly remembered us with dona[illegible]ons. We all went home happy but [illegible]ired, but knowing that it was all f[illegible]r a good cause.

Next Thursday evenin[illegible] meeting is in charge of the Aid, a[illegible]d we all hope to do our best.

[illegible]. A. S.

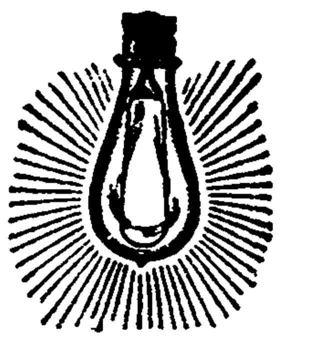
WEIGHING A HUMAN S[illegible]UL.

Recent Boston dispat[illegible]es speak of apparently successful e[illegible]periments (conducted by Dr. Dunca[illegible] MacDougall) to weigh the human [illegible]ul at the moment it passes from [illegible]e body. Permit me to supplement his statement by adding that Dr. M[illegible]cDougall did not weigh the soul, [illegible]t rather its body, or spiritual b[illegible]dy. The soul or spirit itself is insc[illegible]table to human analysis; it is wha[illegible] we term life, a spark of God that pervades everything in nature. T[illegible] weighing of the spiritual or soul [illegible]dy is in accord with the theory a[illegible]vanced in my letter on "Spirits o[illegible] the Departed." In it I claime[illegible] that the law of gravity governs th[illegible] condition of the soul after death; t[illegible]t selfish or wholly material nat[illegible]res were earth-bound and could not arise from the immediate ear[illegible]'s atmosphere because the law [illegible] gravity would not release them; t[illegible]ir weight of predominant materia[illegible] elements placed them upon a plane [illegible]ust above the mortal. On the o[illegible]er hand, spiritually inclined indivi[illegible]uals who lived a useful and honest life were more buoyant in their c[illegible]position; they would gravitate [illegible]o higher planes of spirit life and c[illegible]ntinue in spiritual progression. A [illegible]wonderful law of justice from w[illegible]ich there is no escape; every so[illegible] shall be weighed in the balance; [illegible] is a law of God and nature.

That the spiritual bod[illegible] originates at time with the physic[illegible] will become universally recogni[illegible]d in the not distant future. [illegible] passage thru earth in intimate [illegible]lationship with the physical body [illegible]orms the book of human life that yet to be read and studied by ma[illegible]ind. Its various chapters refer to every branch of human knowl[illegible]ge to be reconstructed in the li[illegible]t of this stupendous revelation The human mind stands amaz[illegible]l in contemplation of this wo[illegible]lerful yet simple system of human [illegible]rigin and destiny; a continuous [illegible]march of progress; from the spirit [illegible] entrance into physical environ[illegible]ents; its earth life's struggles f[illegible] spiritual growth and development its release from the physical e[illegible]ironments into spirit life; its opp[illegible]tunity (if availed of) for greater [illegible]wth, unhampered by physical [illegible]ants, and its final promise for u[illegible]mited development of spiritual p[illegible]er to be born, until this planet [illegible]hall have fulfilled its mission, to be [illegible]he vehicle for the birth, develo[illegible]ment and growth of soul life as [illegible]pped out by infinite wisdom,

HENRY SCHA[illegible]FETTER.

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

This department is conducted to enable Spiritualists and their Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies send us reports of your meetings, entertainments, whatever you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to fit the space we have to use. A weekly notice of meetings written on a postal card would fit this column.

Always sign your full name and address to every article, not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" is not acceptable to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscript will not be returned unless stamps are enclosed for return postage. If not used they will be held for thirty days and then destroyed. Retain copies as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

The Sunflower Pub. Co., Lily Dale, N. Y.

[illegible] Cherry writes from Toronto: Madame R. Duff has finished a successful four months labor in Toronto, occupying the hall at Labor Temple every Sunday evening addressing large audiences. Her work here has awakened much interest and strengthened the work already begun. During her stay here we celebrated her daughter Amanda's 7th birthday, many friends gathering to leave their tokens and kind thots. A beautifully decorated table delighted the eyes of the large children as well as the small and after enjoying these good things, we adjourned to another room to feast upon the good things given by our spirit loved ones. With regret we bid her adieu, wishing her success in her work in McKeesport, Pa., where she goes for two months, and a [illegible] return to this, our city.

[illegible] S. King writes: The First Spiritual Society of Hamilton, Ont., is in a prosperous condition, Mrs. C. [illegible] Allyn of Boston, was our [illegible] during the month of March [illegible] person that ever had the pleasure of hearing her grand lectures and beautiful poems, know that her services were appreciated. While here she started a Lyceum. It was surprising to see the interest the children took in it so short a time. Mrs. Ripley of Toronto assisted at a social entertainment last week and it was a success both socially and financially. She remains with us during April and May. We have engaged Mrs. Spaulding to follow her. I have received a lett r from Mrs. L. A. Griffin of Lancaster, Eng. stating that she will again visit Hamilton on her way to Australia and New Zealand. She being a very talented lady and sensitive medium and eloquent speaker I would recommend any society in need of a medium to secure her services. I will be pleased to furnish anyone with her address when possible to do so.

A Friend writes: One of the most beautiful and impressive services ever held at the First Church of Spiritualists, Pittsburg, was on Easter morning Not only in words but in deeds was the anniversary made manifest. Mrs. C. L. Stevens opened with an invocation. The children of the Lyceum, under the leadership of Miss M. Claus, took part in the service, and their little songs and recitations brought tears to the eyes of many of our aged members. Music was furnished by Mr. Evans, Mrs. Watkins, and several members of the Lyceum Following the children, short addresses were made by [illegible] L. Stevens, our president, [illegible] Mr and Mrs. Sprague and [illegible] Fischer. The church was beautifully decorated in flags, and the platform was one mass of flowers. A vote of thanks was extended Miss Claus, Mrs. Watkins, and the children, who are the com[illegible] foundation-rocks of the "truth."

[illegible] Secretary writes: The Moravia, [illegible] Church of Spiritualists, celebrated the fifty-ninth anniversary of Modern Spiritualism at their hall [illegible] Park street, Saturday, March [illegible]th The day was fair and all nature seemed to point to the resurrection of life, to the supremacy of spirit over matter. Many friends were with us from adjoining towns and a most enjoyable time was experienced. Mrs. E. Brown, cheered sad hearts with messages from their loved ones and the nearness of the spirit-world was made more apparent. At the afternoon services Mrs. Mary Jennings presided, assisted by Dr. Stevenson, who is sojourning among us for a time. He contributed a fair quota of recitations and songs and aided much in making the occasion a most enjoyable one— Mrs. Comstock Ellis of Auburn read a poem and made a few fitting remarks upon the same. Harmony and goodfellow-ship pervaded and when at last we said "farewell" we felt the benediction of the angels resting upon us one and all.

Mrs. S. A. Smith writes: The first meeting ever held at Excelsior Springs, Mo., to commemorate the anniversary of Spiritualism, was held by Mrs. Aila A. McHenry, April 7. The meeting was crowded and the speaker gave a soul-inspiring lecture and test reading. Many were turned away on account of lack of room Another meeting will be held at the Hotel Saratoga before Mrs. McHenry leaves us next Thursday.

INDIANA STATE SPIRITUALISTS CONVENTION.

The Third Annual Convention of the Indiana State Association of Spiritualists was held in Orpheum Hall, 135 N. Delaware St., Indianapolis, Ind., Friday, Saturday and Sunday, March 29, 30 and 31st, 1907.

While there were not as many delegates present as we had hoped for, the reports showed that there were eleven societies now in good standing, but all did not send delegates.

Much important business was transacted, among which was the adoption of some amendments to our by-laws and some good resolutions.

The reports of the president, secretary and missionary showed that much good work had been done for our Cause during the past year.

From every view point the convention was a grand success; perfect harmony prevailed, the weather was beautiful, and all meetings were largely attended. Sunday night every available seat was occupied and many were compelled to stand, notwithstanding it was Easter, with special services in all the churches of the city.

On Friday and Saturday we had with us as lecturer, Miss Elisabeth Harlow whose work is always good, but on this occasion she seemed to excel herself, saying just the things that were in keeping with the contention in the city.

On Sunday we had Will J. Erwood as lecturer. He always pleases his audiences, and bids fair to be one of our best teachers. He talked to large audiences both morning and night and had their entire attention.

At all the meetings Mrs. Anna Throndsen and Mrs. Nettie Hayden gave clear and concise messages, all of which were acknowledgd, and Mrs. Frances Ruddick gave slate writings from the platform, some of the messages being written on top of the table in full glare of the electric light, and many persons holding the slate.

On Monday the 25th, occurred the wholesale arrest of the local mediums, at the instigation of Hagaman; and on the 26th and 27th the wonderful debate between J. Dwight Hagaman and Dr. Leslie R. Kinsley, "The Great," took place in Tomlinson hall, with an attendance of fully 2,000 people and was pronounced the greatest farce than ever took place in the city. But notwithstanding all of this, our meetings were a perfect succees, as this only served as an advertisement for us.

On Tuesday following our Convention occurred the trial of these mediums, at which time Hagaman proved his own undoing. Only two of the mediums were called to the witness stand and asked a few questions when they were discharged and all others were dismissed, and Judge Whallon recommended that hereafter if arrests are to be made they be made thru the city comptroller, and not by some stranger who does these things for his own advertisement.

Both the National and the State Association were represented at the trial, ready to take the stand in defense of the mediums if necessary.

Dr. Geo. B. Warne has endeared himself to the mediums of Indianapolis by his willingness to appear in their defense, and they now understand his position as never before, and know him to be the loyal friend of true mediumship.

The benefits of organization were presented to the mediums and Spiritualists of Indianapolis in a more forcible manner than they ever could be otherwise. When Attorney Holmes presented the articles of incorporation of the State Association, signed and sealed by the secretary of the state, to Hagaman, it was as if some one had dealt him a blow and he had nothing further to say.

We feel that our Convention came just at the right time and that Spiritualism has gained a great victory in that field.

The following officers were elected for the ensuing year: President, E. A. Sebrain, Peru; 1st vice-president, Byron W. Barge, Indianapolis; 2nd vice-president, R. E. Bragdon, Anderson; Secretary, Mrs. Carrie H. Moss, Muncie; Treasurer, Mrs. Lou Schoenneen, Muncie; Trustees, Mrs. Margaret L. Miller, Rochester; J. R. Campbell, Sheridan; E. A. Gray, [illegible]; Mrs. Della Bragdon, Anderson.

CARRIE H. MOSS,
Secretary.

TRIVIALITY OF SPIRIT COMMUNICATION.

The triviality of communications from the spirit world complained of by non-believers has been treated by Prof. James H. Hyslop in a recent number of The Journal of the American Society for Psychical Research (New York, February). He reminds the reader that "great revelations" must not be expected. The problem at present engaged in by investigators is a scientific one dealing with evidence, he declares, "and only the most trivial circumstances will serve as proof." "If a spirit claims to communicate or to produce phenomena not easily explicable by ordinary methods it must prove its identity and must communicate little, trivial incidents in its past earthly life which can not be guessed and which are not common to the lives of other people."

In commenting upon this statement of Professor Hyslop, The Western Christian Advocate (Cincinnati) remarks:

"Well, let us admit this, and let us suppose that identity has been, by this time, sufficiently established, as perhaps, it should have been, if the communications are genuine and not some fresh exhibition of mediumistic fakism; then, why may we not now go on and have something worth while? Why can not something be told us about the nature and conditions of the other world? Perhaps it may be impossible to do this. Perhaps it is so far beyond the range of our ideas and comprehension that it would fall meaningless upon our ears, much as if a father should attempt to explain to his four-year old son the theorems of Newton. Perhaps the experiences of the supersensuous universe are not capable of being conveyed by mortal language. St. Paul refers to visions and revelations when he was seemingly caught up to the third heaven, when he could not tell whether he was in the body or separated from the body, and in that Paradise he heard sacred things of which no human being is permitted to speak.

"This may even be so, and yet it does not solve the whole difficulty. When we ask whether, in all the years during which disembodied spirits have purported to speak to us thru mediums, any important truth in science, philosophy or religion has been given us thru them, the answer must confessedly be 'Not one.' And even more disappointing, it must be admitted that men of high talent and culture when living, have seemingly fallen into childish and foolish ways of thinking and speaking when supposedly talking to us after death. We do not write in a spirit of contention. We are willing and more than willing that the reality of the spiritual world and of immortality shall be established thru psychical research, if it can be. But if our belief in the hereafter is to rest upon anything that these revelations have yet shown, we must admit that we are leaning on a broken reed. Science is very far from 'proving' immortality. We who accept it must believe on other grounds, and those mainly of religious faith. The evidence furnished by psychical research is too suspicious, flimsy, irrelevant, and [illegible] to furnish any firm standing ground whatever. At present, at least, we must not walk by sight."
—Literary Digest.

OBSESSION AND POSSESSION.

[illegible]

or dislikes and these likes and dislikes make up the sum of its attractions and repulsions. [illegible]

[illegible]

man, into the galleries; as soon as they were seated they were told that they would have to wait out in the hall until fifteen minutes after the hour announced for service, as the pews were rented."

[illegible]

According to a scientific man, love is merely a disease with some persons. [illegible]

The average man is so far sighted that he can see the faults of others while overlooking his own.

CHRISTIANITY ON ICE.

[illegible]

Ch... Co... Soc'y.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., APRIL 27, 1907. | Issued Every Saturday at One Dollar a Year. | Number 317

REV. DOCTOR FUNK WRITES ON SPIRITISM.

Eminent Author, Noted Divine and Head of Great Publishing House Presents What he Regards as Messages From the Dead.

It's delightful to die.

At least that's the word that has come from the other world, says the New York Evening Mail, according to an announcement made by Rev. Isaac K. Funk. This reassuring news is contained in a spirit communication from the recently deceased secretary of the society for Psychical Research. Dr. Richard Hodgson, sent by means of Mrs. Piper, the famous Boston medium, to Prof. James H. Hyslop, formerly of Columbia, now living at 519 West 149th street.

Dr. Funk gives the details in a book, "The Psychic Riddle." He tells many startling stories of messages from the dead, which he alleges that he and Professor Hyslop have received, but the most interesting one is that which purports to describe how it feels to die.

Here is how the alleged Hodgson spirit describes the death process:

It is delightful to go thru the (word not read at first) ethereal atmosphere, cool—cool, COOL—into this life and shake (read as take) off the—Shake off the SHake—Shake off mortal body. Hyslop, speak.

Dr. Funk explains that the spirits often appeal to hearers to reply. It seems to help the communicating process.

For those who are not familiar with the history of Mrs. Piper's mediumship it should be stated that the spirit is supposed to enter her body and use her hand to write out what it has to say. The mortal in replying addresses himself to the medium's hand. The parenthetical remarks on the commnuication printed above are by Professor Hyslop. It wil' be noticed that when the word "cool" was not understood, perhaps because of the bad handwriting in practice in the spirit world it was repeated several times that there might be no mistake. The same thing happened when Professer Hyslop read as "take" what the spirit meant for "shake."

Continuing, the Hodgson spirit, according to Dr. Funk, said:

"In leaving the body the shock to the spirit knocks everything out of one's thots for awhile, but if he has any desire at all to prove his identity he can in time collect enough to —collect—enough evidence to prove convincingly his identity—convincingly—convincingly—

"It is so suffocating to enter here. I can appreciate their difficulties better than ever before."

BELIEVES SPIRITS HAVE BODIES.

Commenting on this last clause, Dr. Funk says "the testimony from many seance rooms is that spirits have bodies of which their physical, earthly forms were the outer, coarser forms and that in this new life they do need something akin to breathing, and that when they enter earthly conditions they experience a difficulty of breath like that we experience in going into a place of foul smells."

But Dr. Funk has also had some communications from Dr. Hodgson on his own account His message came thru Mrs. Mary S. Pepper, of Brooklyn, not to be confounded with Mrs. Piper, of Boston. Dr. Hodgson had great faith in Mrs. Piper, he was inclined to doubt Mrs. Pepper. In April, 1905, he wrote Dr. Funk warning him against Mrs. Pepper and closing:

I believe you have done an enormous amount of valuable work, especially in the open stand you have taken for investigation and for arousing the interest of a wider public, and it would be disastrous if you should commit yourself to the acceptance as supernormal, of manifestations which eventually prove to be due to fraud."

VINDICATION FOR MRS. PEPPER.

The sequel, however, Dr. Funk thinks interesting. Some time after the death of Dr. Hodgson, Judge Abraham H. Dailey and Dr. Funk had a seance at the home of Mrs. Pepper. The medium went into a trance and it was announced by her "familiar" that there was a group of spirits present who were strangers to her.

The "control" said: "One gives the named 'Imperator' and another is a little fellow they call 'French Doctor,' and another gives the name of 'Oxion;' and this last one says he will take my place—I think he means to talk thru the medium. They are bringing with them a fine looking man who seems not to have been long on this side, as he appears very weak."

"Oxion" was the pseudonym of Stainton Moses, a well-known medium. 'Imperator' and the little 'Frenth Doctor' are among the spirit 'controls' of Mrs. Piper, the Boston medium, with whom Dr. Hodgson experimented many years, not to be confounded with Mrs. Pepper. What followed Dr. Funk described as follows:

"Then Mrs. Pepper seemed to enter into a complete trance state, much more complete than her usual sittings with me. The appearances indicated a 'control' unused to the methods. It was fully eight minutes before there was any speaking thru the medium. Just prior to the speaking the right hand of the medium indicated a desire to write. I put in the hand a pencil and then it wrote on a page of my memorandum book 'Stainton' in large letters, and then again 'Stainton Moses.' Finally, very slowly at first, and then more rapidly, the medium spoke in a strange voice as follows:

"I come not to speak for myself this evening thru this medium who is strange to me, and it is a strange thing for me to attempt to speak thru a medium. Imperator who is here helps me. We have come to bring one who has given a long time to psychic matters, and he desires to let it be known that he is present and that spirit communication is a fact.

"This spirit is Dr. Hodgson. He is not strong enough to use the medium himself. He wishes me to say that he conducted experiments altogether too much on the physical plane, and have developed insufficiently the higher spiritual powers, which enable one to control forces in the spiritual world, and to understand quickly the forces that govern here. When the doctor came over to our side many of us gathered together to help him, but we found that he was attuned to earth vibrations, and it was difficult to awaken him."

The medium expanded on this point at length and continued:

SAYS FUNK'S WAY IS ALL RIGHT.

"He says that I shall convey to you this message, as a test of his identity: In a letter he wrote to you he intimated that you were going too fast in your investigations thru this medium, and that he wrote to you to go slow. He thot your way of investigation was not scientific because you took too much the spiritual view of things. Now he says that this attitude is the nearer right.

(After a little while of silence.)

"You have a letter here addressed to him."

I handed the medium a sealed letter, in which there was a letter addressed on the inside to Richard Hodgson, on the envelope the letter was addressed to "R.," in the letter I wrote: "Whom would you desire for your successor?"

"In this letter you ask who Dr. Hodgson would have for his successor. He says in should be a man who puts no less stress on the scientific side of investigation, but much more stress on the spiritual side than he did."

Dr. Funk insists he is not a Spiritualist. He pleads, however, for the fullest investigation of such phenomena as he describes in his book.

NATURE AIDED BY DRUGS

Faith in their Action Comes as the Result of Experience.

One of the most interesting and at the same time most intricate departments of medical science is that pertaining to the action of the drugs used for the cure of disease. In certain cases the mode in which a drug may combat an ailment and rout it is clearly established. Quinine may be supposed, for example, to play its all important part in the cure of malarial troubles because it acts as an efficient germ killer and effectively disposes of the microbes whose periodic developments in the blood coincide with the phases of such ailments.

With respect to other medicinal substances which equally act as specific in certain troubles our knowledge of their action is more limited and our faith in them is founded more on the results of experience than on an intimate acquaintance with the exact fashion in which they operate to produce beneficial effects. One might fairly argue that the further the science of treating disease departs from mere empiricism the better understanding of the exact action of drugs which has become the part and parcel of the system of our good friend the doctor [illegible] is only [illegible] of attainment [illegible] much investigation and experiment. The living body is a far more complex piece of organization than most people suppose, and how precisely a dose of this drug or a modicum of that drug produces certain effects in health and analogous results in disease is a matter that involves for it explanation more intricate and ample knowledge than is often found placed at the disposal of our physician.

WITCHCRAFT SPELL OF OLD.

Science, however, of late years has greatly enlarged its boundaries in respect of such information and the contrast between the practice of the past in prescribing drugs and that of the present is of very marked character. Of old there was much mystery attached to the administration of medicines. It was a practice which involved in mediaeval times a very large amount of "occult" considerations. The spells of witches were not more elaborate and certainly not more heterogeneous in their selection of materials than were the formula which the old medicine men employed for the relief of human ills.

A collection of choice prescriptions published in the seventeenth century lies before me. One consideration which weighed with the doctors of those days was, "whether disease was the bewitcher or not," a fact which amply explains how and why ancient dames suspected of unholy practices were promptly consigned to a fiery end. Our seventeenth century doctor was also a bit of an astrologer, for I find he was advised to "purge the lungs when Jupiter is weak," and to effect a similar operation on the brain when the moon is weak. The touch of a dead man's hand was regarded as a cure for warts, and for hydrophobia the roasted liver of a mad dog was strongly recommended, possibly on the similia similibus principle.

ANCIENT CURE FOR BALD HEADS.

Consumptives were bidden to try milk as a cure or as an aid thereto, and that of the ass was regarded as preferable—this last a piece of advice consonant with modern views. But to the broth of snails, to which sugar of roses was added, the patient might reasonably entertain objections, even in view of the fact that snails are foods as articles of diet which have prominence in modern foreign menus.

Epilepsy was treated by the aid of preparations made from the cak mistletoe and tobacco smoke was also vaunted as a cure for this ailment. The bald-headed man was recommend to use the fat of the viper presumably as a pomade, or as alternative remedies the "ashes" of bees and wasps. If the latter contained the poison bags of the insects one might see in this presumption a form of counter irritation, which is a sensible enough form of medication in certain cases of loss of hair.

For eye troubles turnips are named because they are tending to strengthen the organs and powers of sight. There are many other prescriptions given, some of which far outrival in respect of their ingredient the "eye of newt and toe of frog" and other delectable items enumerated in the witches brew in "Macbeth." The more mystical and uncanny the things which the old doctors derived from the three kingdoms of nature the better chance apparently had the remedy of effecting the result for which it was prescribed.

IMPORTANCE OF PROPER FOOD.

While the employment of drugs in careful and scientific fashion, founded on as full a knowledge as the age affords of their action on the body, must always form an important feature of our doctors' precedure, it is to be remarked that two ideas have to be reckoned with in modern medical practice, such as tend to a considerable modification in the art of prescribing. One of these ideas is represented by the opinion that the wise regulation of the sick persons are items standing in the forefront of treatment.

Day by day the importance of diet as an aid or cure, or it may be as the chief item in the doctor's scheme, grows apace. In many diseases his proceedure is that of the diet supervisor, giving his patient this food and forbidding that. Sensibly enough, the wants of the body in the way of food and the supervision of its nutrition—a function lying at the root of all health—are recognized as paramount.

The second idea is that which takes into account the vis medicatrix naturae. If Dame Nature were not willing and happily often able to reassert her determination to restore the body to its normal state all the efforts of thedoctor would be exerted in vain. It is a wonderful power, this self-repairing ordinance of living beings. I believe we inherit from lower life, wherein we find many conspicious illustrations of the making good of injuries, often of a serious kind. Repair in lower existence is readily effected, probably because the nervous system is so faintly developed.

After all drugs are given largely with the view of assisting the living cells of our frames to recover their tone, and it is not the least remarkable fact that recent discoveries show us in an increased degree how our constitution is naturally armed by many strange devices to attain this end.—Andrew Wilson in Illustrated London News.

A DREAM.

One Monday night, some weeks ago, I dreamed I was walking along West Perry Street and stopped to look over at Wallworth's store, expecting to see a crape on the side door. I awoke saying, "How silly of me when Willie is younger than I am." Nevertheless the dream made such an impression on me that I looked that night at the death notices, but as the name did not appear I concluded it was only a dream yet the family were in my thots repeatedly until Wednesday night when I read in the papers that Mr. Wallworth had died Monday night, the night I dreamed about the crape and felt it referred to him.

I had not visited the family recently or even thot about them until I dreamed. Why was it?

P. A. N.

AN EXPERIENCE IN SPIRIT WRITING.

If It Was Not That, What Was It?

I am now past the sixty-fourth milestone. I never accepted the spiritual' philosophy till a few weeks ago. Not being a man of easy credulity, I should not have accepted it then had it been possible to doubt any longer. My experience has closed the case for me and the verdict is in. My narrative may be of interest to others; and I wish to make public acknowlment to the two gifted mediums who have assisted me.

About the first of February I sent a sealed letter to Mr. and Mrs. A. Normann, mediums of Lake Helen, Fla. I have never seen them, nor have I ever had any communication with them except about this business. I asked them to try for a reply by independent spirit writing.

The letter contained my own name on the outside but nothing else. Within it was addressed to Mary an intimate friend of mine in our college days, over forty years ago. I have neither seen her nor had any communication whatever from her since 1872. She left this life thirty years later, in 1902. The letter was placed in test conditions by being sealed within a strong envelope. This was further sealed with wax and deeply stamped when soft. It was then so wrapped in ribbon, secured by wax, as to make opening impossible without cutting. The message consisted of three little sheets not folded, each containing a question with other thots. Following each of my sheets was a blank one. I did not give the mediums the name of the person addressed or any information whatever, I simply asked for a written reply.

In ten days the package was returned to me. I subjected it to the closest examination, using the reading lens and linen-tester. It was exactly like it was when I sent it. I was certain no one had tampered with it. I said to myself, there is no writing within except my own. On cutting open the envelope at one end I found the three blank sheets covered with writing in soft crayon, one in red, one in black, one in blue. It was the greatest surprise of my life. On one sheet was a direct and unmistakable reference to an event in our lives in 1865 which no one living or dead knows about except Mary and I. I have a letter written by her to me in 1868, the last communication between us. I compared this with the message, separated by an interval of thirty-nine years. Several of the letters were identical in shape, others bore a strong likeness, and others were quite unlike.

On March 5, I sent another package arranging the sheets as before. The heavy envelope was securely sealed with wax at five points on the back. With a peculiar thread I stitched the envelope one-fourth an inch deep and one-fourth apart entirely around. Over this I fastened with glue a ribbon one inch wide, lapping half inch quite around. As a final precaution I drew heavy lines in ink from the ribbon onto the paper.

On the return of this package I examined it under strong lenses as before. It was exactly as when I sent it. Nothing more material than air, light and heat could have entered or left it. First I cut the ribbon very slowly, then the thread, stitch by stitch, not the identity of the thread, and then the paper. On slipping out the six sheets, the blanks were no longer blanks but were covered with crayon writing in the same hand as before. There was a plain reference to a pleasing little episode in our friendship in the early sixties.

How was all this done? How

(Continued on page 4.)

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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Three months,	.25
To all foreign countries except Canada and Mexico	1.50
Six months,	.75
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ADVERTISING RATES.

Each inch, one insertion, 40c; three insertions, $1.00.
[illegible] 75c; [illegible] 1.80.
[illegible] 1.80; [illegible] 4.50.
Reading notices, 15c a line; 20 lines, 10c a line. Discount on Time and Space.

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IDLE ASSERTIONS.

What a mass of idle assertions are found in the printed matter of today, and what a mess many writers would make or it if they were called upon to make good their assertions.

We were reading an article a short time since in which the statement was made that "Jesus was a stalwart man. He could stand the hardest labor," etc. Now who knows whether Jesus ever did a day's work or not, whether he was long or short, thick or thin, or even if there was such a person? Echo answers, Who?

We hear one class declaring that spirit and soul are different, another that they are the same, while a third declares there are neither spirits or souls. Who can prove his assertion? One says it would be absurd that man should be developed to the point he has attained with no prospect of a life after death, another says that there is no call for a life after death, while a third declares that this is merely an incident being here and another says he was here many times before and will be here many times after this. Who knows?

The object of the foregoing is not to determine who is or is not right, but to call attention to the fact that we may any or all of us be wrong. Absolute knowledge is a pretty hard thing to get. You may think you know all about it, but is your knowledge an assumption of things hoped for upon which you base a professed knowledge of facts?

Things appeal to us in different lines. One says that he knows this, another that he knows exactly the opposite to be a fact. Both cannot be right, and absolute demonstration is impossible, therefore allow others to have their ideas, and keep your own. But don't be dogmatic.

STATE ASSOCIATION WORK.

One of the most prominent symtoms of progress in the field of Spiritualism is the number of State associations that are at work and engaged in holding mass meetings at different points in the State.

The present issue of the SUNFLOWER has announcements of three and reports are that all such meetings are well patronized, not only by Spiritualists, but by others who are interested in progressive thot.

The recent Anniversary meetings were all that could be desired. The general attendance was good, the meetings were of a high order, and a better spirit of harmony and coöperation in local matters seemed to prevail.

It is to be hoped this will continue. Nothing could so disintegrate any ranks as the petty jealousies that animate workers both public and private.

Crimes and criminals are not deterred by such exhibitions as the recent Thaw trial. Notwithstanding the failure of the jury to agree, the people agree that some punishment should be meted out to one who would deliberately kill a fellow-being. Acquittal would be a premium on "brain-storms."

DU UT DES.

A long sermon has a short life.

BOSTON NOTES.

The Ladies Spiritualistic Industrial Society.

Appropriate exercises were held commemorative of the 59th anniversary of Modern Spiritualism in Red Men's hall, Thursday evening, March 28. A bountiful supper of salads, cold meats, the omnipresent baked beans, with hot drinks and cake and pie for desert, was served to about 150 people. After a characteristic invocation by Prof. Clark Smith, Mrs. B. W. Belcher, president of the society and a well known platform worker, welcomed the guests who by their presence, attested their loyalty to and interest in the cause of truth.

Rev. F. A. Wiggin, pastor of Unity church, was the first speaker, and as usual, talked straight from the shoulder, giving his hearers something to think about. He said in part: "There is such a thing as too much of a good thing, but altho we have had three days of anniversary talk, Spiritualism is so broad that there is always something new to talk about. It is quite appropriate that our anniversary and Easter are on the same day. I am a believer in the resurrection of new thought, more so than in the person within the thought.

"It pains me to hear a Spiritualist talking against Christianity, for primitive Christianity and Modern Spiritualism are identical."

In speaking of healing, Rev. Wiggin paid a tribute to Mrs. Alice Waterhouse, who had probably been as active in that line as any other Spiritualist. Continuing he said:

"We see people who run to the phenomena to the exclusion of an intelligent understanding of the philosophy. We also see those to whom the verity of a spiritual test can not be presented because of their inability to receive them. Spiritualism has established the faculty of a belief in spirit return. The fact of immortality has been preached thru all time."

James B. Hatch, vice-president of the Massachusetts State association was present to speak of the advisability of the various societies of Boston getting together and on the 60th anniversary hire a theatre or large hall and hold a week's celebration.

Mrs. Bernice Abbott of Lawrence, gave a whistling solo, being accompanied by her sister Elizabeth.

R. F. Churchill, president of the New England Spiritualist association, and also of the Greenfield Spiritualist society, believed that we could receive thots from the spirit world if we were not thoroly educated people. He said that "criticism was not Spiritualism," and urged all to "see and talk only of good in people."

Mrs. Alice Waterhouse, one of the oldest veterans, and the subject of Rev. Wiggins' eulogistic remarks, said she very much enjoyed being in the work, and sent home an old thot in a new setting when she said that "the presentation of Spiritualism rests upon the manner of that presentation." The blessings are ours for the asking at any time. She believed that "Peace on earth, good will towards men," should be spoken hourly.

Master Roy Boyden of the Lake Pleasant lyceum, followed in a reading, he being followed in turn by Fred B. Niles of Marlboro, one of the new faces seen on the Boston rostrum. He thot that many of those who had come up thru the slums were excellent speakers. Those who have suffered are many times best fitted for the work, and could speak more truly of the fatherhood of God and the brotherhood of man. Spiritualism tells us to go out into the highways and hedges of life and give to the sorrowing that which we have, a knowledge of life immortal. He closed with a few messages.

Mrs. Nellie Abbott, president of the Lawrence society, related incidents and gave a few tests.

Charles E. Bakstron, a local attorney who represented the Massachusetts Spiritualists association at several hearings at the State House this and last season, gave a characteristic speech, and related some of his experiences in the work. In a semi-humorous manner, the speaker presented several facts for the consideration of his hearers, and closed by saying, "If you Spiritualists want to spiritualize the world, you must practice as well as preach."

Dr. H. C. Huott said that sometimes we never know what has been said until we go into the silence alone. We are all aspiring to the top of the ladder in work and thot. The Doctor closed with several messages.

Mrs. Annie Morgan, one of the more recent successful test mediums, expressed herself pleased with being present and delighted her hearers with several delineations.

Mrs. George spoke of the pleasure it gave her to be present, and gave several presentations. Mrs. Lewis closed a most successful exercise by singing an inspirational song, "My Childhood's Prayer."

Mrs. M. J. Butler, Mrs. May [illegible], Mrs. McLane, Dr. Marston, Mr. Gilbert, Mr. Fred Winston, were also present, and their work gave good satisfaction as it always does.

BERKLEY HALL

The Massachusetts State association held anniversary services at the above place. The hall was decorated with flags and bunting, and flowers adorned the rostrum. The day was all that could be desired. and large audiences filled the hall afternoon and evening with a goodly number in the morning.

There was much talent that was present, and among them were Mrs. Alice S. Waterhouse, Mrs. Hattie C. Mason, Frank B. Woodbury, Mr. M. Simmons, Mrs. Maud Litch, Mr. R. F. Churchill, Mrs. Stiles, Rev. F. A. Wiggin, Mrs. Carrie S. Thomas, Mrs. Alice S. Whall, Mrs. N. S. Abbott, Dr. Bishop, Mrs. Carrie F. Loring, Mr. R. Macurda, Mr. L. Gilbert, Mrs. B. W. Belcher.

Many tests were given by the mediums, all of which were recognized and well received. The speakers sent out many thots which should find lodgment in the minds of the listeners. The day was a success in every way and all went home feeling it was good to have been present.

Music was furnished by Mrs. Haydee Hall, Miss Edna May Slate and Mr. Harry Ames, Mrs. Maud Litch, accompanist.

. L. H.

CHILDREN'S PROGRESSIVE LYCEUM

had a large audience and very fine [illegible]. All did well and the exercises lasted from [illegible] to 6. The evening entertainment commenced at 7:30. The names of children I have not got, but will say that all did well. Mrs. Waterhouse, Mrs. Berry, Mrs. Whall, Mrs. Chatman, Prof. Rosco, Mr. Temple, Mrs. Belcher and two others whose names I have not got, made remarks. Mrs. M. J. Butler, president.

THE LADIES LYCEUM UNION

held anniversary services in Red Men's hall, March 27. The exercises consisted of song by Annie Morgan, remarks by Mrs. Stiles, tests by Mrs. Mosier, lecture by Prof. Roscoe of Providence, Mr. Temple, song Mrs Barker Mrs. Belcher remarks Mrs. Waterhouse, Mr. Beckstrom, Mrs. Mason, Mrs. Weston, Mrs. Chatman, Mrs. Soule, Mr. Symonds, Mrs. Cunningham, Mr. Hatch, Prof. Roscoe gave some very fine tests. Music was furnished by three young ladies under the management of Miss White. Miss Cook, a young medium, gave some fine tests. Mr. Richards and Miss Ethel Cooley also took part. We had 200 to supper and all who partook of the feast of both kinds we hope to see again. M. J. Butler, president.

APPLETON HALL.

The First Spiritualist Ladies Aid society held their anniversary exercises in Appleton hall. Morning, address of welcome, Mrs. [illegible]lbee, remarks Mrs. Butterfield, Mrs. Waterhouse, Mr. Libbey, Song, Mrs. Annie Morgan, remarks Dr. Prentice, Mrs. Mason, whistling solo Bernice Abbott and Elizabeth Abbott, Tests [illegible] Abbott and Mrs. Belcher, all of which were recognized. Afternoon, remarks by Mr. Churchill Rev. F. A. Wiggin, Mrs. Chatman. Mrs. [illegible] gave tests, all of which were recognized. Miss Ella W[illegible]ls gave a reading, Mrs. M. J. Butler, Mrs. Kate Stiles, Mrs. S. C. Cunningham gave some very fine tests. Music by Mrs. [illegible] Lovering, Mrs. N. J. [illegible], Master Roy Boyden gave a [illegible], Mrs. Carrie F. Loring, Mrs. [illegible], Mrs. Haydee Hall, [illegible] remarks, Dr. Bishop, Dinner [illegible] were well served and [illegible] long be remembered.

[illegible] for The Sunflower.

THE DECAY OF CHIVALRY.

A writer once wrote, "It is a sad thing to see the decline of a religion that in its day has given consolation to millions of human beings." True—but is it not sad to be a witness to the decay of that chivalry that has been a source of great cosolation to many a hungering soul in its journey thru life?

What is it that makes life worth the living? Nothing but the little courtesies, the acts of chivalry that have animated us thru the past ages and that now, in this day of "progress," seems to be dying a natural death.

Only a few years ago it was considered a great breach of etiquette, in fact an act of boorishness, for a man not to offer a seat to a lady in a street car and not to remove his hat in an elevator, but today either of these acts of chivalry is the exception and not the rule. In fact, so uncommon is the offer of a seat in a street car to a lady that a paper in Columbus, O., is offering a premium to men who will offer a lady representative, who is to take extensive street car rides, a seat. One dollar is the rule under one condition and two dollars under another.

But a few years ago it was uncommon to hear foul or profane language when ladies were present. Today it is quite the reverse. Why? Simply because the "new woman" fad has made women take men's places until the familiarity that breeds contempt has changed the order of events and it is like the preacher who entered the mining town. When he told them he was a preacher they said, "Never mind that. We won't lay it up against you as long as you behave yourself."

But what is to be the result of this course of events? The indiscriminate use of foul and profane language, the advent of the "French novel," the demand for sensational features and the common discussion of what have been tabooed subjects have developed a boorishness in both male and female. Both have suffered by it.

Will women ever again realize that their power over the male portion of humanity lays in the fact of their true femininity and not in their desire to act, talk and dress like men? Perhaps the days of chivalry are past. If so, it was a sad time for humanity when the event took place.

DU UT DES.

A LEAFLET.

We may sit in the gloaming of the
years,
And deem life's measure all sorrow
and tears;
We ourself, the dark shadow by
our side,
Because in work's, free lovelight, we
would bide.
So, the joy-beams may shine from
long ago,
And brighten fleeting years, with
faceless glow.
Selfless thots in the kindly deeds
will hide,
To tint the shadows in life's golden
tide.

LISLE E. SAXTON.

Who can say
That the blue one sees in the star-
gemmed sky,
Is more beautiful, tho up so high,
Than another sees in the violet
sweet,
That is brightly blooming at his
feet?
Tho one is gazing sky-ward,
The other gazing earth-ward?

LISLE E. SAXTON.

Each character will have its jagged edges, but it is'nt our business to scissor them off. If we gracefully outline our own we will be too busy to care for our neighbor's.—LISLE E. SAXTON.

Tomorrow Magazine thus describes Dowie: "One per cent man, two per cent preacher and fanatic, ninety-seven per cent fake newspaper copy." Quite a fellow, wasn't he?

It is a poor kind of sympathy that exhausts itself in a sigh.

LILY DALE NEWS.

Mrs. Haas and son Lester, visited Dunkirk.

Mrs. Maggie Wildrick spent several days in Jamestown.

Mr. Dawson, a piano tuner of Jamestown, spent several days here professionally.

Glen Smith, who has been in the West all winter, returned home for the summer.

Fern Paul spent a few days at home last week and returned to Farnham, N. Y., where she is engaged in her profession as a nurse.

Mrs. S. S. Lutes has returned and is occupying her cottage on Second street. Her sister came with her for a few days, returning to Buffalo.

Among the Sunday visitors were Mr. and Mrs. George Forbes, Henry and Raymond Shaffer, J. H. Binney and Dayton & Hall's people.

Mrs. Winchester received word of the sudden death of her son-in-law in Fredonia, Thursday. She and Mr. W. attended the funeral.

The card party met at the home of Mr. and Mrs. Reynolds last week and will meet at L. C. Hutchinson's this week. Arrangements are being made for reorganizing the club.

So far as heard from the program seems to meet with the hearty approval of the people, many who have declared for a strictly Spiritualistic line of speakers being particularly well pleased.

Cold, damp weather has been the rule for the past few weeks, and we are wondering when it will stop. It has been good for the maple sugar and syrup makers, as the cold nights and warm days have made the sap run in good shape, thus increasing their returns greatly, while the quality is very good.

The meeting of the Board of Concessions has put a new impetus on the summer work, and it is expected that work will begin in earnest very soon. The hammer, saw and paint brush are now working, and much is being done towards the summer preparations, while every day letters come telling us that some of our summer visitors will return soon.

Mr. and Mrs. N. C. Lutgan have arranged to go to Montana where he has been engaged to work for a large mining company. They will store their goods in the Gay cottage here until they decide upon their future movements. They spent Sunday at the Sunflower cottage. They expect to start for the West Thursday.

Cleaning the grounds will begin as soon as the weather will permit and water will be put in the tank as soon as danger from frost is past. Many water connections have been laid practically on the top of the ground thus making it impossible to have water as early as we could otherwise, as a cold snap will burst them. The management should see to it that no pipes are allowed on the surface of the ground, and that all connections put in in the future should be far enough to stand a reasonable frost, and that all now on the surface should be put down lower.

Considerable has been said about a raise in the admission prices. We can say authoritatively that while such a plan has been discussed, it is not yet settled. Even if made, it will not affect residents or visitors who buy season tickets, as no change has been suggested in that, nor does it effect employees tickets. What has been discussed is the advisability of making the daily admission 15 cents on week days, 20 cents on Sundays and the fee for remaining on the grounds 15 cents daily instead of 10 as it has been formerly. Should this be decided upon, there will probably be a weekly ticket which can be bought at the gate ticket office entitling to admission on the grounds and the privilege of remaining six days thereafter, for about 75 cents. This seems to us a fair proposition. It must be remembered that while it is essential to have the prices of admission low enough not to discourage attendance, it is also an absolute essential that the income should be large enough to defray the necessary expenses of conducting the meeting and caring for the grounds. These expenses, under the most careful management possible, reach a sum that is surprising to those who do not know of the expense. Who, for instance, would think that the estimated cost of cleaning the grounds this spring, mowing the grass, and removing the winter accumulation is $300.00? Then realize that it requires 3000 ten cent daily fees to pay that one item! 75 season tickets at $4 00 each! After that, consider that the band costs in the neighborhood of $1200 to $1800, and stop to think of the array of gate-keepers, ticket sellers, electrician, engineer, running electric light plant and pump, costing about $8 a day, caring for, cleaning and watching grounds during the season, not to mention the talent employed on the platform, and it will be clearly shown that a very careful financial management and income must be provided to meet the expenses and keep the place going. This is what will animate the board in their deliberations on the subject and there is no question that they would like to hear the opinions of friends of the place on the subject. Write them.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fixen, Secretary.
Dr. George B. Warne, Treasurer.

JULY.

12—Dr Geo B Warne
13—Mrs A J Pettengill
14—Mrs Carrie E S Twing, J Clegg Wright.
15—Conference
16—Mrs Carrie E S Twing
17—NAT'L SPIRITUALIST ASSOCIATION DAY—Dr Warne, Carrie E S Twing.
18—Mrs Elise Stumpf
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lillie
22—Conference
23—T Grimshaw
24—N Y STATE DAY—Tillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynolds
28—Miss Elizabeth Harlow, Hon. Wendell C Warner
29—Conference
30—Miss Elizabeth Harlow
31—Hon. Wendell C Warner

AUGUST.

1—Miss Elizabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks, Cora L V Richmond
5—Conference
6—Cora L V Richmond
7—John W Ring
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—John W Ring, W J Colville
12—Conference
13—W J Colville
14—WOMAN'S DAY—Symposium, Mary E Lease
15—Dr J C Batdorf
16—W J Colville
17—Mary E Lease
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—Dr J C Batdorf
21—Mattie E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks, Oscar A Edgerly
26—Conference
27—Oscar A Edgerly
28—PIONEER DAY — Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER.

1—Lyman C Howe

Morning classes will be conducted at 10:30 by J Clegg Wright July 18 to Aug. 3.

Cora L V Richmond, August [illegible] to 10, on Auto-Psychology, Planetary Order and Influence. Angels of the Planets and Influence of [illegible] upon the Earth.

W J Colville, August 13 to [illegible].

Dr W M Lockwood, August 20 to 31.

Lyceum drill every Friday, morning, Mrs Amelia Peterson, d[illegible].

PLATFORM MESSAGE MEM[illegible]

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annette J. [illegible] gill and J. A. Murtha, also [illegible] W. Way.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, 41 Main street every Sunday evening at 7:45. Chas S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 274 Connecticut street, Sunday at 7.45 p. m.

Friday evening April 12 was an occasion long to be remembered by Dr. W. M. Lockwood and the members of his class, it being the fifth lecture in the course. The members gathered together to listen to the subject matter of the lecture, "The Neptune System," and explanations relative to it illustrated by charts and [illegible]. The Dr. has a thorough [illegible] and complete knowledge of anatomy and physiology [illegible] ability to present the [illegible] which make the lectures both interesting and instructive, and the class is a large one.

At the close of the lecture the Dr. dismissed the class and immediately President Hoyt arose and announced that as it was the Dr.'s 72nd anniversary a little surprise was tendered him in the form of a material and intellectual feast. All repaired to the parlors of the church where the ladies had spread an abundant supply of refreshments, to which ample justice was done and then followed an intellectual treat in which many took part, and many kind words were said in commemoration of the event. Among those who took part were, President Hoyt, Dr. Hagen, Mr. Stumm, Mrs. Stumm, Mr. Stearns, Sheehan, Beel[illegible], Ebling, Mrs. Phelps, and others. Dr. Lockwood not being apprised of the event was taken completely by surprise, but responded in his jovial manner, thanking all for the tribute of kindness. Those who were instrumental in preparing the event were Mrs. M. E. Lane, Mrs. Anna Phelps, and Miss Juergensen, assisted by other members of the class. It was an event that will long remembered both by Dr. Lockwood and members of the class.

The topic for the Sunday morning lecture was "Are Pro[illegible]. Burbank's discoveries in vegetable hybridizing [illegible] improvement [illegible] Dr. [illegible] interesting. [illegible] evening [illegible] Can religion be moral [illegible] philosophical scientific [illegible] attentive audience [illegible] ability in giving an explanation relative to this topic.

The Temple society will hold a pedro party at the Temple Tuesday evening, April 23. Everybody come.

HARMONY CIRCLE.

The usual large gathering attended the services of Harmony Circle on Medium's Day, Sunday, April 14, and all seemed to enjoy the program, made evident by the strict attention and thoughtful attitude of the audience. The second Sunday of each month seems to have taken root on our friends, as manifested by the increased interest of each recurrent Medium's Day. The messages and tests of Mrs. Seibel and Miss Florence McAdams, created favorable comment on all sides, as they were all recognized, also the psychometric readings of Guide Foster, showing without doubt, that we cannot lose our personality even on an inanimate object that we have [illegible] or handled. Some of these readings were beyond the average. The solos by the Mrs. Olmstead and [illegible] were sweetly rendered and brought harmony to all. The [illegible] lady member of the society, served a nice supper to all who remained to both services, for the munificent sum of ten cents. Among the guests was your scribe from the Spiritual Temple, the ever [illegible] and courteous gentleman, [illegible] Eddy, the gifted astrologer. [illegible] taken from the audience for inspirational poem were [illegible] handled by "The Harp." [illegible] speaker for this work. [illegible] minute address of the [illegible] favorable comment, [illegible] commanded strict attention. [illegible] said in part: "We are [illegible] force that [illegible] has [illegible] according to our present [illegible] development. The future [illegible] with vast possibilities for [illegible]. Religion will take [illegible] advanced thought [illegible] investigation. The [illegible] will open the [illegible] so-called [illegible] benefits that accrue from truthful knowledge of a future life. We are living in an era of beautiful resource, and we are reaching far into the bowels of nature to absorb and digest the knowledge of life. The natural order and sequence of all unfolding life is gradually throwing off the shackles of superstition and its consequent hindrance to advancing progress. We linger around the mists of the grave without that sense of utter loss and separation. Our faculties are increasing and broadening under the psychic power to realize the unseen in the grooves of our daily life. We are standing on the summit of mighty investigation, and wearing a colossal framework of future as well as present existence. With gigantic strides, civilization is marching on to every uninhabited or uncivilized part of the earth, and the spirit world is reaching out with superhuman effort to reach civilized humanity in the name of fraternal love. The laws of life that are so little understood, are coming in under the microscopical view of reason, and the dawning day of universal freedom of intellect is approaching with rapid strides. Soon the two worlds will be joined together from pole to pole of human intelligence, and create for all mankind a flame of truth that will never die, but will reach out to the shores of eternal time, with the star of human progress as its guide, its banner is unfurled to the breeze of love, with its symbol of truth emblazoned in words of sunshine: 'Peace on earth and immortality for all.'"

Locking the stable after the horse is stolen is all right if there is a new horse in the barn.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Fred B Niles, 39 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs E W Belcher, 292 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 136 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Springs, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 338 E 2nd, Jamestown, N. Y.
Vincel Drabec, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 108 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 86 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S R Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 203 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

METAPHYSICAL.

IF ALL WHO HATE WOULD LOVE US.

If all who hate would love us,

THE GREATEST STUDY.

BREATH IS LIFE.

PRIDE.

AN EXPERIENCE IN SPIRIT WRITING

(Continued from Page

DEATH OF MRS. MARY KINNEAR GRUTE.

Life Sketch of an Active Worker.

Mrs. Mary Kinnear Grute, who has been coming to Lily Dale every season for many years and who is known to hundreds of the residents and visitors here, died on Monday, April 1, 1907, at her residence in Cleveland, O., as the result of an accident. Mrs. Grute, who, at the time of her death, had just passed her eighty-first birthday, lived with her eldest son, Charles K. Grute, a bachelor, also well known at Lily Dale. Their home was at number 11,221 Euclid avenue. On the evening of January 10th last, Mrs. Grute, as was her custom, lay down upon a couch in her sitting room to snatch a few moments rest at that dreamy time of day so conducive to repose, the hour that sees the fading of daylight into dark. In an adjoining room her son had lighted the gas to read when he heard a fall, and, rushing in, found that his mother had lost her balance and had rolled from the couch to the floor. The fall was less than two feet, yet her thigh was broken. For nine weeks she lay with the broken limb in a cast. She always had been very active and the imprisonment was galling, more so than it would have been to most persons of her age; and for a time she suffered excruciating pain, but she bore all with characteristic fortitude and stoicism and withal with great cheerfulness. After the removal of the cast, she seemed to improve but the broken bone had failed to unite, and in the last days of March complications resulted which carried her off with great suddenness. It will be a consolation to her friends to know that at this period she seemed to be generally free from pain, and her end was peaceful. As she lay in the casket ready for the grave, there was not the slightest trace of suffering on her face; on the contrary, her countenance bore a happy look, almost a smile and she seemed like one asleep dreaming pleasant dreams.

Mrs. Grute had been a Spiritualist many years, in fact, nearly fifty, or almost from the discovery of the philosophy of Spiritualism, and she died steadfast in the faith that death is merely a stepping-stone from one state of existence to another. She was an author and poet of marked ability, and during her long life her pen was active in the cause of Spiritualism, although most of her writing was of a purely literary quality. She never wrote what she did not feel, and she never made an effort to commercialize her thots, hence her fame was not so wide as it might have been if she had sought to please the popular fancy. From time to time her poems were published in the newspapers, publishers who knew her work, always being glad to print anything from her pen, and a few years ago she published an edition of her poems under the title, "Crooked Sticks." This book was intended mainly for private circulation, and it is highly treasured by many who appreciated the graces of literature.

Most of Mrs. Grute's writing was in verse, but at the time of her death she was engaged upon a novel which she was compelled to leave unfinished. So great was her optimism that until she actually began to sink into the valley of the shadow, she had no idea that she would not live to finish it. She was impatient to be again at her desk, and while propped up in bed, with her broken limb in the cast, and even when suffering torture from the pain of her injury, she persisted in jotting down notes for the completion of her novel.

Mrs. Grute's maiden name was Mary Kinnear. She was the daughter of Henry Kinnear and was born in Franklin, Pa., March 29, 1826. When about 18 she was married to Charles Grute of that [illegible] and soon afterward with her husband removed to Youngstown, where most of her life was spent. She was the mother of four children, of whom the eldest, a daughter, [illegible], died in infancy. The remaining children, Charles K. Grute and John H. Grute of Cleveland and [illegible] Grute of New York, survive her. Her husband died Jan 1, 1898. In 1902 she disposed of the homestead in Youngstown, and removed to Cleveland, where five very happy years were spent in the society of her children and grand-children.

Mrs. Grute was always intensely interested in the life around her. She was entirely unselfish, and in her the gospel of service was abundantly realized. The joys of others were as real to her as her own, and the sorrows as poignant. None ever turned to her for sympathy and found it withheld. By the same token, she was intolerant of everything that savored of wilful cruelty, wrong or oppression. For fifty years, in season and out, she talked and wrote against the institution of war, heedless of the specious argument that war is a necessity of national independence, an evil that must be tolerated, even encouraged, in order that good may spring from it. It was enough for her that war in itself was wrong, and her voice was ever against it, and she lived to see great international conferences held to devise means of doing away with what has come to be accepted as the greatest drawback to the progress of the world.

One of the most striking characteristics of this talented lady was her persistent youth. Her body grew old but not her spirit. She was as young in feeling at the moment she died as she ever was. From childhood she had been accustomed to make the most of her mental faculties, employing every spare moment in reading and study, and her mind became as facile as an oiled machine—no rust, no stagnation. It is not exaggeration to say that her intellectual progression was ever upon an ascending scale and that, at the time of her death, even at her advanced age, she had not yet reached her mental prime. The result of her years of application was the development of a high degree of culture and the acquirement of an infallible taste: coupled with this was executive ability of a high order, and those who are well acquainted with her capabilities, agree that had her life been cast in a different mould, she might have had a distinguished career as an editor, critic or savant. But she cared little for the fruits of ambition; her own fireside was her world. There, surrounded by her family and friends, she was content to glide respectfully into the other life.

The funeral of Mrs. Grute was held on Thursday, April 4, at the home of her of her son, John H. Grute, No. 11,234 Bellflower avenue Cleveland. The services was conducted by Mr. I. W. Pope, a Spiritualist of that city, who delivered a thoughtful, philosophical address. Mrs. Grute in life was averse to anything that savored of the gloom of mourning, and in the funeral arrangements black was absolutely tabooed. The casket was a beautiful silver gray, in some indefinable way suggestive of the well-rounded years of her who rested within it. The burial was in the family plot in Youngstown.

SCIENTIFIC TEMPERANCE.

O. L. HARVEY.

Rev. Dr. E. O. Taylor, of Boston, delivered a series of five lectures on "Scientific Temperance," in this city (Lafayette, Ind.) recently.

These lectures we reattended by large and appreciative audiences, composed of leading citizens and students and professors from Purdue University. He told us some things that we had suspected before, but he has awakened a new interest and respect for science. Science is beginning to be respected. What cannot be scientifically demonstrated and duplicated is no longer believed to be true—that is by scientists. The doctor gave a chemical analysis of some local beers and some patent medicines. We showed that the beer contained from three to five per cent alcohol and the patent medicine from twenty to twenty-five per cent.

He endeavored to prove scientifically, that alcohol being a "deadly poison, a narcotic and irritant," should not be sold, according to law, as a beverage.

I failed to hear him say one word, for or against the sale of alcohol as a medicine, except by implication so far as the patent medicines were concerned; but as he proved that alcohol is not a stimulant, but a deadly poison; that it paralyzes and coagulates the brain cells; that it is never a food and cannot be digested in the stomach, why then, should it not be outlawed, prohibited and rejected when prescribed as a medicine?

The doctor made but few references or allusions to the Bible. He made a few quotations that would favor intemperance according to the definition of what intemperance is, given by the speaker.

Scientists do not go to the Bible to prove anything. The Bible is not a scientific work. The men who wrote the sixty-six books of the Scriptures didn't know anything about science as we understand the word in modern times.

We know now, in the light of this science that those writers were sometimes honestly mistaken. For example, the suggestion of St. Paul, "Take a little wine for the stomach's sake," has produced thousands, perhaps millions of drunkards. It is said that Jesus turned water into wine by a miracle at a marriage feast, but [illegible] educated man believes it to be true. He might [illegible] from one vessel into [illegible] saloon keeper could do [illegible]. Undoubtedly Jesus drank wine [illegible] at meal time. Perhaps the [illegible] was purer in those days than [illegible] adulterated "stuff" we [illegible] and generally used [illegible] day, but beyond a doubt [illegible] upon each to-day [illegible] a better example and [illegible] total abstainer, because when [illegible] on the cross, he said, "I [illegible] in his last dying agonies, he [illegible] rejected and refused [illegible] narcotic intoxicant which was offered him. This is the greatest temperance lesson in all the history of the world, the most conspicuous and universally known.

Christians should be consistent and imitate this sublime and immortal [illegible] of their heroic Master, and not only refuse to take alcohol as a beverage, but reject it when prescribed as a medicine, even unto death, and thus pass out into another life with all the faculties undimmed, [illegible] and unclouded.

Ah [illegible]

UNCLE JOHN'S VISION.

Way down in old Virginia
In the years of long ago,
Two darkies dwelt as neighbors
And hoed their own potato row.
They both had done good service
To their masters before the war,
And their ages varied somewhere,
From eighty-six to ninety-four.

Tom [illegible] was a hard-shell Baptist,
His wool was white as snow,
[illegible] had been as scarlet,
[illegible] sure to go.
[illegible] a Methodist
[illegible]
Who [illegible] prayed, with fervor
"Amen [illegible] it be!"

It [illegible] at twilight,
In the cool and shade of the day,
They would meet at the garden [illegible]
And [illegible] neighborly way,
Tom [illegible] said to Solomon:
"I [illegible] singin' one day
Down in de [illegible] medder,
A [illegible] hay."

"[illegible] talkin' 'bout yer
Did [illegible] much las' night—
Jist [illegible] out of de winder,
When de [illegible] was shinin' bright,
An' [illegible] my wife, 'Susanna—
I'[illegible] smart of late,
[illegible] John'll be foole
When [illegible] to de Gol'en Gate.' "

Dat's [illegible] road to trabble,
An' [illegible] out mighty plain;
Jist [illegible] head in de [illegible]tah—
De [illegible] you' [illegible]"
Uncle John [illegible] wise and [illegible]hotful
As [illegible] his wooly pa[illegible],
An' [illegible] back with an air of leis[illegible]
On the post of the garden gate.

"Tom [illegible] let me tell y[illegible]
'Bout [illegible] I had one night,
As [illegible] in my cabin
Without [illegible] or light.
'Twas in [illegible] month of December,
An' [illegible] done gone,
De [illegible] Grant was [illegible]ted—
[illegible] Christmas morn.

"I [illegible] a heap 'bout her,
An' [illegible] sort o' light
It [illegible] bigger and bigger
An' [illegible] and white.
An' [illegible] de face ob a angel
Dat [illegible] let me see,
An' [illegible] 'Lizzie! Lizzie!
An' [illegible] she answer me!

MARY B. S[illegible]

St. Petersburg holds the highest [illegible] among the world's capitals.

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

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Are you doing anything to extend the circulation of the SUNFLOWER? If not, why not?

THE SUNFLOWER

An Exponent of the Spiritual Philosophy; Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

DR. FOWLER'S NEW YORK LETTER.

The First Assooiation of Spiritualists of New York City and their auxiliary the Ladies' Aid society, celebrated the 59th Anniversary on Sunday, April 7, in Elk's hall, Columbus Circle, as they were unable to procure the hal' for the 31st, and then only for an afternoon session, which was replete with good [illegible]. The following program was [illegible], with Mrs. M. A. Newton [illegible] dent in the chair. The [illegible] opened with the hymn, "[illegible] and Be Glad," rendered by [illegible] audience which required [illegible] ushers to seat them all and [illegible] were obliged to stand. Mrs. [illegible] T. Brigham, who serves regularly [illegible] on the rostrum of the First [illegible] and Ethical Society, [illegible] street, delivered an address, [illegible] by a vocal solo by Miss [illegible] Walters. Mrs. M. A. Newton [illegible] extended remarks appropriate to the occasion. Mrs George [illegible] being detained at home [illegible] her place was filled by [illegible] Cocke, who recited an [illegible] poem. Miss Ada Austin, Hartford, Conn., rendered very [illegible] a soprano solo, and was [illegible] by Mr. Jon Templeton, [illegible] of the "Tammany Times" of New York city, in a very able and appropriate address.

Mr. Robert McIntyre contributed [illegible] solo, when Mrs. Helen P. Russegue, who, with her genial husband had come from Hartford, Conn., to give their friends a surprise and assist in the celebration, was introduced amidst a storm of applause. She held the vast audience spellbound for half an hour by her inspired eloquence, in a masterly [illegible] upon the topic, "What has Spiritualism accomplished?" I wish your space would permit of a verbatim report, but your many readers who have been privileged to [illegible] to her wise guides can imagine the rich treat we all enjoyed. Miss [illegible] was upon the program [illegible] song, but being unable to respond on account of a severe cold Mr. Robert Roughsedge kindly rendered a vocal selection. Mrs Brigham, under inspiration, rendered very finely several poems [illegible] subjects given by the audience.

The [illegible] of conditions made it possible for Miss Gaule to do some very fine and creditable work in giving names, descriptions and messages, all of which were promptly acknowledged as correct. We are pleased to note in this connection that Miss Gaule is engaged [illegible] voice messages from the unseen at Lily Dale campmeeting during [illegible] season of 1907 and will be a [illegible] addition to the [illegible] talent announced to [illegible] food to the hungry and [illegible] spiritual food who come [illegible] every season.

After another song by Miss Austin the audience joined in singing [illegible] as printed in the program [illegible] accompanied on the piano by Mrs. [illegible] Kuehnert, pianist and organist for the society, and were dismissed with a benediction pronounced by Mrs. Brigham.

A large number of copies of our spiritual papers were sold and many subscriptions taken by the writer, who conducts a news stand and information bureau every Sunday.

The Spiritual and Ethical society of New York city celebrated the Anniversary April 14th with a lengthy program, at Builders' hall. Recitations, vocal and instrumental selections, speeches and remarks appropriate to the occasion as follows:

Remarks by Miss Belle Cushman, the efficient chairman of the society, Mr Chas A. Rose, Mrs. M. A. Newton, president of the First Association of Spiritualists, Mr. Floyd B. Wilson, writer lecturer, and member of the Psychical Research society, who unqualifiedly endorsed our phenomena and philosophy, [illegible] many other good [illegible]. Spiritualism has brought to the world a new God, a new religion, and proved life is continuous." Mr. Jon Templeton, at the [illegible] was quite facetious and felicitous in his remarks, but wound up [illegible] by asserting some facts regarding life's problems, and many [illegible] concerning our philosophy and phenomena predicting the time when the whole world shall have the knowledge that Spiritualists now have. Many vocal and instrumental selections interspersed the exercises rendered by Mr. Robert McIntyre, violin solos, Miss M. Jennings and Mrs. J. H. Tuttle, soprano solos, Mr. Elmer E. Roy and Mr. Damon Lyon, baritone solos, recitations by Mr. Lyon and Mr. Neil Burgess, Jr., piano solos by Mrs.' Charlotte Kidder, concluding by poetic improvisations by Mrs. H. T. Brigham, all of which were enjoyed by the large and enthusiastic audience present at both the afternoon and evening sessions.

WHAT SPIRIT MEDIUMSHIP PROVES.

Spirit mediums have a good chance to find out what people want most, and it is how to gain something strictly earth earthy.

They must be told what to do, and how; proving they have no mind of their own. As mind is made up of knowledge they lack it and after they get away from the preacher, who thot for them, they become medium chasers, instead of developing a mind of their own and making their life as they wish it to be.

Spirit contro' proves how people are controled when the mind of an intelligent being, dead or alive, controls a body it expresses only what knowledge it has gained, knowing nothing or little of spirit life how can it tell the truth and tell of things and conditions it knows little about?

Surely the very ignorant mind is not fit to control anybody, and yet Spiritualists will cater to such mediums and think so little is told them because there is no more to learn.

For years the same old lingo as a message from our friends passed on, has been going the rounds until a thinking person wonders why people do not catch on to the truth, and drop such doings in disgust.

I discovered more in two years of research, determined to know the truth, instead of taking everything for granted as most people do, than those that had been Spiritualists for forty years. Just because they absorbed (as they had while church members) everything, if supposed of the spirit or the spirit world went, just as if deceiving people and liars changed at once, if at all by passing out of the physical body. Their mind, if they had any of their own, or the one controlling them in life, goes on in the same way for a time at least.

As a rule evil or trashy in life are more apt to manifest in spirit than the higher type. Why? Because the lower are of earth which they must over-come to be able to go higher, while the more developed ones are glad to be free to go quite away and only send us thots to help and guide us. Knowing little of this life after they passed out, such do not speak around playing servant for mediums as a money-making scheme.

Spirit control and spirit bands only prove what we expect of God, the Supreme being, when we pray like beggars and shiftless beings to God for help and God do thus and so, instead of asking to be shown how to help ourselves, which is the only right way. Then we attract teachers, not controls, and have helpful lessons—for life is but a school where all must learn or stay at the foot of the class.

With the foolishness of the people the mediums soon are made aware —then when not strictly honest they keep the paying phase going in the name of spirit, just as the humbug in religion is kept up in the name of God. All is in a name with thotless people. Spiritualists as a rule are test hunters, and still they do not see the truth. Silly advice from one that lacked judgment in life is followed by people who ought to know better.

Exposure of fraud does not seem to do them much, if any, good. A belief or religion that does not make us better and more wise beings is no good and best let alone.

I have been in spiritual work for years seeking truth for the good of humanity, and find that is the way to get it. Everything speaks for itself. If we seek in a foolish way we get foolishness. We attract what we want that is good for humanity. Knowing and attending to their affairs is not good but it is good to be able to show them how to attend their own affairs and develop their own powers to be able to get all truth for themselves, then we will be developed souls and intelligent spirits, instead of machines or instruments to be used by others. God is wisdom, and that is knowledge rightly used. Mos spiritual mediums are but instrum nts used by thots of the living— hat they think of the dead and s irit life— and the thots from the liberated souls, which accounts for e mixed up conditions. What we KNOW in this life helps us in the ext; but what we THINK may hind us learning more—for if we thinl we stay here near our friends a er death then we are apt to do i until we desire something else.

If we allow control he e we will be controled in the next l e and do as the controling spir s desire, whether right or wrong. They are the weak minds that p v servant to mediums until they le rn to aim higher. It surely is not a high aim in life to do the bidding another meddling with the fairs of others, seeing what i foreto'd comes to pass, when sc e foolish mediums will foretell al ost anything. When we warn and only fortell good, then we ca do much good. We need teache , not go-betweens.

The true life is qui simple. What man has thot it an made it is a badly mixed up me , binding us to earth with the chai s we have made. How can we be ree when we do not create conditio s to make us free. Earth was fir a spirit world then spirits learr d how to materialize and thus m de conditions to hold them i bondage here. So first and last it is spirit.

C. ELLS.

Spiritual Lyrics

True love is that which ises above sense and self.

The only recommendat on of pride is nobility of action.

While love buries pri e, selfishness only hides it to gain its point.

Where there is prejudi e there is selfishness for the one is he child of the other.

One's true self may be recognized by the motive-power v hich gives birth to thot or action.

Much cause for regre has been occasioned by allowing good inclination to cool down b postponement.

The sixth sense is hat which knows more than we do; and if that be instinct it is often a b tter guide than knowledge.

Gain of wealth is of en accompanied by loss of po er, unless there has been true pow r evolved thru personal effort a d not by proxy.

If the human brain in general had a proportionate acu e taste or desire for the useful in l e as it has for the useless, many re rms would obtain.

Anger is a discordant ote in the spiritual lyre, vibrating independently. Shame is a alse note touched in connection w th another —a feeling of being in manifest wrong.

All forms of intempe ance lower the energy of the m ntal forces comparative to increase f the physical, forms of selfishnes lower the energy of the will. H who destroys his mind, therefo e, by bad habits, loses his best fr nd; as he who dwarfs his soul l unkindly feelings loses his individ ality; i. e., being more under the control of others than self—a men al slave.

Feelings of resentm nt implies weakness; for as the ody is enabled to endure pain a cording to its power of resistence o strength, so the soul is enabled to e dure or resist vexations according to its self-control.

ARTHUR F MILTON.

The anniversary of t disastrous eruption of Mount V suvius last year was marked on April 8 by monster religious proce sions in the towns around the v cano. The celebrated statue of th Madonna, which the people belie ed sweated during the catastrophe, was carried in triumph by the clerg and local authorities and was ollowed by thousands of the fa thful. The processional feast at Nocera Inferiore ended in a riot, rising, it is reported, from exciter ent caused by the belief that anotl r statue of the Madonna was openi g and shutting its eyes. The d votees had their knives out within the church, and cutting was in pr gress when the police came and qu led the disturbance.—Truthseeker

German locomotive ngineers receive a gold medal a l $500 for every ten years of serv ce without accident.

Paris eats 37,000 hor es a year.

LIGHT FROM EVERYWHERE

EAST NORTH



WEST SOUTH

This department is conducted to enable Spiritualists and Lyceum Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual or other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would be welcome in this column.

Sign your full name and address to every communication, not necessarily for publication, but as a guarantee of faith; "correspondent" or "subscriber" is of no value to the author. The printed article may be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are sent for return postage. If not used they will be kept thirty days and then destroyed. Retail copies of papers, we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Oscar A. Edgerly is filling and engagement with the Baltimore, Md., society, and can be addressed at 636 N. Carrollton avenue.

Mary L. Wade writes that the Ladies Aid society of Springfield, Mass. have been holding very successful meetings this winter. Sunday April 14 the meeting was addressed by Edgar W. Emerson.

D. B. Jimerson, known as the Indian medium, has been filling an engagement in Erie, Pa., during April, and reports good success. He would like to hear from societies between Erie and Chicago who desire his services. Address him at General Delivery, Erie Pa.

D. B. Jimerson was in Buffalo last week where he met Mrs. R. S Greenlees of Hamilton, Canada, with whom he has been working for the past two years. Mrs. Greenlees will return to England and Mr. Jimerson will go to the Coast.

The Semi-Tropic Spiritualist association desires to correspond with speakers and mediums for engagements at its campmeeting is to be held at Los Angeles from August 15 to September 15. 1907. For particulars address Geo. L. Lyon, secretary, 1974 1-2 East First street, Los Angeles, Calif.

Mattie E Hull writes: Will you say in the SUNFLOWER that I am to attend the Lily Dale meeting the coming season? I am under engagement to lecture Aug. 18. 21 and 24. I would like to make other engagements in the East and Middle West, during the summer months, or the early fall. Address until further notice 1410 Kellam Ave., Los Angeles, Calif., permanent address, Whitewater, Wis.

David A. Leisk writes from San Diego, Calif. The First Spiritualist Society of San Diego, held special Easter and Anniversary services on Sunday March 31. The Rev. John W. Ring was the Speaker at both the afternoon and evening sessions, and the invocations were given by Rev. David A. Leisk. A special feature of the afternoon service was the raising of a white silk banner inscribed with the words. "Peace unto all nations" in gold lettering. This was the carrying out of the suggestion of Mr. W. J. Colville when he was in San Diego a few weeks ago. Owing to a mistake by the postoffice officials the poem sent by Bro. Coville and written by him specially for the occasion was not received in time for the service. However Bro. Ring's inspirers were equal to the occasion and gave thru him some very beautiful verses of poetry. Bro. Ring had designed a [illegible] decorated with flowers which [illegible] opening automatically displayed the white silk banner bearing the inscription "Peace unto all nations." The Temple was on this auspicious occasion certainly one of the best decorated places in San Diego and the crowds attending the afternoon and evening sessions fully testified to the attraction of the services. Bro. Ring at the evening service spoke on the subject "Counting the [illegible]," exposing the Orthodox absurdities of belief in a very sarcastic and clever address. Bro. Ring will serve the society on April [illegible] and 11. Mr. Leisk serves the society until April 18th and both Mr. King and Mr. Leisk are working cooperatively together for the best interests of the cause of Spiritualism in San Diego.

E R. Fielding writes from Washington, D. C.: The month of April closes the season for the First Association of Spiritualists. Mrs. M. T. Longley, secretary of the N. S. A., is speaker for the month. April 14, the morning service was given to the eulogy of the seven prominent Spiritualists who have passed on in the last nine months. Mrs. Longley's addresses over the departed are profound and deeply interesting to a non-Spiritualist and there are many requests for a copy of the addresses. The evening services was devoted to a memorial in honor of the late Theodore J. Mayer. Many visitors are in our midst, H. D. Barrett, president N. S. A., and Mr. C. L. Stevens, T. Grimshaw, Dr. Warne, Mrs. Twing, Mr. Richardson, and others. Henry C. Brunhaus of Wheeling, W. Va., was a caller at N. S. A., headquarters. The Ladies' Auxiliary, presided over by Mrs. Longley, will give a euchre party next Thursday evening, and Mrs. M. J. Stevens and Mrs. C. Willis will give the Lyceum children a picnic some time in May. The place is not yet decided. The Educational society and the Temple League will continue their meetings during May.

CALIFORNIA STATE WORK.

The California State association have found that mass meetings held under the auspicies of local societies with two or more members of the State board to assist have awakened much interest in Spiritualism, as well as strengthening the local societies, wherever held. The work done by the officers is of no expense to the association as they have given their time and work freely, the expense of traveling is taken from the income received; and entertaining is furnished by the local societies.

Since my last report the San Bernardino Spiritualists have held a two days meeting March 30 and 31, with President A. S Howe, and director Dr. Ada Patterson assisting, both of Los Angeles.

On March 31, State secretary, J. L. Dryden represented the board at Santa Barbara and Summerland, assisting Mrs. R S. Lillie, the local speaker. State organizer, Mrs. M. E. G. Howe, was present at San Francisco, and assisted in a grand union meeting of local societies of that city, for the benefit of the State Fund. This was the first public Sunday meeting since the great disaster. A large attendance and renewed interest was awakened and thru this meeting, the Lyceum was encouraged to start again, and also a Sunday meeting, under the auspicies of the First Spiritual Ladies' Aid.

On the same Sunday Mrs. S. Cowell of Oakland, vice president of the State association, represented the State board at San Jose, while director C. A. Buss, of the First Society had for his speaker, Rev. J. W. Ring, and director, Mrs. Vlasek, Pastor of the First Society Spiritual Progression of Los Angeles had special services, as well at the Union Lyceum of which she is the leader. Other societies are planing mass meetings, the interest awakened has lasting effect.

John W. Ring and Mrs. Mattie Hull are both at work in California, and are heartily endorsed by the State board. All workers who come to California and hold papers of endorsement under State or National bodies, should notify the State secretary, J. L. Dryden, 323 Temple St. Los Angeles, Calif., that their papers can be endorsed and societies wishing speakers or mediums can be supplied and visitors given proper introduction.

MRS M. E. G. HOWE,
State Missionary and Organizer.

New York State Association of Spiritualists 11th Annual Convention.

The Annual Convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the city of Rochester, June 7, 8, 9. There will be three meetings daily. The day sessions for the two first days, are to be business sessions, and the election of officers will occur Saturday afternoon, June 8th. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF, Sec.

ASHTABULA, OHIO.

This beautiful morning I feel the inspiration comes to me to write a short notice of the Anniversary services which were held by the Harmonious and Earnest band of workers in this City.

Mr. D. A. Herrick of Akron, O. was engaged during the month of March, and a great good has come of his efforts, both lectures and seances attracting the attention of many who had never given much thot to Spiritualism.

Sunday, March 31, they held three sessions 10 a. m. 2 and 7 p. m. in G A. R. hall and the influence of the spirit was manifest in the exercises from morn until the last word was uttered at the closing. Mr. John Wallace, president of the society, an efficient chairman, opened the meetings. Mr. Herrick giving the addresses, which held the audiences in rapt attention until the closing anniversary address in the evening, which was a masterpiece. He was followed by Mrs. J. Wallace with inspirational poems—"Flowers," and in the evening "Morning, Noon and Night," poems that equal the inspiration of a Mrs. Richmond or Lillie. There were solos, trios and congregational singing, led by the choir, which seemingly drew the angelic hosts so near that all were touched by the beautiful influence of the spirit world.

A great surprise and pleasure was to greet Mrs. Lyman-Ward, the veteran worker and medium at Lily Dale, who gave a short talk in the morning which was greatly enjoyed. Our program would not have been complete without the two excellent readings given by Mrs. Lee Van Tassell and Mrs. Wm. Grant of Conneaut. Both were beautiful.

The evening service closed with messages by your correspondent who arrived from Akron on Friday and have remained over Sunday in the home of our Brother and Sister Ludwig, and where every moment has been enjoyed to the utmost among the loving and harmonious band of Spiritualists of Ashtabula.

I must speak of the Temple nearing completion here. A Temple built from the ground up by the Spiritualists. It was commenced last October, 1906, and the Ladies' Aid, which is such a factor in the work everywhere, has given suppers every Saturday evening since then, increasing the building fund amazingly. They expect its completion and dedication some time in June, when Spiritualists can point with pride to their "home" as an ornament to the city. I must say everyone in the city who has been solicited to assist has responded splendidly—Jew, Gentile and Orthodox alike, for which they should be extremely proud. The Ladies' Aid officers and members, every one, has and will continue to work and solicit untiringly until the church is complete in every way and the men —god bless them—are ever ready to add dollar after dollar for the beautiful windows, etc. Spiritualists wake up—work—the day is coming when every city and every band of earnest workers can have the same privilege of meeting in their own little Temple as the Spiritualists of Ashtabula will, if you are earnest, loving, harmonious and united as they are.

We thank all for their kind thots, the splendid entertainment the inspiring influence given us while among you and may God and the angels be with you until we meet again.

MR. AND MRS. D. A. HERRICK.

The Deadly Tongue.

The second most deadly instrument of destruction is the dynamite gun. The gun merely kills bodies; the tongue kills reputations and oftimes ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives thru all the years; even the eye of Omniscience might grow tired in tracing it to its finality. The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism gossip, lying and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue.—William George Jordan.

NATURE THE LAW AND LOOM.

Astrology the Web of Life.

N. H. EDDY.

Nature embraces the formative principles in all things. Look in whatever direction you will one cannot help seeing the expressions of life, be it in the vegetable, animal or human sphere of existence. The starry heavens are like the shuttle of time, working in accord with these universal forces, weaving the threads of experiences into the web of life. Nature works with unerring law in all of its proceedures or expressions, be it in whatever line or direction its forces seek demonstration. Look into the face of the beautiful flowers and note the fine exhibition of Nature's force that has woven into expression the varied and delicate tints which delight the eye with its beauty or the sense of smell with its fragrance; so in all other directions of nature, there is found the action of natural principles, thru which the loom of life, weaves into expression the web that goes to make up the eternal existence of all things. Altho there may be many and varied external expressions, yet time never waits but ever marches onward in its ceaseless round of motion never stopping in its progress or unfoldment, but is constantly weaving the varied threads on the web of life's experiences for the eternity of things.

Life's evolution of forces portray the different eras of time and their expressions. Each era is marked with some new unfoldments for the advantage of humanity. Literature art and science are ever coming to the front as are many other things, all of which are but stepping-stones to higher attainment. Look out upon the great sea of time and what do we observe? The varied expressions of force as manifested by and thru the laws of life and principles of nature. Look upward at night time and what do we see in the vast expanse but the glittering brilliancy of stellar forces lighting up heaven's high dome.

But, it may be said, what has that to do with the thread, shuttle and loom of life which plays an active part in the drama of human experience? Thru the power of observation and calculation during the history of ages there has come demonstrated proof to many an observer the indisputable evidence that all life is greatly influenced thru and by these stellar forces, their movements, motions and revolutions bearing an effect upon all life. The combination of forces creates the different expressions of life. We see the effects and the natural tendency is to look for the cause as there must be some cause, in order to bring into result that which is termed effect.

It has been ascertained that the planets, Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune have, like mortals, a nature and influence, also by their movements, correlations and aspects with the sun and moon, that they do leave a magnetic impress upon the varied forms of life of which humanity is the highest type. Astrology is a demonstrated science, it is one of the principles in nature's forces. The earth revolves on its axis once in twenty-four hours, so does each planet have its revolutions and movements. The belief or disbelief of the people makes not one iota of difference, for the laws of life work right on. The universe is governed by the principles of nature's forces and all life is demonstrated in the various forms of existence. This is the Web of Life that is ever being woven by and thru scientific principles, or the universal law of nature and each person coming into the sphere of existence is stamped at birth by the magnetic and correlative force of nature's universal law that is in operation at that time

The expression of these natural tendencies are varied somewhat as per conditions and environments in which the native is placed to cultivate or restrain same, and for the short space or period of existence allotted to humanity in this sphere of possibilities there are but few, compared with the whole, that come into line of interest and understanding regarding the true basic principles of these subtle forces or laws of nature and the working of same, because the great portion and masses of people are either shifting from point to point, struggling to gain the material or physical sustenance. Else thru greed for wealth and agrandizement are seeking for their ease and pleasure, little dreaming of the underlying laws or principles that are propelling their very existence day by day. Many are drifting along as it were in the world of things or the drama of life's existence and experiences, with but little thot or care as to the real issues and outcome; nevertheless the intricate Web of Life is ever being woven by the loom and shuttle that is playing an active part in the threads of life's experiences, thru the working of these natural laws, basic principles and universal forces in nature.

Astrology is a Science and one of the threads that go to help make up The Web of Life.

WHERE SHALL I BE FOUND WHEN THE TRANSITION CALLED DEATH OCCURS?

This is a question which demands an immediate and decisive answer from every mortal remindful of conditions.

In these days of worldly attractions, we are like unto a man traveling in a fast express to a known destination, and en route, becoming so absorbed in the little incidents of the travel as to wholly lose sight of the main object of his journey.

Possibly some have not received conclusive testimony of the reality of immortality and are in consequence, aimlessly traveling in a circle which knows no goal. But, while it may not be possible to immediately reach all such 'sufferers' and supply the evidence so sorely needed, they must know, if they reason at all, that the God of the universe could scarcely have undertaken the very irksome and tedious task of building up the successive kingdoms (mineral, vegetable and animal) merely in order that the John of the present age should lie off snugly in his office concocting schemes as to the next financial move to make upon the Bourse, or that Mary Ann should ride about in her new automobile, and by way of variety, visit a dry goods store to keep the clerks there awake.

Dear reader of this article, it is a serious question that we are up against. The proof of immortality is, indeed, a reality. And unfortunate it is that such proof should often be found adulterated with spurious articles as to twist it out of recognition. But the truth still remains and shall ultimately prevail.

What then shall be our condition when we enter the New Kingdom of the spirit? Do we expect to lose our identity by the mere shedding of this outer garb of flesh? Do we not know that if we are vain, selfish, and deceitful now we will be then? What then are we doing to build up the qualities of true manhood and womanhood?

The Christian believes in the efficacy of another's acts to supply the wants of his manhood, and the Spiritualist, who professes to know better than his Christian brother, contents himself with the hope of the conscious knowledge of the spirit state, but who or where is the creed to be found which is alive to the significance of present opportunities? We appear to be unconscious of the fact that the progress made here, in the development of reasoning and building of character, holds good in the spirit sphere. What then shall we have to recommend us when stripped of our outer raiments? Fine garments and the pageantry of earthly splendor counts for naught there. Each one will stand upon his or her own individual merit. Let us then be up and doing. Let us strive to develop these talents which alone can count as individual worth, remembering that while bitterness is a common characteristic of unripeness, the beautiful fragrance of the rose never fails to disclose its unfolded condition!

May the infinite source of all good gifts help us to realize the full significance of this truth.

FRED K. DUGGAN.

Too many people are searching for truth, but do not want to find it unless it comes in palatable form. Many medicines taste bad but do a world of good.—Du Ut Des.

The sale of intoxicants in New Guinea has been prohibited by the commonwealth House of Representatives.

The Chinese have a perfume made of water lilies that costs $5 a drop.

ABSOLUTE TRUTH?

Why not? Not in general, but specifically. And even of the latter (which includes the knowledge of experience) much is forgotten as we progress.

The absolute of a thing is that which gives it life. A house burns. We know its cause is fire. But beneath that is another cause. What started the fire? When we have fixed the blame we have the absolute of that truth.

Thus decay is the cause of toothache, but what causes decay? In life there's death; and in the microbe theory we reach the absolute truth of toothache.

We can attain the absolute of all to which our mind can penetrate. Such minds can penetrate beyond matter. In them faith of immortality is displaced by fact. But this fact is yet only relative truth—synonymous with the cause of toothache being decay.

The absolute of this is reached when the mental vibrations rise superior to the physical—when the mortal is no more subject to his animal passions—when life becomes the cause of death or decay—either death of the passions or the beginning of physical decay (dissolution.)

Many do not see the absolute of immortality until dissolution begins. But blessed are those who enjoy this while still in physical vigor. Such constitutes mediumship.

ARTHUR J. MILTON.

ANOTHER SIDE.

In your issue of April 13th J. C. F. Grumbine says, "It is regrettable that another medium has fallen by the wayside thru fraud."

He admits the medium is a good psychic, the question is: Did he fall or was he pushed? The proof is not forthcoming. At Budd Lake Camp, sometime before the end of July last Mr. Grumbine states that it gave him pleasure to shake hands with an alleged Indian which he knew at the time to be a fraud spirit and the day following positively identified said Indian "in the person of a Jew employed and paid by the Moores."

In all fairness to the readers of the much abused medium, if Mr. Grumbine was not an intentional party to the fraud, why did he refrain from an immediate exposure? If the evidence was not sufficient at the time, in what way has he become convinced nine months after the occurrence? The sworn statements of confederates he says shows badly for the Moores. Possibly to him it does look bad; but, is he an authority on statements?

Statements to have weight as evidence must first be proved true and come from a reliable source. The evidence of those who are interested financially in the case, and who themselves admit to impersonating our dear departed, condemns them in the eyes of all seekers of truth.

Mr. Grumbine waves in his ability to settle the question of eight forms on the floor at one time. It must be he states either a prodigeous spiritualistic phenomenon or a colossal fraud. The fact, if admitted, is, it is beyond Mr. Grumbine's height and depth.

GEORGE W. BULMER.

New York, April, 13th, 07.

I enclose six tests for Spiritualists which at this time especially are worth reading and reprinting.

SIX TESTS FOR SPIRITUALISTS,

Copied from Marie Corelli.

1—Do they serve themselves more than others? If so, they are entirely lacking in spiritual attributes.

2—Will they take money for their professed knowledge? It so they condemn themselves as paid tricksters.

3—Are they men or women of commonplace and thoroly material life? Then it is plain they cannot influence others to strive for a higher existence.

4—Do they love notoriety? If they do the gates of the unseen world are shut against them.

5—Do they disagree among themselves and speak against one another? If so they contradict by their own behavior all the laws of spiritual force and harmony.

6—Do they reject Christ? If they do, they know nothing whatever about Spiritualism, their being now without Him.

He went about doing good.

MAY

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company | LILY DALE, N. Y., MAY 4, 1907. | Issued Every Saturday at One Dollar a Year. | Number 38

LIFE AND PSYCHIC UNFOLDMENT.

A LECTURE BY MRS. MAY A. PRICE.

[illegible]

THE EVOLUTION OF SOUL CONSCIOUSNESS.

[illegible]

Refreshments For The Pulpit.

[illegible]

THE SUNFLOWER PUBLISHING CO.
Lily Dale, N. Y.

AN IMPORTANT DISCOVERY

THE DISCERNING OF THINGS SPIRITUAL.

OUT OF THE BODY WHILE LIVING.

TEACHING OF GOD.

MATERIALIZING SEANCE.

Mrs. Millicent Benedict, Medium.

At our regular seance held on Saturday evening, March twenty-third, at the residence of Mrs. A. Shaughnessy, Tremont street, it was proposed by one of the class that our next seance be solely for the coming of the absent spirits (so called) and the medium's control, Sunbeam, was asked to notify the ancient spirits. ... On Saturday evening, April ..., we gathered in the upper room ... and we had the pleasure of witnessing a most inspiring and beautiful sight. ...

The members of the class present were: Wm. H. Beckman, Eugene H. Pumpelly, C. V. Bixby, Clarence L. Benedict, Albert H. Christensen, Irvin G. Goodwin, Kate D. Hibbard, George H. Lake, Nelson Newcomb, Edward ... Leaders A. West.

WM. H. BECKMAN.

The fanatic is he who would rather see the race go down to perdition than that it should climb up into the light with his pet fad.

Some folks think they are lighthearted because they find it so easy to make light of the troubles of others.

Subscribe for THE SUNFLOWER.

LILY DALE NEWS.

Mrs. Fern Paul is spending a few days at home.

Mrs. Maggie Turner has returned from a visit to Buffalo.

Painting and paper-hanging is going on in a number of cottages.

Mr. Roesch of Fredonia spent several days at the Jackson cottage.

Clarence Ramsdell and family are visiting Mr. and Mrs. Linn Nutting.

Work has begun on the addition to the Horton cottage on Library street.

Mrs Mary Hardenburg is having a new roof put on her cottage on Fourth avenue.

[illegible] C. Hutchinson is building a new veranda on the Johnson cottage on Cottage avenue.

Mr. and Mrs. Scott haved moved into the Leolyn and are beginning preparations for the summer.

The Taft family, who bought the Robinson cottage on Third street, spent Sunday here looking over their place preparatory to summer occupancy.

Mr. and Mrs. Harry Champlin, Henry Shaffer, J. H. Binney, and several members of the Waterhouses, were Sunday visitors, while a number of people drove in from the surrounding country.

Mr. Pollock and Mrs. Bradford of Buffalo spent a day on the grounds looking up a cottage for a party of Buffalo people who propose to spend the summer here. They selected the Winchester cottage on Buffalo street.

The work of cleaning up the grounds is going on, a gang of men are raking up and carting off the leaves, picking up the brush that has fallen from the trees during the winter and generally caring for the grounds. The water has been put in the tank so that we have a good supply in case of fire.

The sympathies of our people go out to those of Lake Pleasant, where almost all the cottages on the grounds were destroyed by fire last Thursday night. Altho the details are meagre, only the Associated Press dispatches, it appears that the entire southern portion of the grounds must be ruins, including the well-built hotel that will be very hard to replace under present conditions. This should be a lesson to campmeeting managers and organizers, not to permit cottages to be built so closely together. Many of the cottages at Lake Pleasant were only from two to four feet apart. With our facilities for fighting fire last spring, we found it exceedingly difficult to stop the fire with six feet between the burning building and the next one, with the wind in our favor. There are places on our grounds where the buildings are so close together that if a fire was to start, with any kind of a wind, a city fire department could not stop the flames until they had exhausted themselves. We will be exceedingly well equipped for a small place when hose that is now on the road for the fire department, 200 feet of 2 1-2 inch, and another 200 feet that has been ordered by the Association, and that would be available for fire purposes as well, arrives. The new water tank makes it possible to have water continually from now until cold weather sets in.

The whist club met at the home of Mr. and Mrs. Hutchinson last week. It was decided to continue the club for four weeks. Mrs. E. P. Bach, Mrs. Dr. Duke and Mrs. Nettie Bowers were appointed a committee to arrange details. This week they will meet at the home of Mr. and Mrs. Homer Todd.

NOTICE.

The Ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. L. N. Nutting, Lily Dale, N. Y.

An absolute correct census of one's friends is best taken when one has to use them.

The student of the human face professes to read the life story between the lines.

In Bilbao the ringing of church bells is prohibited by law.

The beauty of life comes from God's sun shining on our sorrow.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fixen, Secretary.
Dr. George B. Warne, Treasurer.

JULY.

12—Dr Geo B Warne
13—Mrs A J Pettengill
14—Mrs Carrie E S Twing, J Clegg Wright.
15—Conference
16—Mrs Carrie E S Twing
17—NAT'L SPIRITUALIST ASSOCIATION DAY—Dr Warne, Carrie E S Twing.
18—Mrs Elise Stumpf
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lillie
22—Conference
23—T Grimshaw
24—N Y STATE DAY—Tillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynolds
28—Miss Elizabeth Harlow, Hon. Wendell C Warner
29—Conference
30—Miss Elizabeth Harlow
31—Hon. Wendell C Warner

AUGUST.

1—Miss Elizabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks, Cora L V Richmond
5—Conference
6—Cora L V Richmond
7—John W Ring
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—John W Ring, W J Colville
12—Conference
13—W J Colville
14—WOMAN'S DAY—Symposium, Mary E Lease
15—Dr J C Batdorf
16—W J Colville
17—Mary E Lease
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—Dr J C Batdorf
21—Mattie E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks, Oscar A Edgerly
26—Conference
27—Oscar A Edgerly
28—PIONEER DAY—Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER.

1—Lyman C Howe

Morning classes will be conducted at 10:30 by J Clegg Wright July 13 to Aug. 3.

Cora L V Richmond, August 6 to 10, on Auto-Psychology, Planetary Order and Influence, Angels of the Planets and Influence of Mars upon the Earth.

W J Colville, August 13 to 17.

Dr W M Lockwood, August 20 to 31.

Lyceum drill every Friday morning, Mrs Amelia Peterson, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annette J. Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

OBITUARY.

Mrs. Florence M. Williams, age 40 years, passed to spirit life from Cleveland, Ohio, suddenly, on April 18. She was the wife of George Williams, and both members of the First Spiritual Temple of Cleveland. She often contributed to the spiritual press items of the cause in this city. An earnest and devoted Spiritualist; a medium of much ability and use, she will be sadly missed from the ranks of workers here. As our personal friend, we shall grieve for the loss of her physical presence, with the sad-hearted husband and son. It seems wrong that such a bright and useful woman should be taken in the prime of her life, when she was gladly looking for a widening of opportunity to help the spirits carry on earth.

She has joined the mighty host in higher realms, and will with power, labor for truth and joy in mortal lives. We have not said farewell, but only 'adieu for a little while.' The funeral services were a tender duty of her friends, George W. Kates and wife.

Buffalo Notes

[illegible], Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, [illegible] Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 276 Connecticut street, Sunday at 7.45 p. m.

Mrs. Maggie Turner of Lily Dale, has been visiting her son, and other friends.

Tuesday evening, April 23, a nice party gathered at the Temple to participate in the games of pedro. Nice prizes were given the winners of most games. Refreshments were served and a general social time was enjoyed.

The Wednesday evening seance, April 24 was well attended. Mrs. Lane and Miss Juergensen were the mediums. Each did well the part assigned to them in giving spirit messages and descriptive readings. These Wednesday evening circles are creating quite an interest among the people and a goodly number attend each week.

Sunday morning, April [illegible], Dr. Lockwood took for his subject, "The Injustice and Inequalities of Our Modern System." The evening topic was "Modern Wireless Telephone Discoveries," including an experiment in sending a telephone message thru the solar plexus to the transmitter. Both subjects were handled in a very able manner, much to the interest of the audience.

The doctor's class on anatomy and physiology has been well attended. The course of six lectures closed last Friday evening. He will soon start another class on scientific subjects.

Wednesday evening at Stirling's hall, Connecticut street, Prof Derby gave a lecture on the topic, "Fun at the Farm." After the lecture there was a social time with dancing which was greatly enjoyed by all.

HARMONY CIRCLE.

The usual large audience was in attendance at Keystone hall on Sunday evening, April 21. The inspirer [illegible] Chas. S. Hulbert [illegible] subject, "The [illegible] Religion [illegible] was [illegible] followed [illegible]. He said in part: "The [illegible] religion must be in its [illegible]. It may have been designed [illegible] ancient symbols and [illegible] on the moral ethics of mythology, or it may be extolled by the modern exegesis of a rewritten Bible. All forms of worship must come through revelation on a spiritual basis. We may desire plastic justice thru the form and coloring of devotion. We may be [illegible] into seas and oceans of immaculate conception of ideas and generalities. But we can never formulate a true religion without the groundwork of truth as its basis. Modern thought is investigating lines of equity from a standard of intellectual growth, is now bordering on revelations that prove their worth, and are transcribing truth on every edition of evidence. It does not need a scholastic mind to unravel the tangled skein of ancient mythology or barbarism. We can stand together with the [illegible] and look the newer dawn squarely in the face, and realize all the transcripts of the past. With the rays of this dawn illuminating our consciousness, we have the inherent powers to grasp from the [illegible] the elements that go to make up life. It does not need an ecclesiastic to tell us of the formation of our body, and it does not need a scholar to foretell us the minor details of our conscious existence. We can feel the revelations [illegible] our sleep of centuries. We can hear the tuning of the lyre of modern art that is placing innovation and invention into the very [illegible] of advancing civilization. [illegible] past could have been [illegible] no other way than [illegible] taken. Man has awakened to the fact that he is rightful heir to all that belongs to his consciousness. That he can bridge [illegible] growth with spirit and [illegible] earth even with the [illegible] grave. The death [illegible] with the empire of [illegible] and the onward trend [illegible] realise all that there is [illegible]. He is not crossing [illegible] river with a heralded [illegible]. He knows that he is passing [illegible] law of growth to another [illegible] recognises the fact that [illegible] of the [illegible] he [illegible] [illegible] of

nature. To relieve the strain of decaying matter from the inner sensorium of human consciousness. To give it a lighter and more lofty form of expression. There is no foistering upon the modern man or thinker the solution of the miracles of the past, with divine intercedure. Man came from man and will continue to come from man as long as the jungle of mist is penetrable by intelligent communion. There is no more lofty thots extant than the moral obligation of man to man. We can find every action of right living and right thinking based on this faculty. It is derived from every precedent in nature, and it gives us our bearings in every sociological effect on human nature. It builds around us a wall of unpenetrable material of self sacrifice and judgment, and closes the way to every immoral tendency when its rightful value is reached. It is a doctrine of truth formed by every known virtue to conscious man. It needs no altar or cathedral to parade its virtue, only the heart that beats in unison with its pulse.

The religion of life born in our hearts,
Our brain is matter in every part,
Pious or wicked or filled with art;
We are human and from humanity we can never part.

The message work of Miss Florence McAdams and the psychometric reading of Guide Foster were fine and all recognized.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Fred B Niles, 38 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 136 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCmasman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 800 Anderson St., Allegheny, Pa.
Aila A McHenry, Excelsior Springs, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 220 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 323 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y*
G W Kates and wife, Cheyney, Pa*
Mary M Jennings Moravia, N Y*

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 203 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

METAPHYSICAL.

Conducted by EVIE F. KICK.

THREE LESSONS.

It is a well established fact that our emotions affect the functions and conditions of the body.

RESOLUTIONS.

In Memoriam—Theodore J. Mayer.

every hand.

The inequalities of earth life will not cease until man is firmly convinced that the law of retribution is immutable and that it will confront him with unswerving justice when he enters the life beyond.

C. L. Stevens, Treasurer; F. A. Wood, Trustee.

TRANSITION OF LOUIS REYNOLDS.

The Life Beyond.

A merry heart doeth good like a medicine, but a broken spirit drieth the bones.—Proverbs, xvii: 22.

LAKE HELEN NOTES.

We have derived much benefit toward building up the physical as well as development along the lines of mediumship in the past four winters, we have spent at "Southern Cassadaga Camp," Lake Helen, Fla.

The stately pines in their mighty strength, [illegible] gazes at their lofty tops swayed by the breeze, wafting to us their healing balm.

From the hills a beautiful sight is spread out for our view in the chain of lakes dotted all along thru the pine toward the south-east. To these past four winters I can count so many changes and improvements that have taken place on the camp grounds. Cottage owners have improved their buildings and beautified their grounds. [illegible] new cottages have been erected, besides the grand pavilion inside the gates, and seven just outside the gates, giving the camp the appearance, as one views it from many points, of a thriving little village and indeed it is, having its nicely managed hotel, two dining rooms, Brigham hall, with its commodious rooms, and the many places that have been added in these past years, for light housekeeping.

Harmony hall has sheltered people from nearly all the New England states, as well as from Illinois, Minnesota, Michigan, Ohio, Pennsylvania and New York. [illegible]

[illegible]

BE WISE.

[illegible]

CONSOLATION.

[illegible]

PREMIUM BOOKS? YES.

[illegible]

ROMANCE OF TWO WORLDS by Marie Corelli. [illegible]

SARTOR RESARTUS. This is Thomas Carlyle's greatest work [illegible]

HEROES AND HERO WORSHIP. [illegible]

[illegible]

GRAND LEDGE CAMP.

Camp Program for 1907.

JULY.

21—Oscar A Edgerly, Mrs A E Sheets

23-24-25-26-27—Mrs A E Sheets.

28-30-31—Oscar A Edgerly, Messages by George A Letford.

AUGUST.

1—Oscar A Edgerly, Messages by George A Letford.

2—Oscar A Edgerly.

3—Elizabeth Harlow.

4-6-7-8-9—Elizabeth Harlow, Messages by Mrs A Atcheson.

10-11-13-14-15-16—Mrs R S Lillie

17—Mrs A Atcheson, Oscar A Edgerly, Messages by Mrs Atcheson.

The program for the forenoons, [illegible] and Mondays excepted, [illegible] and interesting, consist[illegible] mediums's meetings, con[illegible] etc. Mediums who are [illegible] as well as others, will have an opportunity to participate. [illegible] a great aid to [illegible] expecting to take up the [illegible].

MEDIUMS

Mrs. A Atcheson of Buffalo, N. Y., with us last year for the first time, is a very good and true message medium, has acted as pastor of a Buffalo Society for several years and is highly recommended by them.

Mrs. N. M. Russell is also a fixture at our camp in her line of clairvoyance and business readings. She has spent a lifetime in the development of this talent and by strict adherence to truth and duty stands second to none in its place.

Miss Helen M. Woodbury, whose work is along the same line, is also allied to our camp by ties of reciprocal friendship and mutual interests; is looked for as a natural heritage of the association.

Mrs. Charles P. Barnes is expected to be with us more or less during the session. He has the trumpet and partial materializing phase.

Mrs. [illegible] Oswald of Chicago, Ill., is also a clairvoyant reader of ability and success, as she has proven her worthiness heretofore upon our grounds. She is expected to be with us in the coming session.

Mrs. Dr. Alex Caird, who was with us part of the camp session in 1905, now living in Chicago, will be with us this year. She is an exceptionally good medium in automatic writing and clairvoyance. Several other Chicago mediums are expected also.

ENTERTAINMENTS, ETC.

[illegible] high standard in the past of [illegible] Wednesday night dancing par[illegible] weekly entertainments at [illegible] together with the [illegible] at hotel and elsewhere, [illegible] unnecessary to go into de[illegible] to this valuable feature [illegible]. We assure you an en[illegible] in a general way [illegible].

[illegible] have swings and also a [illegible] for those who wish [illegible] during meeting.

Orchestra will furnish music for Wednesday evening parties and we [illegible] guarantee that good music will [illegible] every one of them this [illegible].

Our impromptu evening entertainment, gotten up for the pleasure of the guests, enliven the social features of camp life.

Cots can be rented. Bring a little extra bedding if possible.

Grocery and bakery wagens will be on the grounds daily. A telephone is also provided.

Tents can be rented by the day, week or season at reasonable rates. When possible engage tent before coming.

Rooms in hotel from $1.75 to $2.50 per week. A matron cares for them.

Admittance to the grounds 10c a day; season tickets $1.50; weekly tickets 50c.

Barn accommodations for parties wishing horses fed and cared for at fair prices. Our barn is in good condition, new roofing being put on last season so it is dry in case of rain.

Grounds open for setting up tents, etc., July 19; no meals served before the 21st.

Boats to be had by day or week. Good fishing; steamers run from resort to camp daily.

For information regarding tents address J. W. Ewing, President.

Dining room competently handled; board by week, $3 50; single meals, 25c

If you should want a cup of tea or coffee at any and all times, they can be supplied at the fine lunch counter in connection with the bazaar, under the auspices of the Ladies' Auxiliary Corps. See Mrs. Libbie Palmer, the accomplished, genial cateress, who will smile at you for your 5c per cup. Refreshments of all kinds. Baked goods, etc., will be on sale at reasonable prices.

LOCATION.

Grand Ledge is situated on Grand river, eleven miles west of Lansing, the capitol city, and 55 miles southeast of Grand Rapids, on Pere Marquette R. R., formerly the Detroit, Grand Rapids & Western.

Those who have camped at our beautiful ground in past seasons appreciate the lavish manner in which Nature has bestowed her bounties on this beautiful spot. This camp is located in a delightfully cool grove, high and dry above the banks of the winding Grand river. The grounds have modern camp accessories—a large auditorium seating several thousand people, a good hotel, dining room and lunch counter, cottages and excellent tenting locations.

In the vicinity is the beautiful Seven Islands resort, with good fishing, boating, etc., and the many summer attractions associated with a resort. No better place for the uplifting of the spiritual and the resting of the physical can be found than the beautiful Grand Ledge camp.

TRAINS.

Our camp is easy of access. At Lansing, the Chicago & Grand Trunk, the Lake Shore and Michigan Central connect with the Pere Marquette. At Howell, the Toledo & Ann Arbor and at Detroit with all main lines and boats. At Woodbury with the Kalamazoo & Hastings. At Elmdale with the Lowell and at Grand Rapids with all incoming roads. The Howard City branch of the Pere Marquette touches Ionia and other northern points.

A regular Sunday train will bring passengers from the west, thus giving them the day at camp. Bus meets all trains.

CALL PASTOR AND MEDIUM AT AKRON, OHIO.

Son Will Assist Rev. Oles as Spiritualist Pastor.

A call has been extended by the Spiritualists of this city to Rev. L. M. Oles and his son, Professor L. M. Oles, Jr., to the pastorate of the church here, and they have issued thru a committee the following statement:

"Rev. L. M. Oles has been here since October as pastor of the First Spiritualist church of Akron. He was about to tender his resignation, which we sought to avoid as we felt that Rev. Oles has done more than his duty owing to the number of converts regardless of the obstacles placed in his way.

"Finding it necessary for him to have assistance, Rev. Oles decided to secure the services of a competent medium, and feeling that his son is capable of filling the position, sanctioned by the society, he engaged his services and he has been with us nearly a month doing good work.

"Resolutions were adopted last Sunday extending the call to Rev. Oles and his son, and it was so urgent that altho being called to other fields they felt it their duty to remain here and they will take charge of the work fully as soon as arrangements can be made.

"L. M. Oles, Jr., will return this month yet. This society extends a cordial invitation to all Spiritualists and investigators to attend the meetings. Upon Professor Oles' return a Ladies' Aid society will be established, and a lyceum or Sunday school to advance the teachings and philosophy of Spiritualism also.

C. W. HARTONG,
MRS. M. M. GOLDWOOD,
H. B. BUSH,
D. MINTZ,
MRS. C. HAYES,
A. J. RAYMOND,
H. J. MCCULLOUGH.

To be poor without losing self respect or a sense of enjoyment is a fine art.

A fool is never so foolish but that he may teach another fool something.

THE OR ICLE.

By J. C. F. Gru bine.

Under this Head Answe to Questions from our Correspon ents will be given from time time.

Most persons have he erroneous idea that any spiritua development can be attained only y a subversion of one's will and onsciousness. Some go so far as to ay that mediumship means this in short, it means the surrender f one's personal sovereignty to a outside influence or controlof spir s.

It is true that in the western world no phenomena. o far as we know, of a physical ch racter, have been produced by any ther process. This is not so in the C ient, in India and some parts of Per a and Egypt. There are those in t e West who can control their natu l organs, as the beating of the h art and the movement of the eyeb ows and ears. This is, however ne ner here, or there, except to hint as the idea that we are not far aw y from realization of the other owers, more psychical and med mistic. Of course the independe t expression of one's powers is an fort in that direction.

Whoever is able to see or hear spiritually, in fact to s the clairvoyant, clairsentient nd clairaudient powers, will soon or later, as he understands the l ws of adeptship, be able to enlar e the subjective or psychical sphe of his soul and give demonstratio s of a supernatural order. This may sound strange, but the fe ts of mind readers and telepathist is strongly in favor of such a posi on.

Mediumship means that all the occult powers of the s l can be expressed normally, if o knows how. Why do we not know now? Manifestly because we have been ignorant or prejudiced agai st any initiative that would lift the veil between the seen and un een, without yielding to control or ome sort of obsession. Such an ttitude is a miscarriage of the law of the soul and a violent subversi n of the law of consciousness. If y mediumship is meant, an abno mality, then it is binding upon us o yield our wills blindly to con rol, whether evil or good.

If a psychic can termine the evils or good controls y any other means than by spirit lity, I want to know it. Mediums ip is no respecter of persons. I it it is possible and this possible indeed very encouraging to the o ult student, for one to unfold the piritual and psychical powers with it going into a trance or being obse ed or losing one's individuality. T is I call the new Spiritualism, whi goes hand in hand with the old, I it is as much an improvement, in s way over the old, as the sewin machine is over the mere needle.

* * * *

It looks now as tho shall be compelled by presure of al business, to spend at least two w eks in Washington, D. C., and lect re in Goode's hall two Sundays Ma 12, and 19, at 11 a. m., and 8 p m. This is more than I expecte but I am glad that the deman for my services is so strong an the people want as many public d class lectures as possible. I will be an item of news to the S piritualist to know that at the p sent writing there are enrolled in m College here in Boston over 80 st lents. That is a record to be prou of. To use a popular term, w deliver the goods. Hence our su ess.

More Professors than Stud ts at Andover Theological Semi ry.

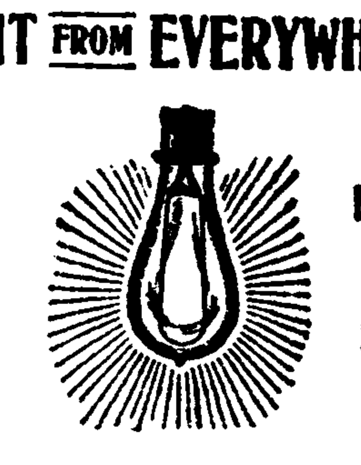
A Boston dispatc says that preparations have b un for the celebration of the ntennial of Andover Theologica Seminary. There are only 11 st ents all told there now, but it has a endowment of $1,000,000 and i professors outnumber the stud ts. In the century just closing, h wever, 2,168 students have been raduated, a majority of them ent ing the Congregational ministry. Last year only six gained a de ee. During the last six years 16 s idents were the highest enrollment for any one year.

Kindness of any tr e sort must be expressed in terms the recipient, not of the donor.

Capability marks so e men, and importance others, bu that indispensability attaches to none.

LIGHT FROM EVERYWHERE

EAST — NORTH



WEST — SOUTH

This department is conducted to enable Spiritualists and ... Workers to keep in touch with each other ... work. Send us notices of your engagements ... other items of interest. Officers of societies ... reports of your meetings, entertainments, ... you have, your elections, reports of ... business meetings, in fact, everything ... to know about other societies.

... with typewriter or plainly with pen ... Never use a pencil or write on both sides of ...

... short and to the point. We will adjust ... the space we have to use. A weekly ... meetings written on a postal card would ... this column.

... your full name and address to every ... not necessarily for publication, but as ... of the correspondent ... to the author. The printed article ... if you wish it but we must have ... own information.

... will not be returned unless stamps are ... postage. If not used they will be ... days and then destroyed. Retain copies ... do not return them if we can not use ...

... for the improvement of the paper are in...

... SUNFLOWER PUB. CO., LILY DALE, N. Y.

The SUNFLOWER is on sale at ... of the meetings in Brooklyn. Call on Dr. Fowler for information.

... anyone who knows the present address of W. J. Colville kindly ... address to W. W. Kincaid, ..., Meadville, Pa.

Mrs. Sarah Walters-White and Mrs. Louis Miller are holding meetings at 1246 Bedford avenue, Brooklyn N. Y., and are meeting ... success.

George W. Kates and wife are having good success in Cleveland, O., where they will remain until the last of May. Address them ... 1219 Prospect Ave.

The Spiritualists of Akron, O., have called Rev. L. M. Oles and son, Rev. L. M. Oles, Jr., to the pastorate of their church, and have organized a Lyceum and are arranging for an aggressive campaign.

Will our patrons who know themselves to be indebted to the SUNFLOWER for subscriptions and advertising kindly favor us with a remittance? We have several hundred dollars outstanding, in small items, most of it long past due, and we need the *money*.

The Semi-Tropic Spiritualist association desires to correspond with Spiritualist speakers and mediums for engagements at their campmeeting to be held in Los Angeles from August 15 to September 15, 1907. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

Mrs. M. E. Clark writes from Lake Helen, Fla.: Please publish the enclosed slip to show that the Ladies Aid of Lily Dale will be still doing business at the old stand the coming summer. We are having beautiful weather here. I was out this morning and picked a market basket full of beautiful roses—do the same nearly every day. Mrs. Thompson, Mrs. Haynes of Pittsburg, and myself leave here the first of May for Coronado Beach, where we have taken a cottage for two or three weeks, after which if I go North at all, I shall start from there. On that point I am undecided. It depends upon my health and how much I improve while at the coast. Mr. and Mrs. Palmer and Mr. and Mrs. Bond of Willoughby, O., start for home tomorrow on account of Mr. Palmer's health, as he is not at all well.

... T. Hendricks writes from San Diego: I landed in this beautiful ... of flowers on Sunday April 7 ... I have been beholding nature's beautiful handiwork in and around San Diego. I have met a congenial ... of workers in the temple of the ... Spiritual society, with Brother ... as president, a whole-souled ... for the cause of truth. At the Thursday evening's meetings I ... the pleasure of meeting Rev. ... W. Ring who is now serving the ... society. I need not ... him as a worker as he is too well known and the society can well ... in procuring his services. As I found this society such a harmonious band of workers I could not do otherwise but cast my lot among them; so I have affiliated with them and become a worker in the Cause we all hold so dear."

W. W. Kincaid writes: "Our society have been writing the different Spiritualist Societies in Northwestern Pennsylvania and Northeastern Ohio, and conferring with them in regard to forming a District Organization for the purpose of securing first class speakers to come to this section of the country and deliver lectures in the different Societies. What do you think of such a movement? Do you not think it could be carried thru? Are there any Societies in Chautauqua county which you think would be interested in such an organization? So far we have written to the following societies at Titusville, Oil City, Erie, Corry and Townville, Pa., Conneaut and Ashtabula, Ohio." [This is what the publisher of the SUNFLOWER has been advocating for over twenty years. All it wants to carry it thru is coöperation. As Bro. Kincaid has opened the subject those interested should write him a Meadville, Pa]

FIRE DESTROYS 100 COTTAGES AND HOTEL AT LAKE PLEASANT, MASS.

Entire Section of Spiritualist Camp Cleaned Out Few Buildings Spared.

Millers Falls, Mass., April 25.—One hundred and twelve buildings at Lake Pleasant, two miles from here, were burned today, causing a loss estimated at $115,000. The burned buildings included a hotel, several stores, postoffice, dancing pavilion, the headquarters of the New England Spiritualist Camp Meeting Association and about 100 cottages. The fire was caused by the explosion of a lamp in the cottage of George F. McKinney.

The settlement is controlled by the Spiritualist Camp Meeting Association and is divided into two sections, the lowlands and the highlands section. Every building in the lowlands was destroyed, only the railroad station and five or six cottages remaining.

WASHINGTON, D. C.

Memorial services were held in Gude's hall in honor of the late Theodore J. Mayer, treasurer of the National Spiritualist association.

Mrs. Mary T. Longley, secretary, was the speaker of the evening, assisted by H. D. Barrett, president of the N. S. A., Rev. Grimshaw of St. Louis, Dr. Warne of Chicago, vice-president of N. S. A., Mr. Stevens of Pittsburg, and Mr. I. C. Evans, all officers of the N. S. A. were here to do honor to the occasion.

Mr. F. A. Wood, president of the First Association of Spiritualists of this city, introduced the speakers.

It is needless to say the occasion was sad but beautiful, each speaker doing honor to his memory by clothing in language the choicest thoughts and sayings, coming from the fertile brains, of the high estimation in which he was held by rich and poor, high and low.

To the loved ones that are left behind to mourn, our sympathy goes out to the son and daughter. Only those who have parted with a father and known a father's love, can sympathize with a child. Yes, we all know this beautiful philosophy, "If we die we shall live again," but where, oh, where can the vacant spot in the heart be satisfied? The writer knows the loss of a father.

Henry C Brumhaus of Wheeling, W. Va., was a caller at the headquarters of the N. S. A.

The annual election of officers for the First Association were: F. A. Wood, president; Mrs. M. J. Stephens, vice president; Mrs. H. D. Morgan, secretary; Mr. W. Crowell, treasurer.

Mr. and Mrs. Pierre Keeler will entertain the Ladies Auxiliary, with a euchre party.

The Temple League holds meetings as usual in the Phythian Temple.

Mr. Alfred Terry and Miss Susie Clark will close their meetings in April. Miss Clarke will go to Jamestown and then home to Cambridge, Mass.

MISS E. FIELDING.

You must not judge the world by the fact that you can see little good out of red eyes.

It will take more than singing "The Sweet By and By" to bring the right now and here.

The man who never has looked over the fence is most ready to describe the dangers there.

It's hard to steer a straight course when you keep your conscience in your pants pocket.

Love may be ever so great, but must also be wise, tomorrow.

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6.15, evening meeting 7.45. Good mediums in attendance at all sessions. Mrs. I. J. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall 514 Tremont street, every Thursday. Business meeting, 5.30 p. m. Supper, 6.30. Evening exercises 7.45. The meetings are devoted to tests and readings by different mediums. Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Business meeting, 5 p. m. Supper 6.15. Meeting at 8. The exercises consist of remarks, messages and tests. Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street, Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

CHILDREN'S PROGRESSIVE LYCEUM

meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday.

MRS. MAY STIENEN

conducts spiritual circles Monday afternoon at 48 Appleton street. Private sittings by appointment.

MRS B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett. Telephone No. 292, ring three. Appointments can be made at any time. As I give no sittings by mail, and am receiving many letters regards the same with no stamps enclosed. I take this way to answer all correspondence regard the same.

Parties wishing to correspond with me regard platform work, must address me at my home, 29 Pleasant street, Marlboro, Mass.

AGENT FOR THE SUNFLOWER.

A Touching Evidence of Spirit Power.

Mrs. Place Veary of Leicester, is doing good and effective work in Durban, Natal, South Africa, and the Natal Advertiser is giving good reports of her addresses and clairvoyant descriptions.

At one meeting Mrs. Veary saw the spirit sister of Mrs. P. come to her and place a garland of various colored roses around her neck. Mrs. Veary refrained from giving this description publicity, because Mrs. P. was a member, and the spirit had been described privately, and she knew that many people would think that the description was given for effect. She therefore mentioned the incident privately. Mrs. P. was much affected, and explained that it was the anniversary of her sister's death, and said, that on that very morning she had gone into the garden and plucked some roses which she made into a garland and hung round a large photograph of her sister in exactly the same manner as described by Mrs. Veary. This is a very touching proof that the spirit sister of Mrs. P. was an unseen witness of her loving action, and was able to express her appreciation of it in the way described. It should be stated that Mrs. P. had not mentioned her action to a single soul and it was impossible for Mrs. Veary to have heard of it.—Light, London, Eng.

THE SURRENCY GHOST.

Experiences with Haunted Houses.

BY C. ELLS.

It is queer that the mediums did not discover the true cause of the spirit-manifestations and put a stop to them as I have done in several cases and places.

Years ago I moved into a neighborhood in Kansas City, Mo., that seemed a deserted street, as several houses were empty. On looking thru them I felt as if I didn't want to live in them altho all good houses. At last I thot, "I guess I will rent this one," and distinctly heard, "No you won't." That decided me to rent the house and so I moved in, thinking that if spiteful spirits were keeping the houses empty I would put a stop to it.

It being in February and rather cold, I had built a coal fire in a grate in the parlor, putting a carpet down, and made my bed on the floor near the fire. I was alone with my boy of eight who slept with me as I did not get more than the front room and kitchen fixed so we could live until settled. Tired, I went to sleep to awake choking, with a rough-looking man kneeling before the bed, with both hands around my throat, trying to choke me to death. I struck at his face and on my first going thru it, I thot "It's a spirit," which he heard and in confusion dropped his hands saying, "Why, its one of those damned mediums."

I quickly got out of his reach, asking him why he tried to harm me? He answered, "Well, we didn't want you to move in and tried to keep you from it, but you would and now we will make you get out or kill you." After having a long talk with him, and seeing him all the time, and seeming quite a real man, I found out why the houses were empty. He said the spirits wanted a place to live without being disturbed by people, so they scared them away. That is the cause of haunted houses and places.

I insisted on staying but I had a time of it for a while. When my spirit friends tried to get him to go away with them, the man said, "Oh, I was told I would go to hell when I died: but I didn't. You see I am still here; so now you want to get those spirits to take me there. You don't fool me."

For a week I worked nights to get settled and slept daytimes when someone could watch and protect me I could see, hear, and feel them trying to make it unpleasant for me. At last I said, "If one or more will go with my friends and see it is a better place elsewhere that they are to be taken to, and they could return and report, I would be in the power of the others who could kill me if it was not as they were told." Then some went away and the others stayed with me. Next day they returned saying, "It's all right. Come, let's get out of this. It's a place where only spirits are—away from earth." After that all the houses filled up with people.

On paying my second month's rent the landlady, who lived in a new house further down the street asked me how I liked the house? On saying, "Oh, it all right now since I got rid of the spooks; she told me many things; how her family could not live there and had built a new house and even that was beginning to be troubled by spirits for they saw them and they always frightened people. When I described the spirit that tried to choke me she said he was an evil drunkard, had lived and died in one of the houses across the street several years ago. He had gathered together his kind and they had raised Cain in all the houses to get people to move. After I lived there it settled down to a quiet neighborhood.

If someone will go and get the spirits to leave the place, it will be all that is necessary. I can't understand why spirit-mediums cannot find out the true cause and remove it. I generally get at the bottom of anything I wish to find out, and I don't pose as a wonderful spirit medium. As so many wonderful, ignorant, mediums do who do not understand what they try to teach. When we narrow down to one thing instead of trying to understand even that thoroly then we never accomplish much. You might as well stick to the old belief as to go it blind in the other.

When I allow spirits to control me that know very little more, if as much as I do, what do I gain? Is it not for the purpose of keeping us in ignorance of the whole truth? I notice that people that had blind faith in religion still go it blind—such swallow anything offered in the new name. What we need is the truth in a simple way that all may understand this life and the next.

Fanatics on Spiritualism are doing as much harm as the religious fanatics were and are still doing as they always do, more harm than good wherever they break out as a disease, for they surely affect the mind and body in an uncomfortable way and must be suppressed. It makes a bad mess of religion and also of Spiritualism.

Religion is what people believe (but do not prove,) as God and good, devil or evil, and all its imps and trimmings, while Spiritualism proves existing conditions in life. All the demons and devils religious people in the past have given life to with their thots, then believing in the thots, are now manifesting as spirits of such thru mediums, to prove what can and is being done right along. Consciously and unconsciously man creates what he does and what he does not want. Then is it not time man created, as an intelligent being making this life and the next just as he would have it?

"When the blind lead the blind all must fall into the ditch,—which means in a demented state. To be sane we must be reasonable beings. Are we when we swallow anything offered as religion or Spiritualism which we do not understand? Is it not our duty to understand? A half truth often does more harm than none at all. The worn-out saying of spirit, "I am Tom, Dick or Harry" and "I am happy," only proves this truth. Mediums that practice fraud, or do not understand what they are trying to do, must say something and so little at times will convince or satisfy people that never do their own thinking, they simply play sponge and absorb what is offered, then swear by it thru thick and thin and are offended when thinking people will not swallow everything offered as Spiritualism.

Take it up as a study then you solve all the mysteries. The demand creates the supply. What we really desire, we get; then let us desire true knowledge at all times. That surely will attract the spirits of truth to help and teach us. When all strive for the good of humanity then only good will manifest and false belief and its manifestations will cease.

SALVATION AND CONVERSION.

ARTHUR F. MILTON.

Salvation may be free, but the road thereto is too often paved with obstacles that require golden boots to climb over. The poverty stricken frequently become discouraged in the contemplation and seek damnation as a balm. "Keep off the grass" vibrates in the atmosphere of velvet-carpeted churches of capitalized Christianity, and in which heaven seems too far away for the unfashionable clad artizan, whose labor makes capital, to venture, and yet there is more liberality in modernized Christianity than among those who claim to be "true to the faith."

True to orthodoxy is implied, and that means with some, damnation to all outside of their special creed or "straight and narrow" mental way of viewing things spiritual. Such uncharity, of course, is not understood as a wrong—it being a constitutional part of a narrow mentality. It only seems wrong when it strikes them as a broader view from an opponent. It then acts like an unwelcome truth on the individual who doesn't know himself.

They too, sing "Salvation's free," but rob their clients of the very principles in advance, that is to insure it. The gilt-edge churches dim their charity with sables and soft cushions, while the others preach against it by implication.

The Salvation Army people come nearer to the original intent of Christianity than any of the organized churches do, but in time they too will "hold the fort" within the walls of masonry. What form of orthodoxy they will assume is yet a blank page—perhaps the most eloquent if left blank. Besides, it will not bear out their inspired speakers, on which their own salvation is now dependent. But, like the rest of the spiritual organ ations, which cannot offer proofs o a future life, they too are doomed. Perhaps not yet awhile, but civi ization is fast approaching a state of spirituality that makes it natur l believers in immediate resurrecti n of the soul from the body, with a compatible disregard for that a cient doctrine of resurrection from the tomb at the sound of a corne a-piston.

That one little fac is an inviting sign to the Spiritual sts' tent; and as neither worldly is n nor bigotry has any foundation to stand on in Spiritualism, the str nger will not be repelled by osten ation or fault-finding with other se kers after salvation. The comfo t he finds in such an atmosphere s sufficient to make him a convert n his own responsibility.

LIFE AND PSYCHIC UNFOLDMENT.

(Continued fro n Page 1.)

power of mind whic n sent or drew the magnetic healing principle, and peace and harmony rested within the life.

The one who seel s the true life, learns to live merel to gain knowledge. To be simply an atom in the stream of events n human lives, whirled by the cur ent in its ever changing tide, suffe ing and reaching out blindly afte help, praying for an unknown ower to save from harm, is not he highest attainment of human life. Not the way to find "The pe ce that passeth all understanding;" but that peace is what all need to eek, it is what all may find, if hey reach the "Hall of Learning, and listen to the words of the M ster.

As we explained efore, the Hall of Learning is the ilence of your own soul. Go into he silence and there find the Mast . The Master is your own highe self, who will speak to you, direc you, as soon as you have overc ne your lower self. As soon as y u are master of the impulses of y ur nature, you are able to live abo e the desires of life. Be not amb ious, for ambition seeks to rob others to excel others, to be great or self-gratification; but work that the fullness of life may be yours. That the unfoldment of all y ur powers may benefit the world, t at you may express all you are apable of, and leave no duty undo e. Make your life blossom and be ome fruitful of good works. Live or the good of all, and in so doing ind the greatest good for yourself.

It is the unself h life, the life that does the dut nearest home that gives most hap iness to others. Home duties are he first duties, and the brighest sr iles, the kindest words should be giv n there. From the home comes the characters builded there, and help or hinder the progress of the general public. If we cultivate th true spirit of fraternal love, grow into the highest spiritual life, we ma attain to where each life is related o us, each soul is a child of God, and the weaker or more stumbling another's footsteps the greater t e claim to our tenderest sympat y and helpful love.

The true wisdo n that leads to the path of peac is to take all that comes into our life and seek strength to bear it. To let no other life touch ours with out mutual benefit, give kindly th best you have, and in like measur you will receive. Live within the od powers and truly be all in one vith the universal life. Recogniz each individual influence as a part of God, yet related to all, and y u a link in the chain, as insepara le as the earth from the sun. Ne essary to all and all necessary to yo .

New York State Asso iation of Spiritualists 18th Annua Convention.

The Annual C nvention of the New York State Association of Spiritualists will e held at Plymouth Spiritualis Church, in the city of Rochester June 7, 8, 9. There will be thr e meetings daily. The day sessions for the two first days, are to be usiness sessions, and the election o officers will occur Saturday aft rnoon, June 8th. All evening meet ngs and the day sessions of Sunda will be devoted to lectures, music spirit messages and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All aux liary societies are expected to send elegates, and all individual memb s are invited to come and take pa t.

SARAH A. WOODRUFF, Sec.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., MAY 1, 1907. | Issued Every Saturday at One Dollar a Year. | Number 319

MAKE TESTS TO FIND SOUL'S WEIGHT.

Dr. Edwin H. Peck, Cleveland Physician, Interested in Psychic Research.

BELIEVES SPIRIT IS MATERIAL SUBSTANCE.

Possibly of Electrical Nature—Experiments Show Death of Dog Does Not Change Weight.

Dr. Edwin H. Peck of Cleveland is in correspondence with members of the Pyschic Research society concerning the soul-weighing experiments recently conducted in Massachusetts. He may make some tests along that line here, as he has considered the conditions necessary, and finds them not impracticable. Dr Peck is not only prepared to accept the theory that the human soul is a substance having weight, but has gone further and developed a theory of his own as to the nature and form of that substance. In this connection experiments may be made at Case school with a weighing machine of extraordinary accuracy recently installed.

DOGS DON'T HAVE SOULS.

One result of Dr. Peck's correspondence, he considers, confirms his belief that the soul is an exclusive attribute of man, not being shared by the lower animals. He wrote to Dr. Duncan Macdougal of Haverhill, Mass., suggesting that experiments be made with dogs as had been done with human beings as subjects, the purpose being to determine whether bodies of animals showed a lessening of weight immediately after death, accountable only on the theorem of the passing of the soul. He received this reply:

Dear Sir: Thank you for your letter Experiments were tried on 13 dogs with a negative result. You are right—the soul must be a substance; and not an immaterial substance, as some metaphysicians would pound into us, either. It must be a space-occupying body: otherwise mere emptiness and soul would be identical. Sincerely yours,

D. MACDOUGAL."

The distinction thus proved between man and lower animals Dr. Peck regards as containing possibly a severe blow to the Darwinian theory of evolution. It is perhaps not impossible that physical man should have ascended from the ape by the process of evolution, he argues, but it is impossible that evolution should have endowed man with a soul that was totally lacking in his prototype, the ape.

With great earnestness and many references to the Bible and metaphysical and scientific works, as well as modern instances within his own knowledge. Dr. Peck explained his beliefs in an interview with The News.

"I am a mere inquirer," he said. "I do not announce these things as proved facts. I can only ask if they may not be facts. We have learned many things in our lifetimes that were undreamed of before. We may be on the verge of learning something about the soul, as we have learned a little about electricity and radium and helium and other things unknown to our ancestors. The Bible tells us that when God created man last of all, He breathed His breath into him. Is it impossible that this expression is something more than a figure of speech, that it means literally that some element or substance, material or immaterial—in fact, a soul—was infused into man at his creation?

BELIEVES SOUL IS MATERIAL

"Tho I had long believed in the materiality of the soul, I was a little surprised that it should be found to weigh so much as an ounce. My idea of it is that it is an element entirely different from fluids or gases or organic matter as now known to science. It more closely resembles, perhaps radium or helium, or some other of the substances or activities of which little is yet really known. Tho having weight, it is very light. Tho occupying space it may exist in every part of the human body. In fact, I am about persuaded that the soul, instead of having a seat in the brain or in some gland or other portion of the physical body, is distributed thruout that body and leaves it only at death.

"Thus when a man loses a limb by accident or amputation, he loses no part of his soul, tho that soul was partially a resident of that limb. It may well be that the substance which was the soul in the amputated arm is still sticking out from the stump, so to speak. May this not account for the sensations which dismembered persons so often experience in members severed years before?"

As an instance of this well-known phenomenon Dr. Peck called in Rev. J. D. Jones, chaplain of the Floating Bethel, who had entered the doctor's office on Rockwell avenue. Chaplain Jones graphically described sensations of cold and pain he had felt in fingers years after the limb was amputated.

MAY BE ELECTRICITY

Dr. Peck holds that the soul may be an element or force closely resembling electricity. He is not convinced that electricity does not have weight or occupy space. To determine one of these questions he intends to request Professor Dayton C. Miller of Case school to weigh a bar of iron before and after being saturated with electricity, using a scale recently installed, capable of distinguishing a 4,000th part of a grain and said to be the most accurate in the world.

Many psychic phenomena hitherto attributed to telepathy or thot transference, Dr. Peck believes, may eventually be explained as due to the agency of the material soul. In this connection he states that the death of his son, Wayland Peck, instructor at Central High school, which occured last May, as well as its time, became known to another son, himself dangerously ill, from whom all knowledge of the fact had been kept, so far as concerned ordinary and known sources of information. The same fact was transmitted to a friend, something of a psychic, in another part of the city Dr. Peck says, in a similarly unaccountable way and at the hour of his death the young man's name occurred to the mind of a relative in another city who was not in the habit of thinking of him. Dr. Peck disclaims any particular belief in the tenets of Spiritualism and believes such occurrences as these wills ome day be made comprehensible on a rigidly scientific basis.—Cleveland News.

PERSONAL.

If YOU will send us just one new trial subscriber on our 25-cent offer to September 1, it will double our subscription list. Will you aid The SUNFLOWER that much? See page 2.

Subscribe for THE SUNFLOWER.

DREAMS, GHOSTS AND DEATH.

J. T. EGERTON.

Altho not a Spiritualist, I am deeply interested in occult matters, and cannot do otherwise than believe in many things which are difficult to explain. One or two such cases may interest your readers, therefore I take the liberty of placing them before you. One is a real ghost story, and was related to me by a personal friend, a man whom I can rely upon. He is a joiner, and undertakes all repairs at a certain small-pox hospital. It is there where the ghost walks nightly. The door at one end of the men patient's ward is heard to open, and footsteps march across the room into a lavatory at the other end, out of which there is no exit, yet when some of the more venturesome nurses have followed the footsteps into the lavatory it has been found empty. The patients describe the figure of a man, and this description is indorsed by any new patient who arrives. Mr. ——, the gentleman in charge of the hospital, is quite concerned about this nightly visitor, for he has the greatest difficulty in retaining his nurses. So anxious is he to stop the ghost from entering the ward that he has ordered my friend to put expensive locks on the door, but all to no purpose, the ghost still walks.

So much for the ghost story. Now for the other phenomena. It is said that if one dream of a person's teeth, it is a sign that the owner of the teeth will die. A few weeks ago my mother dreamt about [illegible], and was much [illegible] the pure whiteness of the lady's teeth. This was very singular, because the lady never showed her teeth in conversation, and there was certainly nothing remarkable about her teeth at any time; yet, strange as it may seem, the lady was found dead in bed two days after my mother's dream.

On another occasion a week before the death just mentioned, my mother dreamt that burglars were "breaking into" the furniture department of the Failsworth Industrial Co-operative Society (Wellington street Branch) and sure enough the next morning we heard that the burglary had actually taken place.

Some years ago a friend of my mother was seriously ill, and at three o'clock one Saturday afternoon my mother said she felt very queer, as if "Dick" was dying. About an hour afterwards we had word that "Dick" passed away at three o'clock.

The cases I have mentioned are only a few of the number that have come under my notice, and prove to me at least that "there are more things in heaven and earth than are dreamt of in our philosophy."

—Two Worlds.

OHIO SPIRITUALISTS ATTENTION.

The Ohio Spiritualists association, will hold its 10th annual convention at Sherwood, O., May 24, 25, 26, 1907.

A cordial invitation is extended to all Spiritualist societies of the state to come and co-operate with us, for the furtherance of our glorious Cause. All societies, not now affiliating with the O. S. A. can, by applying to the undersigned for charter become eligible and take part in deliberating and transacting the general business of the association. We make this appeal, as we need your assistance for the future progress of Spiritualism in our state. In unity lies success and strength.

The program will be published later. For further information address

C. A. Soll[illegible],
Secretary O. S. A.
[illegible] Ave., S. W.,
[illegible], O.

[illegible] who gives only [illegible]

Mortal or Spirit--Which?

BY CHARLES DAWBARN.

One afternoon, in the not distant past, an elderly gentleman accosted me name, and said "Excuse me, but I have lesion of the brain." This was startling, to say the least, but as he did not look dangerous I asked him why he was coming to me instead of a medical man? In reply he asked me to give him half an hour of my time as he needed my advice, and had been sent to me. The tale he told me should interest both the psychologist and the believer in spirit return. I record it as he told it, but it is my duty to suppress any possibility of identification.

"I have for many years" said my visitor, "been a prosperous merchant in an eastern city. The wife of my youth is still with me, but our only child, a sweet daughter, died last year and left us broken hearted. For my wife's sake I went out of business, and in constant change of scene I have tried to stop her from brooding over our bereavement. Recently we had determined that when opportunity offered we would try to meet our loved child by some of the processes practiced by Spiritualists. We only arrived in San Francisco last week. I was away from the hotel a few hours when my wife surprised me on my return by saying, 'I have talked to our darling Lina, and she begged me to send you to her as she had something of great importance to tell you.' I found she had visited a medium, whose address she gave me. The next morning I made a nameless visit to that medium, who, shutting her eyes, began to talk to me as if she were my daughter. This is what she said, 'Papa when you go back to the hotel I want you and mama to take the little table and place your hands on it. You will soon discover that mama is a wonderful medium, and that I can come and talk to you and make you happy.' Of course there was a great deal more said. But you now know what brings me to you for advice.

"My wife and I began sitting at that table. It soon rapped and rocked, and at the second or third sitting it rose in the air and turned over. We spent hours at that table, day after day, when at last my wife began to write messages with both hands, and at the same time talk in the name of our darling daughter. It was at this time we got a written message from what purported to be my wife's father, who was a country doctor, and died in her childhood. He asked us to sit for him every morning, as it would enable him to protect us. We did not know what he meant, but we gave him our promise. It was soon after this that my wife saw clairvoyantly a spirit dressed as a clergyman enter the room, with a book under his arm. My wife was then entranced, and began to talk to me in the name of this spirit. I may say here that we are both church members, so I was pleased to greet our priestly visitor.

"He said the world was falling away from the true faith, and that my wife was chosen as a blessed instrument by God's holy angels to destroy infidelity. There was much more said to the same effect, and the next day, in spite of my protest, he held my wife under his control from nine in the evening to two the next morning, and leaving her thoroly exhausted.

"The next morning, according to our promise, we sat for the old doctor, my wife's father. To my astonishment he said we were in great danger. He asked me almost ordered me to go immediately to Charles Dawbarn; I had never heard the name. He could not give me your address, but told me I could easily find it. I naturally asked 'what am I to say to him?' He said, 'tell him you have lesion of the brain, and he will listen to you.' At a New Thot book store I obtained your address. Now I ask what does it mean, and how am I to protect my wife from the spirit I could not drive away last night?"

Why this gentleman was sent to me I did not and do not know, but I showed him the danger to his wife unless the obsessing influence of that priest was broken up. I counseled him to go right back and take his wife to the theater that night. I advised him to leave the city next day, and to start on an extended tour, and to seek amusement, and even excitement for his wife. And above all, neither of them to read, speak, or, if possible, even think of Spiritualism for six months, and even then to carefully study its philosophy before he ever again sought to talk to his daughter thru the mediumship of his wife. Some months after I heard that he and his wife were still traveling, and apparently free from the influence that had so nearly wrecked their lives.

This is all I know of the case, for I never met the lady, and everything for me was "hearsay," that is to say, told me by the husband of the sensitive. But it seems to me that we have here a case for careful study, as it embodies two quite distinct phases of phenomena.

The experiences of both husband and wife with the medium will be claimed by our telepathic friends as belonging to their realm. The appearance of the daughter, and the facts she gave as identification, will of course be claimed as pure telepathy by Hudson and his followers. We remember nothing was said about the hotel and the little table that was not known to both husband and wife. We acknowledge that the powers of the subconscious self, if there be a subconscious self, are as yet unknown either in their fulness or their limitation. We remember that the medium had seen the lady the day before, and her sensitiveness may have been then manifested. So the advice given thru the medium to sit for development might have been the everyday advice given to visitors eager to greet their loved ones. So much I think we must concede to the school that claims telepathy as the universal solvent of spirit mysteries.

Yet further, when we accept the physical phenomena and its mental accompaniments, students from another school tell us that the powers and faculties of "selfhood" are as yet unknown, and if known they might easily explain the movements of the little table. Since the husband saw no spirit form, such students would claim the appearance of the priest as based on "self-suggestiveness" on the part of the lady whose religious instincts were abnormally excited at that time. But a little incident occurred that cannot be explained by these clever students since it points us to a personality not founded on either telepathy or self suggestion.

The spirit of the lady's father, or claiming that relation, comes and writes a request that he may be allowed to control his daughter at eleven every morning. The request was apparently of trifling importance, but we see that as an intelligence he sensed danger unthot of at that time by either husband or wife. It looks as if the crafty old priest were something more than a "suggestion" to the shrewd old spirit doctor. If so that may explain his verbal silence as to his request or his motive for any warning given at that time would have probably been overheard and possibly counteracted. At the next step we see the mischief done. The danger has become a reality, and that sensitive was doomed unless secret advice could be given. That is to say the advice must be given thru some other organism. The next morning we cannot discern a trace of either subconscious power or self-suggestion by

(Continued on page 5.)

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

WHO ARE THE TRUE REFORMERS?

Probably reform and liberty are the two most abused words in the English language. Every one who gets a new fad calls him- or herself a reformer, regardless of whether the reform is really a reform, or simply an idiosyncrasy of the individual.

It is a far easier matter to put on the garb of a reformer than it is to be a true one. Not long since we received a letter saying, "Please stop my subscription. You have published articles that I do not agree with. I am a reformer and I don't want a paper that does not advocate reform."

Of course, we stopped his paper. It would be useless for him to continue to receive it under those conditions.

But was this man a reformer in the most far-fetched meaning of the word? He was for reform, just so long as it corresponded to his ideas of what were right and wrong. Now the article complained of was a question of fact. Any well-read person, who knows anything of history, knows there was not a statement contained in it that did not correspond with both Josephus and the New Testament, for its foundation, then the history of the experience of nations proves the rest. Its title was, "Christianity the cause of intemperance" its author, our well-informed writer, A. H. Nicholas.

It is a historical fact that missionaries and intoxicating liquors have gone on hand in hand. An old gentleman, Merrill Rider of St. Paul, Minn., known to every worker of the Northwest of from fifteen to fifty years ago, now in spirit life, was among the Indians during the greater portion of his life. He stated that as far as missionaries went he found drunkeness and licentiousness, while among the primitive tribes, as he said, "before they were contaminated with missionaries and whiskey," he did not find such to be the case. It is also stated as a fact that the Indians did not violate the persons of their women captives until after they came in contact with the whites—nominally at least, Christians.

Every Christian nation that has sent missionaries to the heathen has sent more contaminating vices than its missionaries have been able to overcome. We send missionaries and rum to them in the same ships. [illegible] out under the flag of Christianity ships have gone to Africa, robbed the country and carried [illegible] its people into chattel slavery, [illegible] there are those still living who [illegible] the terrible results of the [illegible] movement, and how it [illegible] resulted in the division of one [illegible] our greatest churches.

Did Christianity try to put down intemperance? No one can justly claim so. On the contrary, it has fostered it by its customs. Today it is joining to a certain extent with the prohibition movement, but it is not sticking strictly to it in practice. Wine at the communion table will do as much harm as wine at the bar of a saloon. That communion wine will intoxicate as well as any other, the writer knows as he has seen a minister of the gospel as drunk from drinking communion wine as he has ever seen people from other causes. A friend of his in boyhood days was a drunkard. He reformed, stopped drinking entirely and joined the Methodist church. He was asked to partake of communion, and begged not to have to. He was told it was his duty. Finally he partook—and two days later lay in the gutter on the main street of the little town in which we both lived. Sent to a drunkard's grave by an essential element in Christianity.

Did the founder of Christianity give a very good example to his followers? When the wine was gone at the wedding in Cana of Galilee, he had the finest chance for a good temperance lecture. He could have induced them to try drinking water for a change. Did he do it? No! According to the Bible he made more wine for them to drink. According to Josephus it was the custom to bring on good quality of wine first, then poorer quality after they were pretty full so they would not be so fastidious as to quality. But on this occasion the old topers, who could stand the most were still sufficiently sober to remark that the wine made by Jesus was better than that served at first.

That is not all. It was the custom in England for centuries to make a regular allowance for liquor for their clergymen. It was stipulated that a man who preached should have from a pint to six quarts of "sack" or brandy, for preaching. If you failed to see it read "Refreshments for the pulpit," in last week's SUNFLOWER, page [illegible].

The church people opposed the temperance movement when it first started in this country, claiming it a divine right, and referring to the Bible, quoted: "Give strong drink unto him that is ready to perish, and wine unto those who are of heavy hearts. Let him drink, and forget his misery, and remember his poverty no more." Prov. xxxi. 6, 7.

"He (the Lord) causeth the grass to grow * * and the wine that maketh glad the heart." Psalms civ. 14, 15.

"And thou shalt bestow that money for whatever thy soul lusteth after. For sheep or for wine, or for strong drink." Deut. xiv. 27.

The Bible is the basis upon which the Christian religion rests. It falls to the ground of its own weight if the Bible is not infallible authority. It says that Noah was the ONLY JUST MAN IN ALL THE EARTH. When the great flood came, Noah was the appointed one to whom the repopulation of the earth was left. Yet his first act after getting out of the Ark was to plant a vineyard and as soon as he could raise grapes to make wine, get drunk, make an indecent exposure of his person, then his sons were cursed because they happened to see him. Read Gen. viii. and ix.

Lot was the only just man in Sodom at the time of its destruction. He, with his wife and two daughters, were permitted to leave the city. Mrs. Lot got too fresh, looked back, and was turned into a pillar of salt. Lot and his two daughters went on into the wilderness, he got drunk and raised a family by his two daughters.

The priests of the temple "howled" because the "drink offering is withheld from the house of the Lord." Joel i. 5, 9, 13.

Timothy said, "Drink no longer water, but use a little wine for thy stomach's sake." I Tim. v. 23. Solomon was the wisest man that ever lived; but he drank too much "milk punch" and next morning said. "My head is filled with new." "There have been others." The first recorded act of Jesus after his baptism was to make three barrels of wine. His last recorded act was to ask a blessing over a wine-cup. No wonder the Jews said of him, "Behold a gluttonous man and a wine-bibber. Luke vii. 34.

Now a true reformer should look up these points before he condemns. To be a true reformer he should advocate only that which pertains to truth. And he should advocate truth, regardless of whom or whose pet ideas, it hits. He is not a reformer who does not do these things.

CHRISTIAN England forced HEATHEN China to accept her opium, and today HEATHEN China has been forced to make a national law to put down a curse greater and more far-reaching than the liquor traffic ever was. In fact, per capita in "Christian" [illegible] tions today than there ever was in the non-Christian.

Reformer, RE-FORM and INFORM thyself.

WEIGHING SOULS.

There having been so much said about weighing souls, and reports of such things being very likely to be colored by ignorant, bigoted and "smart Aleck" reporters I wrote to Dr. MacDougall, who has been making the experiments to learn if the reports were substantially true. The following is his reply: "The reports are correct substantially, although I was made to say many things for which I am not responsible." Dr. MacDougall said that he had written an exhaustive article for a medical journal, of which he would forward THE SUNFLOWER a copy as soon as he could secure a few extras. Our readers will therefore have an account of the experiments from the scientific experimenter, as soon as we can get it.

"THE TRUTH ABOUT GOD."

W. H. Kerr of Great Bend, Kans., is organizing a society of "freethinkers, who are to come together on a peculiar basis. The prospectus reads: "Wanted. All people who know God is a myth and death the end of life, to fill out the enclosed blank and forward to the international organizer, W. H. Kerr, Great Bend, Kans., and get a nice certificate suitable for framing of graduation to the knowledge of God, and life membership in the Church of Humanity, making you founders and charter members of it."

A "church of humanity" would be a fine thing; nothing could be finer, but we want to know how a person is going to KNOW anything about God. Whether God should be referred to as he, she, or it, or even if there or is not any such thing to refer to. The same about KNOWING that "death is the end of life." Of course, we realize that he does not mean what he says. Everyone knows that death is the end of life so far as it pertains to [illegible] existence. He means [illegible] is no condition of con[illegible].

[illegible] As [illegible] has [illegible] can, in [illegible] God, i. e., comprehend [illegible], there is absolutely no way of KNOWING anything about God. We can all surmise; but knowledge is absolutely impossible.

Death is the same. There is no way of proving non-existence after the change called death. Electricity was not known for ages, but it existed just the same as it did after its discovery. The expansive power of steam existed the first time primitive man put a hot stone in a calabash of water. But comparatively recent presumably smart men made sport of the idea of its power.

Of what value is negative evidence? None whatever. An attorney told his client that he did not see how he was to make a successful defense. The prosecution had two witnesses who would swear they saw him take the stolen article. "That's nothing," said he "I can bring a hundred who will swear they did not see me take it." So about God and immortality. It is a case of supreme egotism and ignorance to say that we KNOW death ends all conscious existence or that God is a myth. We may BELIEVE it, but that is as far as it goes. Even then, until "spiritualistic phenomena" are explained there is a reasonable doubt that death ends all, even if it is not admitted that it is proven. Freethinkers place themselves in the bigoted position they accuse the church of assuming when they do such things.

MALFORMED ANGELS.

Who tells all he hears, finally has nothing to tell.

Thot, like seed, must be kept dark until it sprouts. Wisdom is the effect of this sprouting.

The gossiper, therefore, is seldom wise. Parrot-like, they but repeat what others have said, and in saying it, the brain is emptied.

Thot is not given time to sprout.

There is no philosophy in the babbler. As a rule, such gossipers are as improvident as they love to talk. Money burns in their pockets as thot does in their brain. It must be spent.

Viewing such delectable souls clairvoyantly, you will see a peacock's tail spread out behind them. Whether they evoluted from this bird, or whether they grow such an appurtenance in spirit, must be inferred. If the latter they must make queer looking angels—not of the orthodox kind by any means.

In moral philosophy such caudal appendage might symbolize vanity. While a little vanity might be a good thing to have, so is a little appetite. But as the latter engrossed may engender gluttony, the former [illegible] engender malice. Malicious vanity is the Devil's prime virtue; and to neutralize the damage already done to themselves, it might be well for gossipers to begin their reform by holding their tongues.

ARTHUR F. MILTON.

200 Workers Wanted

to send in the names and addresses of five of their friends, with one dollar, and have them receive the SUNFLOWER until September 1. See page 2.

CELEBRATION ANNIVERSARY OF SPIRITUALISM.

SPIRITUALISTS WEDDING.

The wedding of Mrs. Blanche Gardner Johnson, the secretary of the First Spiritual society of Niagara Falls, at the home of her mother, Mrs. Anna Gardner, 430 Cedar avenue, on Wednesday evening, April 24, was a happy event. Twenty-five guests, mostly new members, recently added to the society assembled to witness the marriage according to the rites and ceremonies of Spiritualism.

This was the first of the kind that was known to happen in this city. Our sister, Mrs. A. G. Atcheson, who is known here as pastor of the First Spiritual church of Niagara Falls, officiated in the marriage. The home of the bride's mother was beautifully and tastefully decorated with carnations and ferns and other flowers, rendering sweet, spirit influences among the guests. After the marriage ceremony the guests were seated to a sumptuous feast. Mr. and Mrs. Atcheson were seated at one end of the table, and Mr. Ernest W. Larson and his bride at the other end.

The usual custom of asking a blessing from an imaginary God, according to Methodism, was left out, all believing that the good things of this life are blessed.

Immediately after the marriage supper, the bridal pair were conveyed to the central station where they departed on their wedding tour into the state of Pennsylvania, visiting friends and relatives in the home town of the groom's parents.

Next Sunday, May 5th, Sister Atcheson celebrates her anniversary of five years' labor in the Cause of Spiritualism. The State president and vice president are expected. Two sessions, afternoon and evening. A good meeting is expected. Tables will be spread for those who remain to both meetings, with the good things that sustain the outer man.

New members are being added to the society. Mrs. Atcheson needs help in her work here. She has done well and faithfully in her labor and ministration [illegible] truth. This city is growing rapidly in population and I don't see why Spiritualism should not as well, increase in strength if properly carried out. There is too much egotism and selfishness to contend with and it is to be hoped that a more fraternal feeling will grow to help the good Cause along.

VINE H. HICKOX.

You must give the world full possession of some old ideals before you can have a new earth.

LILY DALE NEWS.

J. C. Shults spent a week with his son at Cherry Creek.

Mrs. James Watson of Friendship, N. Y., spent a day on the grounds.

Mrs. Binney attended the funeral of Mrs. Barnsdall at Titusville, Pa., last Thursday.

George [illegible] who spent the winter at Lake Helen, has returned for the summer.

Mrs. C. D. Greenamyer has gone to Rochester to fill an engagement at Plymouth Temple.

Clarence McArthur has been visiting his brother, Mr. John Horton, and other relatives here.

Miss [illegible] father has arrived and will spend the summer with her in her cottage on Cleveland avenue.

Mrs. Diederick has returned from Falconer where she has been caring for Mrs. Gilbert Turner who passed away last week.

The whist club met at the home of Mr. and Mrs. Homer Todd last week. This week they meet at the Sunflower cottage.

The men are at work every day that it is possible to rake leaves and clean up generally. They have got an early start at this spring.

Riley [illegible] has been under the weather the last few days, and while not confined to the house has not been able to work. He visited his daughter in Fredonia [illegible].

Harry and Grace Champlin have returned from [illegible] where they have been the past winter and will remain during the summer. We understand they will occupy the Carroll cottage on South street.

Mrs. Mary Todd, who has been spending the winter at [illegible] and Linden, [illegible] has returned for the summer. She visited [illegible] Fredonia on her way home.

Mr. Campbell has got new cement steps and landing in front of his cottage and expects to have [illegible] along the front [illegible] the steps [illegible]. This is a decided improvement to the entrance.

Mrs. Gilbert Turner [illegible] bert Turner of Falconer passed away April 29. Mr. Turner was sick at Cambridge Springs, Pa., and unable to attend the funeral. The services were conducted by Mrs. Clara Watson. We will have more particulars next week.

Mrs. [illegible] fortune [illegible] ribs last [illegible] on Mrs. Greenamyer [illegible] ing up the steps [illegible] ance, falling [illegible] tained [illegible] and [illegible] dressed [illegible] as comfortable [illegible] the circumstances [illegible].

Much has been said about the proposed trolley line from Jamestown to Dunkirk. [illegible] Jamestown [illegible] prints an interview with [illegible] dent of the [illegible] Company [illegible] ported [illegible] movers [illegible] all he [illegible] over the [illegible] yet done [illegible] little chance [illegible] near future.

[illegible]

Recognizing the need of culture in music among Spiritualists, and especially vocal music, the Assembly has arranged to establish a school of vocal music. This school for the training of singers will include grades of instruction from foundation to finish. Mr. William J. Sheehan, who is one of the most prominent instructors of Buffalo, N. Y., has been engaged as director of the school. [illegible] circulars will be published [illegible] furnishing details as to terms, grades of instruction, rates, and general plan of this important and much needed step along educational lines.

The new hose for the fire department has arrived. The delay was caused by the lack of cotton fabric at the mills. They informed us that they still have orders from last January that they cannot fill on account of being unable to get the cotton fabric for the outer covering for the hose. 200 feet more of the 2 1-2 inch hose has been ordered for the Association, which will arrive as soon as they can fill the order, and then we will have 400 feet of [illegible] hose and three hundred [illegible] inch [illegible] with two [illegible] There is no [illegible] anywhere [illegible] fire department [illegible] another [illegible] through [illegible] ned [illegible].

Buffalo Notes

[illegible]

[illegible]

THE LYING HABIT.

[illegible]

Annie E. Mosher.

BOSTON NOTES.

MRS. [illegible] BELCHER.

[illegible]

MASSMEETING AT BUFFALO.

Spiritualists and Liberalists.

A New York State Mass Meeting is to be held in the City of Buffalo at Spiritualist Temple, corner of Jersey and Prospect Sts., on Friday, Saturday and Sunday, May 17, 18, 19, 1907.

Many prominent speakers and mediums, including several officers of the State Association, will take part in the meeting. A good musical programme will be provided at each session.

[illegible] Spiritualist field [illegible] the State Association [illegible] the progressive [illegible]

H. W. [illegible]

LIST OF CAMPMEETINGS.

[illegible]

Located at Lily Dale [illegible] Cassadaga Lake, opens July 13 and closes September 1. [illegible] secretary, 1011 [illegible] Chicago, Ill.

ISLAND LAKE [illegible]

At Grand Ledge, Mich., opens July 21, closes August [illegible] W. Evans, president, Grand Ledge, Mich.

[illegible]

The State Spiritualists Association, Los Angeles, Calif., August 18 to September 15. George [illegible] secretary, 1023 [illegible] First street, Los Angeles, Calif.

LADIES AUXILIARY AT LILY DALE.

The Ladies Auxiliary will occupy the Hall Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

White Restaurant for Rent.

Located under the Dayton & Hall store. Furnished ready for business. Has soda fountain and ice cream [illegible]. Address

DAYTON & HALL, Lily Dale, N. Y.

Rooms for Rent.

Nicely furnished rooms centrally located in Lily Dale [illegible] Cottage [illegible] Melrose Park, second building from the Auditorium. Large front and back verandas. Ready [illegible] Address,

Sunflower Cottage, Lily Dale, N. Y.

Cottages and Rooms for Rent.

If you want to rent, rent rooms, buy or sell a cottage [illegible] address with stamp for reply

MRS. [illegible] WARREN,
Lily Dale, N. Y.

HOTEL FOR SALE.

At Lily Dale, 30 rooms, parlors and dining room [illegible] [illegible] will be sold furnished or unfurnished. Good location for business. Address Hotel, care Sunflower, Lily Dale, N. Y.

GREAT SPIRITIST & ASTROLOGIST

[illegible]

A Beautiful Complexion Woman's Chief Charm!

PSYCHE COMPLEXION CREAM

A PERFECT BEAUTIFIER FOR THE COMPLEXION.

[illegible]

Psyche Complexion Cream Co.
Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

[illegible]

TEST MEDIUMS.

[illegible]

LECTURERS.

[illegible]

SPIRIT PHOTOGRAPHERS.

[illegible]

SLATE WRITERS.

[illegible]

ASTROLOGERS.

[illegible]

TRUMPET MEDIUMS.

[illegible]

Dr. Agnes V. Kelley

[illegible]

MRS. L. EVELYN BARR,

Trumpet and Trance Medium.

All readings given in the light.

310 Milwaukee St., PITTSBURG, PA.

The N. S. A. Ritual For Spiritual Services

[illegible]

ASTROLOGY.

Prof. John N. Larson, the noted astrologer, will give business advice, [illegible] [illegible] State date of birth, the hour if known, and correct address.

COST OF HOROSCOPES.

[illegible] Horoscope of five hundred words, $1.00 for Horoscope of two hundred words, 25 cents for lucky dates for one year.

SPECIAL: A [illegible] [illegible] $5.00.

PROF. JOHN N. LARSON,
28 Union Street, TITUSVILLE, PA.

Incurables, Take Notice.

[illegible]

I CAN CURE YOU

[illegible]

D. W. HULL,
Columbus House, Olympia, Wash.

DOCTOR OLIVER

of Philadelphia

[illegible]

DOCTOR OLIVER,
[illegible]

JOY TO THE WORLD

[illegible]

METAPHYSICAL.

Conducted by EVIE P. BACH.

DON'T.

Don't get discouraged when ...

HEART TALKS.

AN EPITOME.

VOICE OF THE WINDS.

Mortal or Spirit---Which?

(Continued from Page 1.)

the lady when the old doctor gives the husband my name thru his unconscious wife, a name which neither of them had ever heard. As I have said why I was chosen to give the advice I may never know. None of us know the measure of our susceptibility to thot directed upon our brain. But neither telepathy, unknown forces of the ego, nor self suggestion on the part of the medium offer even a plausible explanation of the appearance of the old doctor and his practical advice. It is for [illegible] a typical case. Either that lady's father was present, saw his daughter's danger and gave advice that saved her from obsession, or "spirit return" is itself a delusion [illegible] which we may well say, in the language of the prayer book, "Good Lord deliver us."

[illegible] learn from the incident the power and the limitation of a spirit to protect a mortal. He saw his daughter's danger, but evidently was not strong enough to shut out the priest. It must be done by their own will power. He and the priest were on equal terms so far as hearing what was said thru the medium at that time. But he knew that if he could impress an outsider his de[illegible] warning might reach the husband. I was utterly unconscious of [illegible] influence or presence, but I perceived the danger, and gave the [illegible] warning. If I received unconsciously a thot or influence from the old doctor it may have been [illegible] by a wonted spirit friend [illegible] ready access to my brain. However that may have been, the [illegible] telepathy possible in this case is the reception of a thot of me which emanated from the old doctor. And that kind of telepathy is just what is claimed as "spirit-return" by those who have learned from experience that live thots from live spirits are everyday facts in mortal [illegible].

I am obliged to confess that telepathy, tho claimed as proved by leading scientists, has no support in my personal experience. For years I have made repeated attempts thru various sensitives by mentally calling upon an old friend who had promised to return and prove his identity. I have never uttered his name aloud since his death. Had I done so this wonderful telepathy would probably have be[illegible] him with glory as a spirit visitor to an earth mortal. But my silence has proved death to such telepathy. In other words, since my friend, for unknown reasons, was not present, no simulation was possible until some unscrupulous invisible could get hold of his name.

As another anti-proof of telepathy the late F. W. Myers left writing which his spirit was to duplicate thru some medium as proof that F. W. M. was both alive and wearing his old identity. The attempt, as all know, was a failure. But if telepathy be a natural fact the intelligence called F. W. M. knew just what was written within that sealed envelop, and most certainly could have found a mortal sensitive thru whom to flash the thot embalmed in that envelop. But once again the boasted telepathy failed.

So far I have never seen or heard a so-called demonstration of telepathy that could not be better explained by spirit intervention. The now renouned message, flashed across the Atlantic under test conditions for sender and recipient, left America in English garb, and arrived in language of ancient Rome. Human immortality and spirit return [illegible] absolutely proved by that incident [illegible] any mind that understands the meaning of "proved." But the [illegible] is absolutely unknown to [illegible] scientists who have invented telepathy to cover their inability to [illegible] a truth with a spirit in it.

San Leandro Calif.

Morris Pratt Institute.

Will you kindly permit me space in your paper to say a few words in regard to the Morris Pratt Institute, located at Whitewater, Wis. Perhaps there are not many people, Spiritualists, who know its true and esoteric value. Its value to the Spiritualists of America is not to be estimated. It is the only school where students have not been hampered by a set of rules regarding their religious ideas. Here their psychic powers are given full sway and are not severely criticised or condemned. Here we learn of the laws governing the communion of the two worlds. Here we can enter without any rigid examinations, the young and those older grown have the same opportunity. Here we learn to be faithful to our trusts.

Perhaps it might be well to state that I entered the school in 1903 and was graduated with the class of 1905. I was also its book-keeper one year and have a knowledge of what its value is. I found the course of study of untold value to me, it is not classical, but substantial—what we need in every walk of life and everywhere we go. At present I am here to continue my studies along the line of oratory. After an absence of two years, I note a vast improvement, so many changes for the betterment of the work. I believe I am just in saying, we have the best school in the history of the Institute, more students planning to take up the cause of Spiritualism than ever before. It is delightful to feel the harmony that exists and to know that their efforts are all toward the highest and best. They will certainly be bright stars in our field of labor.

Students are having charge of the evening services, learning by experience, how to conduct same. They have a club known as the M. P. I Mutual Benefit club, where they become acquainted with the actual business part of conducting a society.

Spiritualists in America, investigate this school. It belongs to you. Ask questions about it, its course of study and the plans of conducting its affairs, and at the same time seek to assist it by lending your best thoughts, and along with this, send in your substantial appreciations by helping to raise an Endowment Fund for which our arisen brother, Moses Hull, struggled so long to obtain. His whole soul and aspiration was for the school and its benefit to Spiritualism. The Board cannot do the work alone, they must have your hearty and financial co-operation to build up this important factor and helper in our Cause.

We students appreciate the work done by the noble and self-sacrificing workers of the past and present. We look up to them with admiration and love, for they have paved the rough and rugged way for the younger workers.

State associations can you not feel that one of the best efforts you can put forth is to send a student from your state here for a two years' course? The tuition is very reasonable and we feel you can and will aid this work, for it will not only help the school but will benefit the states that lend their assistance. I believe I am correct in saying two of our states have adopted this plan. Let more arise and follow in the good plan of advancing our Cause.

Any one desiring to ask questions, either personal or otherwise, I will be glad to answer them. Those wanting to assist with their offerings will be receipted for same by sending them to Mrs. L. Weaver, Whitewater, Wis., or to me and I will forward the same to the school.

My interest is for the school and the Cause, and I hope this will awaken a new interest in the Cause of truth and light. I remain,

Fraternally Yours,
GENEVRA SPAULDING,
Sec. M. S. S. A.
1230 Mich. Ave. E., Lansing, Mich.

New York State Association of Spiritual ists 11th Annual Convention.

The Annual Convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the city of Rochester, June 7, 8, 9. There will be three meetings daily. The day sessions for the two first days, are to be business sessions, and the election of officers will occur Saturday afternoon, June 8th. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF, Sec.

More than 8,000,000 of the 13,500,000 people of Mexico do not work.

Heart health never comes as long as the hand is on the pulse.

Horoscope and Outlook for May.

J. N. LARSON.

The major planets of the heavens remain in the same position as in the previous months, but the little fellows are speeding around in their respective orbits very rapidly. The earth is now in Taurus, but will enter Gemini on the 22d at about midnight.

Mercury will be the guiding star of our earth the first six days, only to be displaced by Venus, who has the strongest position from the 6th to [illegible], when this beautiful body joins Saturn in his lonely position in Virgo, there to keep each others' company for about 20 days, as they separate on the first day of June.

The horoscope of May as affecting the business situation, indicates that the masses are spending their money very freely, but will be out of cash after the first three days of each week are passed, and for that reason there may be a little stringency, as the "big ones" are holding back, but will open up their purse-strings after May 23 and things will boom once more.

Persons whose birthday falls between April [illegible] and May 23, and between July 2[illegible] and August [illegible], October 23 and November 23, January 21 and February 20, are in for a little trouble and disappointment up to May 24, owing to a slight disturbance in the signs respecting the first [illegible] days in May, also May 10, 11, [illegible], 19, 20, 21, and 22. Other ways these people will have good success pretty much all the 1907, or at least up to October 13.

Trouble comes to such as are born between May 23 and June 2[illegible], August 23 and September 24, November 23 and December 23, and between February 20 and March 2[illegible], after May 23, as the presence of Mars and the earth in Gemini will be a disturbing feature while this combination lasts, which will be from May 23 to June 23. The worst days will be from May 6 to 15, and 20 to 29.

The [illegible] coming into the world this year during the first five days of May will be under the little planet Mercury, who will be the ruling star all their lives. These children will be very cheerful and good-natured, hard workers and money-makers, affectionate but unstable, very warm-blooded and good feeders.

Venus will rule the lives of those born from May 5 to 12. These will have an entirely different disposition, tho they will also be great workers, honest and reliable, very ambitious, but not so cheerful as the Mercury children.

Uranus will rule those born between May 12 and 19. These are still different from those mentioned before, as they have greater educational ability and are more foresighted.

Mercury will rule such as are born between May 19 and 23. Mars governs the destiny of such as are born between May 23 and the end of the month. These children will be peevish, sickly, restless in their early lives but will improve physically after they grow a little older.

The stock market in May will be soft and continue to decline. The bottom will not be reached until some time about June 9, altho there will be a little rally between May 28 and June 8. I see some great bull and bear movements ahead for 1907 which will be given in advance each month in the SUNFLOWER.

[illegible] Workers Wanted

to send in the names and addresses of five of their friends, with one dollar and have them receive the SUNFLOWER until September 1. See page [illegible].

Campmeeting News.

You can get it by sending 25 cents for the SUNFLOWER until September [illegible]. See page [illegible].

It is easy to think you are consistent when you only are telling the things you do not like to do.

Many make the mistake of underestimating their possibilities and over-estimating their difficulties.

[illegible] cabbage and you soon [illegible] in good things.

PREMIUM BOOKS? YES.

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THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

The question is often asked, "what is existence for?" This is of [illegible] and perpetual interest. No [illegible] seemingly has answered it satis[illegible] for all concerned. Many [illegible] have been given and many [illegible] have been estab[illegible] the soul is as [illegible] the answer or [illegible] the problem of life [illegible]

[illegible] contended [illegible] the rational mind [illegible] of existence [illegible] inference [illegible] conclusion is [illegible] not always, [illegible] uniform happi[illegible] The [illegible] goodness is not [illegible] in the strict use of [illegible] it is the Christ life [illegible] the great teacher and [illegible] Jesus Christ. It is, so far [illegible] the spiritual or [illegible] This life has no compro[illegible] There is no choice about it. [illegible] the worldly or the moral or [illegible] Not that the Christian [illegible] opposed to the moral life—not [illegible] It is essentially moral and [illegible] But the moral feature is [illegible] as [illegible] it, and not its [illegible] expression. However, it is [illegible] as the world has found, [illegible] in the working out of [illegible] destiny it is.

If the purpose of existence is [illegible] happiness or goodness, then [illegible] mass of mankind will show their [illegible] if choice can be made, in [illegible] one or the other of the two [illegible] for existence and shaping [illegible] life accordingly. This it has [illegible]

It has been said that no one is liv[illegible] strictly Christian life, that is [illegible] or God life. Of course [illegible] to prove or disprove, [illegible] the standard of what con[illegible] a Christian [illegible] varies. One [illegible] a life of complete self[illegible] the Christian life, and [illegible] mendicant [illegible] in the world [illegible] a problem which [illegible] these men who have taken the [illegible] poverty and [illegible]lessness have [illegible] they depend [illegible] the charity or alms of the [illegible] for subsistence, and it drives [illegible] truth [illegible] a thotful mind [illegible] there is no difference between [illegible] devil's broth or making [illegible] or use what [illegible] purchased by the [illegible] in one sense, more to [illegible] economy [illegible] than to follow the [illegible] way and eat, drink and be [illegible]

[illegible] transform the mire in [illegible] into a pure white [illegible] not under[illegible] the Christ life is not [illegible] so much as [illegible] regeneration [illegible] test [illegible] merely living in [illegible] using the matter in [illegible] whitewashing one's face, or [illegible] soul, but demonstrating what[illegible] the essential nature of the [illegible] So it is not an easy matter [illegible] what is exactly the [illegible]

[illegible] work is, after all, a [illegible] way of solving the ques[illegible] than by trying to do the extra[illegible]ordinary. To try to do the latter [illegible] surely make a hypocrite of one [illegible] more dangerous ground [illegible] stand than the prover[illegible] ever shifting sand. The great [illegible] said, "My Father worketh [illegible] and I work." That work [illegible] do the will of him that sent [illegible] Work in the divine sense [illegible] destiny. That is, the ful[illegible]ment of the purpose of one's life. [illegible] one was made for a carpenter [illegible] messiah, the carpenter cannot [illegible] embodiment be a messiah, or [illegible] versa. Here is where karma [illegible] one to be rational and reason[illegible] with oneself, for, to attempt to [illegible] work that is not for one to do, [illegible] speaking of one's motive [illegible] work is to make a fool [illegible] self, that is to fail. Piety, [illegible] spirituality, love, truth, [illegible] in short, all the graces are [illegible] soul at work, and are not [illegible]festations of the spirit outside [illegible] for the world's sake. To be [illegible] loving, noble, honest, virtuous, [illegible] in short, spiritual, is the [illegible] achievement of one's work, [illegible] other things being equal. There[illegible] whoever works and does that [illegible] divinely, that is perfectly, so far as he knows, is a Christian whatever the world may say to the contrary. If he miss happiness, or a good deal of it, as the world thinks, let the world know that he got what his work brought him, and that satisfies him.

What one's work is, is for each person to decide, but the doing of it as the one thing worthy of his best effort and to evolve a spiritual life by it, is the short cut to Divinity, if not to happiness. To learn this lesson is to attain wisdom—the rest, whatever it is, follows.

POSSIBILITIES.

It is well to have a purpose in life and to be sure that it will pay us to make any sacrifice for its accomplishment. No half-hearted effort brings fruitful results. An iron will and unlimited endurance is the price of success.

Many grope thru life with very little conception of the possibilities of existence because they refuse to open their eyes to the beauties that surround them. Life is full of splendid opportunities for those who are willing to embrace them; but let no one console themselves with the thot that the race is to be won by the sluggard.

Be up and doing. Let vigilance be the watchword. The consciousness of having done our duty, no matter under what adverse conditions, serves as an inspiration to higher living and a continued effort.

Temptation is the enemy of a weak soul. If this most persistent enemy knocks at our door and finds us creatures of caprice or impulse with no aim in life or faith in things either earthly or divine, it will be an easy task to entice to deeds, the doing of which will entail endless misery whose lengthening shadows will rest on life's pathway forever; but if found men of iron will, too whom meanness is unknown, no glittering promise of reward will tempt such an one from the path of rectitude.

Temptation, trial, and bereavement are sure to attack us at some time or another. No one lives long in this world without encountering these foes which are a menace to our peace and happiness, hence we must be prepared to meet them with fortitude.

Life is worth living bravely. It has its periods of disappointment and it requires heroism to live bravely thru these troublous times. But is not Heaven in the near distance? This life opens into another. Really this is but the stepping-stone to the larger broader existence and by and by, no matter how dreary the pathway that leads even to the door-way, it will be light within the temple. No pain can enter this temple to affect the dwellers therein. The glory of the new life falls as sunlight after rain.

With perfect faith in this larger life the storms that assail our pathway here lose their destructive energy and we emerge into the sunlight of peace and rest; a condition wholly conducive to better work and more useful service and as we come into harmony with environment which goodness and wisdom have created and with the blissful knowledge of the bright beyond we shall live perfect lives and pass out to the larger life as the river flows into the great ocean beyond, noiselessly, sweetly, yea, even gladly.

F.

OHIO SPIRITUALISTS ATTENTION.

The Ohio Spiritualists Association, will, hold its 10th annual convention at Sherwood, O., May 24, 25, 26, 1907.

A cordial invitation is extended to all Spiritualist societies of the state to come and co-operate with us, for the furtherance of our glorious Cause. All societies, not now affiliating with the O. S. A. can, by applying to the undersigned for charter become eligible and take part in deliberating and transacting the general business of the association. We make this appeal, as we need your assistance for the future progress of Spiritualism in our state. "In unity lies success and strength."

The program will be published later. For further information address

C. A. SOLLINGER,
Secretary O. S. A.
4405 Clark Ave., S. W.
Cleveland, O.

THE PASSING AWAY OF AN OLD SPIRI UALIST.

Mr. William A. Kirby ft this corruptible world of matte for the incorruptible world of spir at his home, Great Kills, Stater Island, on April 23rd, after an e rth experience of eighty-nine yea s. The great medium, William Sha speare, said:

"Man must endure his goir hence even
As his coming hither. Ri ness is all."

And few leaving the bo more fully and acquiesently real d this truth than did the vener le pilgrim whose earthly journ came to an end last month, su ounded by the budding life of na re and amid the scenes he loved o contemplate. Almost from it incep-tion at Rochester William Kirby had been a student of piritualistic phenomena and as t ne progressed and fresh evide e presented itself he came to e a believer, until years and ars before his death he was or of its staunchest advocates and n ver felt happier than when promul ating its truths and doctrines.

Among the inventive ge uses of America fewer stood hig er than this modest, unassuming g ntleman who, if he had his deser would have been at the time of his decease one of the wealthies men in the country, but he who controls all things ordained otherv se, and the wealth he acquired as finer and more lasting than any hat can proceed from mere hum i effort and now let us hope he is reaping the rich reward that come to all who make sacrifices for t e spirit while still chained to earth and the body which comes from i and its activities

Auburn, N. Y., was Mr. Kirby's birthplace and it was then he won fame and fortune as an nventor and manufacturer and the xtensive factories he established ve employment to hundreds c people who found a friend and b nefactor in their employer. Up to he day of his death Mr. Kirby enjoyed all the advantages of unin rrupted health and his energy and activity were often pronounced arvelous for one of his years.

The funeral services wer held at his beautiful home at Gr at Kills on the 26th ult. and were ened by singing, led by Mrs. Mattie Morse of Manhattan. A large nu ber of friends and relatives wer present and participated in the c emonies and the Tottenville Fre Masons were represented by a not le gathering of that order, Mr K rby having been a prominent and honored member of the society for upwards of forty years.

After an eloquent sermo by Mrs. M. E. Williams, the noted medium and president of the Psy hological Society of New York, wh took for her text, "In the Midst o Life We are in Death," the Maso present took charge of the funeral and paid the last rites to their depa ted comrade. Before consigning he mortal remains to their eartl y tabernacle the Masons again took up their task and amid the ost impressive ceremonies what as mortal of William A. Kirby vas consigned to the earth, to, in good time, gradually return t the elements from which it wa evolved to clothe the spirit duri g its pilgrimage on this partially ephemeral planet.

W. T.

An article in the Truths eker says that an Italian who disb ieved in God or the Bible was rul 1 as "an incompetent witness," in court at Paterson, N. J. Of all t e inconsistent actions of our co rts, that is the climax. The laws e especially framed to permit tho who do not accept the God idea o affirm in another manner, and is taken advantage of quite freque tly. We will probably be accused of a sort of American "lese majest " for the above statement, but it tells the truth. That judge shou be put on trial for heresy. Le l heresy, of course.

Du r Des.

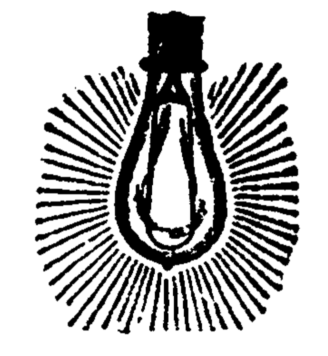
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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Georgia Gladys Cooley is filling an engagement with the Spiritual Church of Pittsburg Pa.

H. D. Barrett has returned to Washington, D. C., work on account of the change of treasurers necessitating the change.

Anna L. Gillespie is spending a few days at her home in Pittsburg, Pa., after which she will start for Summerland, B. C., to fill an engagement.

If the secretaries of camp meetings will send date of meetings, with name and address of executive officer, we will publish them in a campmeeting directory.

Mrs. A. E. Faust writes: "We think the SUNFLOWER improves with each succeeding week. Surely you deserve success for your untiring energy and fidelity to the work."

Virgil H. Mills, box 202, Hubbard City, Texas, is desirous of arranging for a campmeeting in that state. He seeks correspondence with all Spiritualists in the state and elsewhere who would aid such a movement. Write him at once.

The Semi-Tropic Spiritualist association desires to correspond with Spiritualist speakers and mediums for engagements at their campmeeting to be held in Los Angeles from August 15 to September 15, 1907. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

Mrs. A. G. Atcheson writes: "I would like to correct a mistake that appeared in the program of Grand Ledge camp: I did not serve the camp last year altho I was in correspondence with them and I have been pastor of the Niagara Falls church five years instead of a Buffalo church."

Mrs. J. De Bartholomew writes from Lake Helen, Fla.: "I am going to try one summer in Florida. I shall miss Lily Dale very much. Mr. B. joins with me in sending kind regards to all friends. Our peaches are just ripe and also we have all the ripe tomatoes we want, and all kinds of fresh vegetables. Don't you wish you were here to eat them with us?"

We learn from the Progressive Thinker that our old friend and associate, Dr. T. Wilkins, has been elected secretary of the Illinois State Spiritualist association. A better selection could not have been made. Address him at 15 Park avenue, Chicago.

Don't forget that Mrs. Mattie E. Hull is soon to start on her way east to fill engagements. She should be kept busy. There is but one M[attie] now instead of the two we have referred to for so long a time, and we should keep her busy. She has a message the world needs. Hear it. Address her at 1410 Kellam avenue, Los Angeles, Cal. Permanent address, Whitewater, Wis.

It is reported that Mrs. May S. Pepper, who has been so prominently before the public for a number of years, will retire from the platform and marry. It was thru Mrs. Pepper's mediumship that Dr. Funk and Judge Daily received a number of surprising communications.

The man who never has been ashamed of himself has nothing of which to be proud.

The religion that is put on at certain times is sure to fall off at the trying time.

No trial, no triumph.

LAKE PLEASANT CAMPERS AND FRIENDS.

Rally for the Good Old Camp.

A great fire has struck Lake Pleasant, but the hearts of its friends are stout.

Let us all rally for good old Lake Pleasant. Come every one who loves this beautiful summer home. Let us gather this season and prepare to rebuild our homes.

We can live in tents or portable cottages until we can erect something more substantial.

We have the greatest spiritual truth ever made known to the human race. Lake Pleasant has been for over thirty years the shining light amid the theological darkness of this age.

The creeds are the guesses of the people who are ignorant of the outcome of earth-life. The creeds are not the whole truth. The spiritworld has given us the basic facts of man's destiny. Let Lake Pleasant continue to scintilate with spiritual light.

Friends—rally and keep open this gateway to the spiritual spheres.

H. A. BUDDINGTON,
Springfield, Mass.

WORK IN BROOKLYN.

And yet the work goes on. In a quiet little hall—not unlike the modest violet among her more stately brethren—the Second Spiritual church holds regular Sunday evening services at 1246 Bedford avenue. Mrs. Louis Miller of 400 Tompkins avenue is message bearer, while your correspondent dispenses the philosophy contained in the religion of the new era.

There is a growing interest in this section of the greatest city on earth. There are seven public meetings of Spiritualists held Sunday evenings in Brooklyn borough alone, besides quite a number of week day gatherings.

The Second Spiritual church opened its hall the first Sunday of December last and has been well attended so far. We hope to continue thru the months of May and June.

We feel very keenly the cloud that rests over our locality and by way of reference will say, "If eating a piece of the dog that has bitten will prevent hydrophobia we might take the six tablets suggested in your recent issue.

If there were no delinquents only the few unfortunates who from time to time succumb in our ramble, we would very soon be ushered into a grand peace conference where it would not cost $1.50 to get a seat as it did at the one held here last week. We find ourselves many times in the same position as the old man his boy and ass, protrayed in our childhood school reader.

Mediums are not air plants. Some of them are fairly good feeders, and nearly all of them have an eye for beauty and the good things of the day in which they live. House rents are due, the landlord must have his money. He does not know that you, dear ones, are the mouth-pieces of the gods. Spiritualists haven't got millions of church property. We mediums haven't got eternal damnation and hell so hot you would never know where you were, if we should once assume to have the power psychologically or otherwise to send you there. Never-the-less we do not want any newly inspired commandments from former things which are passing away.

Mediums have so many keepers one would almost think they all ought to have a fat bank account. If they could all write books—but no, the soul's cry is too loud—and on the mortal side and on the astral plane we must of universal compulsion be busy. Never mind, dear ones, be true to your trust so far as lies in your power. The air is full of invisible eyes and ears and many times ideals are far fetched. If people could only live them, our work would be much simplified.

S. A. WALTERS-WHITE.

PERSONAL.

If YOU send us just one new trial subscriber on our 25-cent offer of September 1, it will double our subscription list. Will you do that for the SUNFLOWER that much? See page two.

TRANSITION OF MRS. BAR[N]SDALL.

Mrs. Fidelia Barnsdall, o[n]e of the pioneers of Lily Dale, [p]assed to spirit life from her home [a]t Titusville, Pa., Monday, April 2[9]th, from the infirmaties incident to [o]ld age, in her 81st year.

She has been an invalid for several years and her passing away, altho not unexpected, wa[s] sudden as she appeared in her u[su]al condition almost up to the ti[m]e of her death.

Mrs. Barnsdall has been [a] regular visitor at Lily Dale since [it]s inception, she and her husband, William Barnsdall, who passed aw[ay] several years ago, having been a[m]ong its foremost workers and sup[p]orters in early days, and cottag[e] owners nearly if not all the time.

It was Mrs. Barnsdell's custom to come to Lily Dale eac[h] August to celebrate her birthday, and last year she held her usual [re]ception, all of the members of h[e]r family being together, and during [t]he time, in the auditorium, she app[e]ared before the people and mad[e] quite a lengthy speech, thus sho[w]ing that, altho the body was weak, [t]he spirit was strong and her menta[l] faculties unimpaired. However, [m]any at the time said it would b[e] her last appearance at Lily Dale.

She is survived by two [so]ns, Theodore N. of Pittsburg, an[d] William of Bradford, Pa., a[n]d one daughter, Mrs. C. W. Sr[ic]kard of Titusville, Pa. There [w]ere also two step-daughters.

Her passing will be a gr[e]at loss to many who were the rec[ip]ients of her benefactions, as up to the time her health failed to per[m]it it she was active in caring for the sick and needy.

The funeral services [w]ere held Thursday afternoon, and [w]ere conducted by O. P. Kellogg a[n]d Lyman C. Howe.

THE LOVED ONES AS O[F] OLD.

Slate Writing Thru the Bang[s] Sisters.

Ringing back from spi[ri]t realms come all the sacred frienc[s]hips and tender love of human li[fe] and relationship, as of old, so with the longing of soul love for [t]hose left behind, has come the following message to us from a spi[ri]t cousin, who, in earth life, for a t[im]e was a business associate, but k[n]ew little of spirit communion.

The first manifestation [a]fter transition, in January 1907, w[a]s a message in one of our public meetings, assuring us of his identit[y] and asking a special private [i]nterview, which was accorded him b[y] placing blank sheets of paper i[n] one envelope, and a written lett[e]r to him from us in another. Sea[li]ng them we placed the former betw[e]en slates and the latter under the[m] on the seance table of the Ban[g]s Sisters at 654 Adams street, Chic[a]go.

The slates were firmly [b]ound together and no mortal han[d] touched them after the placing [of] the envelopes, the time requi[re]d about one half hour, in full da[y]light, at 1 p. m.

We were signaled to open the slates and found both our envelopes between the slates and s[ti]ll sealed. On opening them we foun[d] a truthful reply to our letter from our cousin, Henry C. Horin[e], late of Los Angeles, Cal., and s[u]bjoin the letter verbatim.

COURTNEY H. [H]ORINE,
508 E. Forty-Fourth Plac[e], Chicago.

THE MESSAGE.

Dear Cousin Courtney:

I am glad to come [w]ith these few lines today. I hav[e] found a wonderful world over h[e]re. Each day brings to me some marvelous experience until the enti[re] universe seems to be all alive.

I can not express m[y] surprise and pleasure. I only wi[s]h my dear wife and loved ones coul[d] know the half that is in waiting for them; life would seem so d[if]ferent, so much more worth the liv[in]g.

I have found that each experience is for a purpose and [a] benefit, bitter tho it may seem a[t] the time, and unnecessary. All [h]ave been reflected for good.

My best wishes to you and your good wife and love to th[e] dear ones at home.

As of old, yours,

HENRY C. HORINE.

Campmeeting New[s].

You can get it by send[i]ng 25 cents for the SUNFLOWER and September ... See page 2.

SOME THINGS DONE BY THE N. S. A.

The attention of all Spiritualists who are such from conviction and not merely for personal gain, is directed to the following facts:

In various sections of the country persons of little psychic power or none at all, who pose as mediums, are industriously circulating the report that the N. S. A., has not done and is not doing anything of direct benefit to the mediums. In reply to such willful misrepresentations we give, what every Spiritualist should know, what is shown by the financial records of our Association.

$250. were appropiated for the defense of Mrs. Stella A. Ross and Mary K. Emmett of Seattle which was the only financial aid given these ladies in their legal contests with the officials of that city.

$150. were given to aid in payment of fines levied upon George E. and Mrs. Maud Chesbro, well-known mediums of Los Angeles, Calif.

At the present time there are eleven superannuated mediums upon our pension rolls, whose monthly allowance aggregates $1400 per annum.

Since June, 1902, $8448.49, have been disbursed soley for the relief of needy mediums.

What is the N. S. A. doing? Is a question flippantly asked by captious critics.

Besides the foregoing these additional figures have no mean significance.

Since November Ist, 1901, the N. S. A., has paid out $2020.41, as expenses incurred in sustaining the wills of deceased Spiritualist in several States, of which no portion has been returned to our treasury.

Up to October 1905, $1800 had been appropiated to aid the Morris Pratt Institute, the same being voted by the delegates at our annual conventons.

During the past five years the N. S. A., has paid out of its general fund, $5800.25 more than its collections for missionaries work, to support missionaries in the country at large.

Danger signals in our Cause are waving in many sections. Bills hostile to mediumship have been introduced the past winter in the Legislatures of twenty different States. The same spirit of antagonism has been manifested by various city councils. Kansas City has raised its annual license for mediums to $300. Salt Lake City has fixed its license at $120. Seattle repealed its license ordinance and thereby left our mediums amenable to the vagrancy laws of the State of Washington. Los Angeles has raised its license for mediums from $180 to $600 per annum.

Such grave injustice to our genuine mediums calls for serious thot by every Spiritualist.

It is the height of folly for Spiritualists to deliberately conceal known deception by mediums, under the idea that it is better for our Cause. The daily press or the swindled victims of the tricksters will soon or late uncover the actual conditions before the public, to our lasting detriment.

It is sucidul for Spiritualists to be ever ready to apologize for proven trickery because that course encourages a continuance of the obnoxious practice. There was never a good Cause that suffered by publicity; never a bad one that did not thrive by privacy.

We must aid in drawing the line in our cities between genuine mediums the hordes of advertising "Madames," "Professors," thinly-veneered Hindoos and all other such grafters, else outraged public sentiment will do it for us in an undiscriimnating manner.

Every member of the present Official Board of the N. S. A., is a believer in physical phemomena, and the friend of genuine mediums of any and every phase—representations to the contrary are either made by the ignorant or by those who seek to mask their own trickery behind falshood and personal villification of others.

The wisdom of changing our 1907 Convention from Los Angeles to Washington is borne out by present conditions and the outlook for the future. The probability of special rates to the Jamestown Exposition with the privilege of stopover tickets to Washington, will no doubt so cheapen transportation as to swell the attendance at the Convention from all parts of the country. The great expense of the trip to the Pacific Coast would have taken over one thousand dollars from the N. S. A. treasury for the transportion thither of its official board, while the inability of state and local auxiliaries to pay the expense of the delegates thereto, as well as of many individuals to bear the same burden for themselves out of their own pockets, would have made the convention in Los Angeles in greater degree than ever, a meeting of proxies rather than of actual delegates.

Calm consideration and cooler judgment will convince the Spiritualists of every section that the best interests of the N. S. A., and of the Cause at large have been greatly advanced by the change to Washington.

The foregoing is submitted for publication by order of the N. S. A. Official Board.

MARY T. LONGLEY,
N. S. A. Secretary.

Some Self-Denial for Spiritualists.

The Spiritualists are often appealed to for help in various public enterprises, and they often respond quite generously, but never with unanimity and marked generosity. They do not like to hear of very much public solicitation; and think that each enterprise should pursue some plan other than public gratuity for support. Some good method of support by enterprises is sadly needed, and yet, the nature of Spiritualism as a public helper morally, mentally and spiritually, needs the support of all who desire human good. The Spiritualists will give when it is shown that good will result. We think that we have shown the great good to humanity by the propaganda of the phenomena and philosophy of Spiritualism.

With local Temples owned by Spiritualists societies, these can be more freely dispensed. The Temple Fund society is organized to assist Temple extension. Many localities need only a little help, or a loan of the first or last payment to secure a Temple. We should prevent these from failure, and be able, at least, to save them from paying interest to heartless trusts, and possibly from losing their half-paid-for property by foreclosure. It is a crying shame that we have no fund for such worthy purposes.

The Temple Fund society is organized to assist in that way. But one thousand dollars must be obtained before it can loan or donate to a local society.

The necessary funds is to be obtained first, by membership at one dollar per annum, and then by donations, bequests, entertainments, etc.

Small donations by each Spiritualist would aggregate a mighty sum, and one dollar per annum from a few thousand of the presumed millions of Spiritualists would lead to wonderful progress in our public cause It is but a natural expectation that this can be realized.

This is what we now ask in behalf of the Temple fund: Send us one dollar for dues for the fiscal year. Send to us five dollars or more for enrollment upon the roll of honor.

During the month of June, after your local society has closed its public meetings, make some self-denial of luxury, pleasure or need, and send this amount to us for this fund. Do not despise sending a small amount, if you cannot do better.

Solicit all these from your fellow Spiritualists and friends.

Act as agent for this fund during June, and solicit all possible members and donations. Then watch us grow.

Will you each make some self-denial to help this worthy and sadly needed movement? If so, the future Spiritualists will call you blessed. We have faith in you.

Address Mrs. Carrie H. Mong, secretary, 415 S. Franklin St., Muncie, Indiana, or

Yours fraternally,
GEO. W. KATES, Pres.,
Cheyney, Pa.

PERSONAL.

If YOU send us just one new trial subscriber on our 25-cent offer to September 1, it will double our subscription list. Will you aid the SUNFLOWER that much? See page two.

The heavenly mind is not the one that is in a hurry to get into heaven, but the one that labors to bring heaven to earth.

Many a sin is overcome best by ignoring it.

THE DISCERNING OF THINGS SPIRITUAL.

A Series of Messages From Spirit Life From Judge Ransom M. Payne.

The sublime realities of life immortal, in the sphere which forms the boundary of the earth's atmosphere, are rapidly developing the arts and sciences to the advantage of people on the earth plane, and beneficially to the spirit world as well.

Here the mists roll back in splendor and unveil the spheres celestial, where with vision undimmed and extended we view with rapture, our own planetary system, standing out in bold relief, like unto a picture viewed from a stereopticon, while in the back-ground of transparency, is brought to view an assemblage of worlds and system of worlds revolving in magnificent array, thru the immensity of space, all governed and controlled by the natural law of harmony and order, which is universally constant, as we observe to the limit of our spiritual discernment, for sure there is a limit whose bounds we cannot pass until by soul growth and expansion we reach the hidden goal, only to find infinity unveiling other mysteries for us to explore

These grand and glorious products of supremely divine origin and design, are objects of our profoundest admiration and the knowledge we acquire concerning them is not to be wholly confined to the interests of the celestial world. They are taking root in the minds of mortals, and the power of utilizing the elements permeating the atmosphere of the planets is increasing as the process of evolution in man refines the sensibilities, quickens perception and inspires with lofty sentiment the principles of the higher education.

Has Marconi capped the climax in this world of wonders, by his insight into the finer forces of nature? Who has penetrated the realm of intense vibration so deep as to be able to augment a power that shall control the business utility of the earth-world establish a finer correspondence with its people, which may not be disconnected by atmospheric disturbances or elemental influences? No! not the great storehouse of nature, whose energies are unlimited, there are other forces, that thru some genius, will be set in motion, and then shall dawn upon the earth plane an era of still grander possibilities.

As sound travels with great rapidity and the softest whisper travels in the same measure as the thunder follows the lightning's flash, so in like manner, thots projected into the air from the mind of man, are carried out on the vibratory waves whither they are sent, according to their true weight and meaning, from which you may meet with a response not always the echo of your own thots; but another thot force is projected back to you and blending into your physical consciousness an enforced power by which you can impart to your fellow man; thus establishing a correspondence between the two worlds, the material and the spiritual.

As two invisible substances combine to form the visible, as for instance, the two dry gases, oxygen and hydrogen combine to form water, and which are never visible unless combined one with the other, each still and forever a separate identity, so the characteristic thots of spirits departed are oftimes projected into the mind of mortals to be rehearsed in a more advanced language thru the instrumentality of a visible body or medium. Yet each is a separate individualized entity. The same power which combines the separate invisible substances to form or make visible a physical body or clothing for the spirit of man to wear during his sojourn on the earth plane, constructs and clothes the spirit with still grander apparel and more beautiful form, and endows it with a more delightful and exalted sense of life on the spiritual plane, after the dissolution of the physical.

R. M. PAYNE.

200 Workers wanted

to send in the names and addresses of five of their friends with one dollar, and have them receive the SUNFLOWER until September 1. See page [illegible]

[illegible] sublime always are simple.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., MAY 1[illegible], 1907. Issued Every Saturday at One Dollar a Year. Number 329

TESTIMONY FROM JOHN THE BELOVED APOSTLE

J. P. COOKE.

EXTRACT FROM THE TESTIMONY OF JOHN.

It being now high noon, and the poor famished children of Judea were sitting on the ground to rest; and I said to Mary, "Have you anything to eat?" Her answer was, "I have had nothing since yesterday noon." I then said to Jesus, "Among all of this multitude there is not a piece of bread or a spoonful of meal, and they are suffering everywhere with hunger." He bowed his head and a deep groan came welling up from his very soul, as he answered, "John, the holiest gift God gave to me, I give to thee, my mother. Care for her, John, when I am gone it is all I ask; and now, if it is possible for you to send to Joppa, bring bread for my mother. I cannot but die but Mary must linger—it is her destiny.

Bread I could not buy, but I saw a herdsman and I said to him, "Drive a bullock into the midst of the people and let him be slain there that they may save the blood, and I will give you ten scruples in gold." He took the gold and drove the bullock into the midst of the people. They killed him there, and saved the blood for the poor starving children and then cut it up into small pieces and gave it to them all. Jesus took his piece and held it away from and said, "This is the last morsel of food that will ever pass my lips earthly." Then he said, "Come hither my faithful followers; come let us once more sit together in the presence of Almighty God, and eat to his glory for the last time on earth." Twelve of us sat around him and ere we tasted we all knelt in prayer. My brother's voice came deep and clear, and then he prayed, "Oh, blend, thy bread of life with this our earthly food, and may our souls be filled with light from thee. Bless thy children, O, Creator God, and in our anguish let us bow and kiss the rod, if it be for the highest good, for thee, and humanity. Let the angels bear witness this was the last morsel of food that passed the lips of any that died on the day of the crucifixion."

When we reached the valley north of Joppa, and encamped, we were entirely at a loss to know what to do. The faithful followers gathered together and held a council. It was decided that we should make our way into Jerusalem, hoping the hungry Hebrews would be fed, if nothing more, and my brother said the king was once his friend, and he hoped he would save him from the cross, and the Hebrew children from starvation. That was our last hope. Frail as it was, we knew if we remained there it was but to starve. Turn back we could not. Jerusalem was the only place for us, and there we fled.

How can I go on? My heart beats when I look upon those painful hours of suffering and despair. Their hunger was cramping, and death was relieving the poor emaciated bodies that had dragged themselves along to this holy valley, where the holy Chaldean children had camped four thousand of years before, because tue heathen priests had sought to cut off all of the sons of Chaldea, because they did believe in a living God. Here the same springs were still gushing up fresh from the bosom of earth, for a people that were compelled to become outcasts in the land of strangers. Here the holy blood of Chaldea and Judea, blended together, by the Chaldeans being driven from their own kingdom, and seeking rest in this holy valley, their descendants were held for a time unmixed, but in the course of time they mixed with Judea's children, and their descendants were called Hebrews.

Judea's children descended from Benjamin, and Chaldea's children from Joseph. And now this holy blood that had been persecuted from time to time, as they had ever held the God of Abraham before them. And the heathen bigots had ever sought to cut off all that declared Abraham's God, and now as the anointed priests had become mighty in the land, they were determined to cut off every Hebrew, and destroy them root and branch. Eighteen hundred years ago, that was the condition of the eastern country, and what is it today? Answer, Oh, ye blood of Abraham. In all the nations of the earth I find you still, and ye know not that the same influences are at work in ancient Rome. Beware! Beware! Lest the blood of Joseph and Benjamin are again compelled to flee their homes and seek rest in some distant valley, or be trampled beneath the feet of heathen idolatrous worshippers. They are already prepared to destroy all that will not bow to the idols that they hold before the poor deluded creatures that have been reared in the bosom of delusion, and drag out a life in fear of the pope and priest, and not say our Father and our God is here in our midst. And I, John, have watched these changes and know its meaning.

I, John, feel a duty due humanity, which if I leave without laying down my whole burden, earth may demand my presence again, but when I am freed I would be free forever.

NOTES ON HISTORY AS IT HAS BEEN HANDED DOWN THRU JUDEA'S BLOOD.

Josephus was a partial historian. In the first place he gave but the fair side of Judea's doings and sayings, and his hate against the Hebrews knew no bounds, and as for the heretics, he would have destroyed them all if he could, and among the rest he had a fearful hate against Jesus, as he felt he had deluded me with heresy, and for that he persecuted the Hebrews with more deadly hatred than before. In his history of Judea's children, did he give any account of the heathen priests destroying Judea's fairest flowers, that bloomed upon her borders? No! He withheld that from his works, yet he was cognizant of it all. His knowledge was clear relative to the laws of the land, yet he gave it but in part.

And now a partial historian is to be criticised by facts that did not exist, and must now be made plain. Josephus declares that Judea's kings were holy people. If holiness consists in drunkenness and debauchery, then they were holy. He declares the country was filled with light. If heathen idolatrous worship was light, then we have nothing to say; and when the anointed priests had a right to enter the homes of the Hebrews, and slay the men for naught but being Hebrews, and crushing their females with their brute desires, then bid defiance to Judea's king and council, holding themselves in condition to do battle if they were in the least disturbed. Did the council ever dare condemn a heathen unless he was first handed over to the priesthood, and they give him over to have the laws enforced?

How was it with Caiphas and the king's home? Does Josephus declare that he, Caiphas, diseased the king's concubines and damned his daughters, and even diseased the queen, and she died with that disease? Does he declare that the heathen priests alone, gave in marriage, even Judea's children, and if he chose, to hold the damsel that had been united to the one of her choice, for days in his chamber, before he gave her up to her husband, that crushed husband dared not ask a question why it was so, and if he could receive her to his bosom alive he would receive her and hold his peace; and if a priest or confessor demanded his wife in after time, he dare not cross the threshold of his own home until they had departed, and if his companion bore children, and among them were holy daughters, dare he say aught against the heathen confessors holding them at the will and pleasure? No, he dare not knowing full well it would make his doom to die; if he were Judean, Hebrew or heretic.

These things did exist in all of the land, but does Josephus declare aught of it? No! No! No! But he writes all that could reflect credit for Judea's inhabitance, therefore I must say he is a partial historian, for history embodies the whole, whether good or evil, and here I am declaring what I know to be facts, and nothing more. I have held these facts for ages; they belong to humanity, and I shall leave them in their hands, and they can do with them what they choose.

Freed, Oh, freed, holy God, I am forever, and could I but unchain human souls, that are bound to heathen devices that are cursing God's created, even in this age, and in this holy land of freedom! Arise, Oh, ye holy sons and daughters. Children of light, dare ask Almighty God if he has forged chains for the spirit, when the body is free. Look, Oh, look ye, to the life beyond, and if you discern clearly, you will see that all bespeaks freedom, unless you bind yourselves. Even you are bound here, who is to unbind you hereafter? None! None! They that have enslaved you are enslaved themselves, and ages on ages may pass away, and none will say to you, arise, there is light beyond; a home for thee and all humanity that ask, and ask aright.

Breathless, I gaze into the future, and see what I never saw before. Mighty changes among earth's inhabitants. Holy children will be born there, will attract holy lights around them, and that light will surely reach every heart and every home in all the earth. Then priestcraft, no matter under what name it may come, will smoulder in ashes because the holy blending with the angel world will surely lead them, and lead them aright, and teach the children of men to ask for knowledge. And who will teach them but the souls that are freed from earth. Then there will surely be one glad song go welling up to the first great cause: Hozanna: Hozanna! Glory to God and good will to man forever and eternally. Holy God, I will praise thee for letting me behold the future ere I pass beyond to my home of rest. This hour will be held before me as a comforter, when I cannot watch earth and its changes. But I know it will be fulfilled, and God's glory will fill all time, all space, and he will be glorified thus, his children, even here on earth. John, once the Jewish dispenser, and now a servant of Almighty God.

BATTLES IN THE BLOOD.

An interesting record of what may be called the battles that occur in the blood of a fever patient between noxious and benign micro-organisms was presented at a recent meeting of the Royal Microscopical Society.

The patient in this case was suffering from malarial fever. The observations were made at intervals of a few minutes during a period of five hours. The defenders of the patient's life were a kind of leucocytes which destroyed the malarial parasites.

A leucocyte would engulf a parasite, which would then be seen undergoing a process of disintegration inside the leucocyte, and only the pigment granules were left. Afterward other leucocytes would approach and absorb even these granules.—Exchange.

PERSONAL.

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Subscribe for The Sunflower.

THE BENEFIT OF PSYCHISM.

BY VINE H. HICKOX.

Perhaps it may be proper to give a summary review of the potent forces in nature, its mysteries and benefits to humanity on the earth sphere. Electricity is now a most familiar and powerful servant of mankind. We summon it and employ it in many ways, its effects are known to us from the flash thru the air to the rushing railroad train, which drives with great speed. For all that we know it not. It is invisible and unexplainable.

Sixty years ago mankind was comparatively ignorant in the laws of nature. Man lived in fear and dared not think for himself. He lived in superstitious bondage. But a change took place. Science brought knowledge out of Chaos—knowledge of magnetism, hypnotism, psychism, occultism and Spiritualism.

The old time belief in a personal theism has been a great impediment to human progress. But the hypothesis, and knowledge of Spiritualism has refuted those old time ideas. It is the foundation of all science. Spiritualism as a science is the knowledge of the psychical and spiritual nature of man. And as spirit is the moving force of the universe its study is that of creation and is not complete until the unknown mysteries become known.

What Spiritualism has proved thru a study of its phenomena and thru a study of psychical research is a continuity of life. After the change we call death that we live right on. A great thing. A wonderful thing to contemplate. It is something the world has been seeking for a long period of time. Yet these facts have always been with the world.

Col. Henry S. Olcott, over 30 years ago, investigated the phenomena of materialization in Chittenden, Vermont, and he wrote a book giving his experiences of three months in the Eddy homestead. I sent to Boston for a copy 25 years ago, and I read that book thru twice. It was so very interesting, afterwards I gave the book away to a friend.

Two brothers, William and Horatio Eddy lived on a farm in the little hamlet of Chitenden, Vermont, both single young men. And a sister who kept house for them. Their parents being in spirit life. The two brothers were wonderful spirit mediums. In a wing attached to the main building of their home they had a hall or large room in the second story, while under this room on the ground floor was the kitchen and dining room a stairway led from the dining room up into the hall.

They had a platform built across one end of the hall about three feet above the floor, on one end of the platform a cabinet was built six feet by four feet in size, with open door. Over this door a heavy dark curtain was hung. In the hall there were six long plain wooden benches for the people to sit on. Twice a week the brothers held seances for materializations.

Mr. Olcott witnessed many spirit forms. One in particular was an Indian girl that had lived in that neighborhood when all the country was a wilderness roamed only by Indians. This Indian girl was a bright spirit, and seemed to be the leading spirit of the Eddy homestead. Her name was Honto. She would come out of the cabinet and skip about on the platform her long black hair hung to her waist. She would shake hands with Olcott and call him white chief. While all this would be going on William Eddy would be seated in his arm chair inside of the cabinet in a trance sleep. His brother Horatio was seated beside the cabinet.

The mother of the two young men, Mrs. Eddy, appeared in spirit form several times, and spoke to friends that she knew in earth life. She would hold the curtain of the cabinet aside and show her son William inside fast asleep in his chair. Then she would walk over to Mrs. Cleveland, an old lady who sat in a common chair on one end of the platform and converse with her in a friendly, familiar way. On one occasion she disappeared suddenly like mist before the old lady. At other times she would disappear into the cabinet.

Many other spirits besides the ones I have mentioned appeared and disappeared. Honto the Indian girl, on different occasions would hold her hair in her hand and reach it out to Col. Olcott. He would stroke it with his hand in surprise. He said it felt natural to the touch.

Madame Blavatsky, a Russian lady, and a medium of note, joined Col. Olcott during his investigations in the Eddy homestead. To their astonishment a dog would follow Honto out of the cabinet and frisk about with her on the platform. This was repeated several times before their eyes, and then disappeared into the cabinet. Then again on other occasions, they would melt away down seemingly thru the floor, a dematerializing process.

Other animals besides the dog would materialize. Olcott said that this was a common occurrence in the Eddy homestead, a full account of which he published in book form, fully illustrated, and pictured in every detail.

Colonel Olcott accompanied by Mme. Blavatsky and others, went to India. While there, M. Blavatsky died. Her spirit joined that of Honto. Col. Olcott became a strong believer in Spiritualism. Being averse to the word he adopted that of Theosophy, claiming to believe that spirits of mortals, reincarnate. Animals, of course they must differ from the Spiritualist. In order to form a cult his ambition is to be the head.

Whether Mrs. Mary B. Eddy, head of Christian Science, is any way connected with the Vermont family, I do not know. She at one time posed as a spirit medium but failed, altho it has been denied by her. But Dr. J. M. Peebles, an old Spiritualist of over 40 years, a man who in early life was a minister. He is a writer and author of many books. He is authority in a statement that he saw Mrs. Eddy nearly 40 years ago in Boston posing as a spirit medium. It is no crime for a person to change their views or believe in immortality. It is better to be truthful. Mrs. Eddy invented Christian Science, her ambition was to be the head.

Colonel Olcott says there is danger in mediumship to offset his belief. To those who investigate Spiritualism with pure spiritual motives, and have a desire to know of spirit life and pray for the coming of loved ones in spirit life, there is no danger. There may be those who seek for amusement, the furtherance of worldly affairs by knowledge thus gained by those who would prostitute it to fortune telling for to every one comes his own and he gets what he seeks. The devilish spirit will avoid an angel of truth.

Dowie posed as a prophet. He caused hundreds to believe that he was a descendant from Elijah and money flowed into his treasury like water. Mrs. Eddy, in like manner, was successful. Col. Olcott may possibly in his Ttheosophy gain shekels of gold. Where financial gain is the issue on the part of leaders of all cults, it may flourish for a time, but the evil and fraud to deceive mankind by all these schemes will come back with telling effect.

The healing art, or science of magnetic healing, to help the sick, should not be practiced for the sake

(Continued on page 8.)

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
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Single Subscription, per year,	$1.00
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Three months,	.25
To all foreign countries except Canada and Mexico,	1.50
Six months,	.75
Three months,	.40

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ADVERTISING RATES.

One inch, one insertion, 40c; three insertions, $1.00
[illegible] 75c; [illegible] 1.80
[illegible] 1.40 [illegible] 4.50
[illegible] notices 15c a line; 20 lines, 10c a line. Discounts on Time and Space.

REMITTANCES.

Address all communications and make all money payable to The Sunflower Publishing Co. Don't fail to sign your full name and address plainly in [illegible]. Don't send your personal check [illegible] to collect it, and we must deduct it from the amount you send.

ARE SPIRIT COMMUNICATIONS RELIABLE?

Incidents in the experience of everyone who is interested in Spiritualism compels asking many questions and among them is none more pertinent than the above.

There is a mistaken idea among many that communications are for the purpose of acting as positive guides of action in business and other personal affairs, and if such is the case, the fountain should be thoroly searched to learn if there is a lingering taint of something that may influence the communication.

It is impossible to carry water in a vessel without having it partake of the nature of the vessel. Some chemicals can not be carried in vessels of certain materials on account of the deteriorating influences on the material of which the vessel is composed. For instance, to put muriatic acid in a zinc receptacle would spoil the acid for that purpose, but would make it useful for other purposes. Water coming from a mountain stream is pure at its head, but as it goes on its way it gathers mineral salts from the soil until it becomes clouded by the influence of the vessel thru which it passed and has lost its pristine purity.

This will apply with equal force to a spirit communication. It may start with strict accuracy, but as it passes along its journey it meets a vessel that is contaminated by personal thots and desires, personal opinions that do not conform either to the ideas of the one who is sending or the one who is receiving the message, and these thots are reflected upon the message until its original meaning is perverted, and possibly all unconsciously by the instrument thru whom it is given.

This is evidenced by the conflicting messages given by the same (claimed) intelligence, thru two different mediums, also by the contradictory statements made by the same medium while under two different influences. We have repeatedly heard different spirits thru the instrumentality of one of our most prominent workers give totally different accounts of the same event. A learned, scientific dissertation one day proving the point, an equally logical one the next day disproving it.

Any communication must therefore be judged by its merits, or the earmarks it carries. It should not be taken as fact merely because it comes thru the channel it does, but it should be weighed and balanced, carefully considered, and acted upon only when it stands these tests.

In making these comparisons we do not wish to be understood as claiming willful fraud. On the contrary, we are fully satisfied that many times the instrument is thoroly honest, and is not aware that any such contamination is resulting—would indignantly repel it if such was known.

Much harm has been done Spiritualism by the indiscriminate faith placed in messages that have come thru honest but influenced channels. Study them carefully and one objectionable feature will be eliminated.

TO OUR PATRONS.

Several times each week we receive letters which read about as follows:—"Enclosed find $—— paying back (subscripton or advertising bill.) Please excuse delay," and then follows the excuse.

We wish to call the attention of the friends of the SUNFLOWER to the fact that in order to keep the paper going it is necessary that the subscription and advertising bills must be paid promptly. It takes money each week to buy paper, pay postage and hire help, and we have only these items to meet the expense. We have a number of hundred dollars, in small driblets, ranging from a few cents to $50, and we need the money. My health conditions are such that I am compelled to hire a much larger proportion of the work done than has been the case previously, and this takes money every Saturday night. If you want to see the SUNFLOWER continue to progress you should assist it by inducing others to patronize it, and by paying your own subscription and advertising bills promptly.

Yours for the spread of true Spiritualism,

W. H. BACH, Publisher.

THE MOORES.

"Despite the damaging charges against him of employing confederates in presenting fake materializations in his seances Mr. Hugh Moore is absent from home and silent.

"We have sought information from former friends and supporters of Mr. Moore—all of them fair minded men—and find practical unanimity among them regarding the the charges against Mr. Moore; that there is no other interpretation possible of his absence from home and his silence than that of guilt.—And this too from those who know fully his wonderful mediumistic powers.

"This is a case where silence is not golden, but seems a plain confession of guilt. The medium who cannot perserve his honesty and cultivate mediumship had better abandon mediumship. All the wonderful gifts of mediumship are a poor substitute for manhood and honesty."

The above from Reason, B. F. Austin's ably monthly, strikes a keynote in Spiritualism. The publisher of the SUNFLOWER has always been a friend of mediums, and has done what he could in the interests of the phenomena of true Spiritualism, but when such charges as have been made in this case are made under oath, and the matter enters the courts, it is a subject of national importance to the Spiritualists.

In writing we do not refer distinctly to the Moores. That they have good mediumistic powers, we know. That they have perverted those powers from the evidence presented, and in the light of their silence when it "is not golden," the whole world is justified in accepting.

But now the Spiritualists should speak in no uncertain sound on this subject. We have got to have our house cleaned. We should clean it ourselves and not leave it for our neighbors to do for us. Here is a person who says under oath that she was a confederate of a fake "medium." That person should be visited, affidavits taken, and no matter whom it may hit, from the head to the foot of Spiritualism, those who are concerned should be placed where they belong and where they cannot do anything more to the detriment of the movement. If it can be definitely proven that the Moores have been gulling the people out of their money, not to mention that they imposed on them in other ways sacred beyond compare, it is the duty of the Spiritualists as a national body, to send them to the penitentiary for a term of years at hard labor, thus showing all classes of people who want a life of ease at the expense of others that the Spiritualists have vim enough to care for the interests of their ism.

We have always decried the indiscriminate fraud talk, based on assumptions, and idle statements based on suspicion. Many a man has been hung and many a woman subject to social ostracism on [illegible] suspicion. But now that there is a "case in court" it is the duty of Spiritualists to see it thru, no matter what the results may be or whom it may effect.

Subscribe for THE SUNFLOWER.

"WEIGHING THE SOUL."

In next week's SUNFLOWER we we will have an exhaustive as well as authoritative statement of the experiments of "weighing a soul," by the author of the experiments, Dr. Duncan McDougall. The account is one that the doctor wrote for American Medicine, and was sent to us in response to our inquiry as to the facts of his experiments.

There is no question in our mind that Dr. McDougall has discovered [illegible] that will do more to convince [illegible] scientists of the basic [illegible] of immortality than anything that has ever been done previously [illegible] and it is right in line with the ideas presented by the leading Spiritualists for the past [illegible] since Spiritualism has [illegible] in the world. [illegible] hope the experiments will be [illegible] to their logical conclusion.

A Test Message, Written Before Death.

Before coming to England, where I had been on a visit for about four months, a medium at Boston, Mass., U. S. A., told me I should, during my stay in England, receive a very [illegible] test of spirit-return. I visited many meetings, and many mediums, [illegible] in London and other [illegible], but was disappointed, receiving no such test as had been promised. While spending a few days in Liverpool, before returning to America, I made inquiries and found that there would be a public meeting, at which clairvoyant descriptions would be given. That very evening I was present and was the first person to receive a description. Among other correct statements the medium said: 'I am to give you a test from the spirit world before you go on your journey.' He then gave me a most accurate description of my mother, who has been passed over three years.

I should here explain that my mother was a Spiritualist and before she left this life she gave me a written test which she had sealed up in an envelope, and it has not been opened until today, after I received the sign from the medium. After he had described my mother, the medium said: "Your mother gives you a message, and tells me that the words were written by her before she passed over, and are sealed up in an envelope." He then said: "You have the envelope with you now," and I answered, "Yes." "I will repeat the message that is in the envelope," he continued, and said, "The message was this:—

"I am fulfilling my promise made to you before passing over, Louie. It is true I still live and have this night fulfilled my promise.—Mother." '

The medium asked me if I knew whether the words he had repeated were those written in the sealed envelope. I said I could not tell, but if my mother had repeated the words she would know that one of the conditions was that I should not open the envelope until she gave a certain sign. The medium then said: "The spirit friend holds up her hand wide open." I then knew that I could open the envelope, for that was the sign agreed on between us, and I am pleased to say that the words repeated by the medium were exactly the same as those written in the sealed envelope. I feel proud to have had this great test given me by Mr. S. B. Jones, of Liverpool.

I intend making this fact known in America when I return; but I feel it is a duty to let you know of this wonderful test. Mr. Jones had never seen me before I went to the hall in Liverpool.

L. WHITE.

In London Light.

IMPRISONED PRIDE.

A hovel with peace in its atmosphere is preferable to a palace with but the conventional disturbance pervading it. But as some people find soul nourishment in uncharitable gossip others find delight in anything but quietude. A serene atmosphere is discomfort to the proud or hauty. They need constant excitement to ward off self-reflection. The latter is a bane to them. They live exclusively on the exterior and thus never become acquainted with themselves. Spiritual progress is not their curriculum —thus seldom have the conviction of a future life brought to them. They repell sensitives by their attitude; and spirits in their own sphere live the same life they are living—consequently cannot convey truth to them even when endeavoring to do so. They deceive nolens volens, and the recipient declares the medium a fraud or Spiritualism a delusion.' Pride is a barred door between the too worlds—whether intellectual or money pride. The one [illegible] it all in advance; the other doesn't want to be instructed by its inferiors; and between the two they constitute a little world to themselves with ignorance ruling, and a heaven awaiting that will seem more like a prison yard than a free acred spirit-world.

A. F. MELCHERS.

1000 People Wanted

to take advantage of our 25-cent offer of the SUNFLOWER until September 1. See page 2.

THE IDEA.

It is astonishing to me what strange and incongruous ideas some people have about weighing the soul. The soul has no weight and never has been weighed. This is my own idea and I get it out of my own inner-consciousness. This idea of mine is sustained and proven by writers in the Bible, by science, by the new psychology and by intuition.

Paul says, "There is (now) a natural (physical) body and a spiritual body," that is a soul-body. This soul-body, which some call the astral body and others the spirit-body, has weight and has been weighed. It is not the soul but is that body upon which the soul operates and manifests.

The soul is that part of us which feels, remembers, loves and hates. The soul could not operate, manifest or do anything in this life or the spirit life without a material body. As the objective mind operates and controls the outward, physical body thru the five senses, so the soul operates and controls the soul-body.

Even in this life each one can and does act entirely separate and independent of the other. This soul-body entirely fills the physical body and is of the same size, shape, contour and general appearance. This soul-body is released at the death of the physical body and still remains the seat of the soul in the spiritual realms. This is what Socrates meant when he said, "You may bury my body but you cannot bury me."

We should not confound soul and soul-body as synonymous terms. One is only the complement and instrument of the other.

O. L. HARVEY.

Seneca on Poverty and Death.

"Yet many things befall us which are sad, dreadful, hard to bear." Well, as God has been unable to remove these things from your path, he has given your minds strength to combat all. Bear them bravely. In this you can surpass God himself. He is beyond suffering evil; you are above it. Despise poverty. No man lives as poor as he was born. Despise pain. Either it will cease or you will cease. Despise death. It either ends you or takes you elsewhere. Despise fortune. God has given no weapon that can reach the mind.

200 Workers Wanted

to send in the names and addresses of five of their friends, with one dollar, and have them receive the SUNFLOWER until September 1. See page 2.

LILY DALE NEWS.

Mrs. J. H. Champlin made a business trip to Dunkirk.

Mrs. Maggie Turner has been on the sick list for the past week.

Leslie Woodcock of Fredonia visited his aunt, Mrs. Nellie Warren.

Mrs. H. M. Sage has gone to Corfu and Leroy for a couple of weeks.

Mrs. Dowd has returned and is occupying her cottage on Cottage avenue.

Mrs. L. Reynolds spent several days with her parents at Laona last week.

Mr. Otterson and Prof. MacDougall of Pittsburg are making a short visit here.

W[illegible] Blanding has arrived and taken a position for the summer in Fuller's grocery.

S. J. Richardson has rented the Pemberton cottage on North street and taken possession.

Mrs. Knothe has returned for the summer and is occupying her cottage on Marion street.

A. S. Dayton has opened his store for the summer. They wish to rent the White Restaurant.

Mrs. Zeb Mayhew of New York City has been visiting her mother and sister, Mrs. and Miss Gates.

Mrs. Dederick and Edith Green have arrived, and are occupying their cottage on Cleveland avenue.

Mr. and Mrs. D. Pierce have returned for the summer and are occupying their cottage on North street.

Mr. and Mrs. A. E. Faust of Bemus Point, who bought the Carpenter cottage on Cleveland avenue, spent a couple days looking over the grounds and arranging some repairs on their cottage.

Don't forget that Tuesday evening May 14 is the night for the regular meeting of the Lily Dale Fire Department. Meet at the SUNFLOWER office at 7:30.

S. J. Richardson ran a splinter over an inch long thru his finger while assisting in unloading a piano. Dr. Henderson had considerable difficulty in removing it.

Mrs. Jacob Wright, who fell and broke one of her ribs last week, is progressing as well as could be expected, and will be able to be around very soon if her present progress continues.

Miss Lutgen spent several days on the grounds. Mr. L has reached his destination in Montana and will remain for a time when he expects to go to Idaho for a large mining company.

Albert Phillips, son of Frank Phillips, who was the first electrician at Lily Dale, was burned to death by the explosion of a moving picture machine film at Niagara Falls, recently.

The whist club met at the Sunflower cottage last week. This week they meet at the home of Mr. and Mrs. Lee Morse on the Cassadaga road.

Mr. and Mrs. Abell who bought the Carver place on the Cassadaga road are improving their property and we understand they intend to make a sort of summer home and sanitarium of it, putting in some row boats and a gasolene launch.

The great amusement now is fishing. The bullheads are biting quite well and fine strings have been caught, Clarence Ramsdell came up from Dunkirk one evening and went back next morning with 33 fish that weighed 20 pounds.

Word has been received that Mr. J. D. Palmer, whom we reported as seriously sick at Lake Helen, so that Mrs. Palmer was advised by the doctor to get him home as soon as possible, passed away at his home at Willoughby, O. May 9, at 5:20 a. m. Funeral Saturday. We will have further particulars next week.

The preparations for the summer go steadily on. Mr. Campbell has about completed his improvements in the way of steps and coping, and it is a decided improvement to the appearance of the entrance. Hammer and saw are heard every day, painters and paper-hangers are at work, the Association men are busy every day that the weather is such as to permit work being done.

The programs for the season of 1907 are out and much satisfaction is expressed that they are ready so early as it enables people to send them out to their friends in response to questions. Each season we feel it necessary to say to those who wish information regarding the grounds, to enclose stamp for reply in their letters. The few whose names and addresses are well known are the recipients of many letters of inquiry, and it certainly is not worth the return postage stamp to give the information if it is not worth it to get it. Regarding rooms, there are rooms to rent in nearly every cottage on the grounds at prices ranging from $2 a week to that much a day, depending on location, size and furnishing. Cottages rent for from $25, for which there are a few small ones, to $150 and $300 but the average run is from $50 to $80 for the season.

NOTICE.

Dance committee's monthly report of dances held in Library hall, Lily Dale, N. Y., every Saturday evening for the benefit of the Association.

Receipts from dances during	
April - - - -	$34.15
Expenses - - -	27.61
Balance - - -	$ 6.54
Cash on hand March 23 -	25.83
Cash on hand April 27, -	$32.37

MRS. MAGGIE TURNER,
Chairlady.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10.45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall 374 Connecticut street. Sunday at 7.45 p. m.

Sunday morning May 5, Dr. Lockwood's subject was, "What is the difference between Idol Worship and worship of Ancestry?" Evening, "The value of Spectrum Analysis in the Investigation of Spiritual Phenomena." The principles of chemical spectra were illustrated by a set of Gessler's vacuum tubes illuminated with electricity. Dr. Lockwood's address upon these topics was a very able one and his plain analysis of the subject made it deeply interesting to his audience.

The Wednesday evening seance at the Temple was well attended. Several mediums were present and took part, interesting the audience, which was divided into several small circles. Mrs. Moore, Miss Bailey, Miss Hulburt, and Miss Juergensen were among those who took part in the descriptive readings and spirit messages. A good audience was present.

Sunday morning, May 5, H. W. Richardson, president of the New York State Association of Spiritualists paid a visit to the Temple in the interest of the State organization and announced that there would be a massmeeting in the Temple beginning Friday evening May 17th and continuing Saturday and Sunday. Good mediums and speakers will be present.

Thursday evening, May 2, there was the annual meeting of the First Spiritual society in the Temple. The election of officers resulted as follows: President, R. H. Hoyt; 1st vice president, N. J. Howard; 2nd vice president, Mrs. Dr. Matteson; L. C. Beesing, corr. sec'y; Louis Miller, financial secretary; trustees, 3 years, Mr. Lane, Mrs. Irish; 2 years, Mr. Lundquist. Mr. Richardson and Mrs. Reynolds of the State Association were guests of the evening.

Friday evening May 10, Dr. Lockwood starts another class of lectures on Mythology. They will be very interesting and instructive. Come and hear what the doctor has to say.

HARMONY CIRCLE.

Sunday, May 5 Harmony Circle had the pleasure of listening to the honored president of the New York State S. A., H. W. Richardson's all too brief remarks on the work of our State association and Spiritualism in general. His thots were concise and showed great familiarity with the general subject. The earnestness of our worthy State president to our beloved cause so remarkable for a man of so many affairs and Harmony Circle's delegation to the state convention in June, will be a unit for another term for our loyal brother and coworker, H. W. Richardson. The regular program was resumed in its order. The subject of our speaker, "Do we need Bread in the Spirit World or Heaven?" Outside of the control's inimitable dialect as a German professor when on earth, his words were in part, Bread, the "staff of life," so-called, or its equivalent is needed in spirit realms as well as on earth. The gilded age is gone by since man was taught, that there was nothing solid or substantial to his future existence. That he occupied a throne and sung psalms to the end of eternity, without a pang of hunger, without any manifestation of the outward man seeking to renew its strength to the inward man thru nature's natural [illegible]. He had left all nature's [illegible] behind and clothed in a [illegible] robe of white he perambulated around the coop with a pair of [illegible] wings and probably [illegible] a few pin feathers. But modern truths had set the right thinking [illegible] and gave the man a healthy and normal appetite after his [illegible]. It created him with all the animation and desire of a healthy individual as on earth with the means to requite hunger and thirst. He found new habits and left old ones. He created new scenes but remembered the old ones.

He lived a life not of splendor but the life of a natural man seeking to adjust himself to a new field of experience. He found no jeweled crown, but he had retained all that went to make up his [illegible] while on earth. He sojourned with his fellow man on a plane of equality, lived not in squalor or in palaces, but he lived in houses that were a fitting habitation to his natural desires, accomplishments or endowments. He found everything of a natural order, and he found the spiritual globe as material as his earth globe. That the axis of its revolution revolved around his own desires or consciousness as on earth and all mankind were associated as tillers of a soil that gave the staff or bread of life to all, free of any taint or tax.

The psychometric readings of control Graylight were of the usual high order and several of them were remarkable for their depth and accuracy.

A social and card party will be held at the home of Mr. and Mrs. B[illegible], 25 Wadsworth street, on Saturday evening May 18th. Members and friends are invited.

Entertainment and dance at Keystone Hall Friday evening, May 31. You are cordially invited with your friends to attend and spend a jolly evening.

OBITUARY.

Passed to spirit life from his home at Springfield, Mo., April 14, 1907, Edward Maston Hendricks, M. D., aged 74 years, 18 days. He was born in Boonville, Mo., but most of his boyhood was passed at Springfield. He practiced dentistry a long time at Mt. Vernon, Mo., but returned to this city about twenty years ago, where he has since resided. His father, Judge Littleberry Hendricks, was a very prominent element during the pioneer life of this region; the son has been long and prominently identified with Spiritualism. He was once one of the founders and the first president of the State Spiritualist Association of Missouri, with its headquarters here; and has been a faithful member of the Spiritual Science Church. A man of sterling integrity, deep earnestness and strong convictions, he was respected and beloved, and will be cherished in many hearts as a true friend and a faithful pioneer worker for progress and reform. The beloved wife and one daughter still remain, the latter a finely endowed mental medium. Funeral services by the writer.

JAMES MADISON ALLEN.

MASSMEETING AT BUFFALO.

A New York State Mass Meeting is to be held in the City of Buffalo, at Spiritualist Temple, corner of Jersey and Prospect Sts., on Friday, Saturday and Sunday, May 17, 18, 19, 1907.

Many prominent speakers and mediums, including several officers of the State Association, will take part in the Meeting. A fine musical program will be rendered at each session.

Each and every worker in the Spiritualist field is invited to unite with the State Association in making this convocation a grand success.

H. W. RICHARDSON,
President.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich. opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

LADIES' AUXILIARY AT LILY DALE.

The Ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Fred B Niles, 30 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 832 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 282 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Aila A McHenty, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr O D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 220 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 138 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 66 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 801, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 208 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

WHATEVER IS, IS BEST.

I know as my life grows older
And mine eyes have clearer sight,
That under each rank wrong, somewhere
There lies the root of Right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Tho the night be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best.

I know there are no errors,
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall say, as I look earthward,
Whatever is—is best.

—Ella Wheeler Wilcox.

EFFECT OF THOT ON CIRCUMSTANCES.

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild, but whether cultivated or neglected it must, and will bring forth. If no useful seeds are put into it, then an abundance of useless weed seeds will fall therein, and will continue to produce their kind.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, so may a man tend the garden of his mind, weeding out all the wrong, useless and impure thots, and cultivating toward perfection the flowers and fruits of right, usefulness and pure thot. By pursuing this process, a man sooner or later discovers that he is the master gardner of his soul, the director of his life. He also reveals, within himself, the laws of thot, and understands, with ever-increasing accuracy, how the thot-forces and mind elements operate in the shaping of his character, circumstances and destiny.

Thot and character are one, and as character can only manifset and discover itself thru environments and circumstances, the outer conditions of a person's life will always be found to be harmoniously related to his inner state. This does not mean that a man's circumstances at any given time are an indication of his entire character, but that those circumstances are so intimately connected with some vital thot-element within himself that, for the time being, they are indispensable to his development.

Every man is where he is by the law of his being; the thots which he has built into his character have brought him there, and in the arrangement of his life there is no element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As a progressive and evolving being, man is where he is that he may learn that he may grow; and as he learns the spiritual lesson which any circumstance contains for him it passes away and gives place to other circumstances.

Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the right master of himself.

That circumstances grow out of thot every man knows who has for any length of time practiced self-control and self-purification, for he will have noticed that the alteration in his circumstances has been in exact ratio with his altered mental conditions. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes thru a succession of vicissitudes.

The soul attracts that which it secretly harbors, that which it loves, and also that which it fears; it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires—and circumstances are the means by which the soul receives its own.

Every thot-seed sown or allowed to fall into the mind, and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstances. Good thots bear good fruit, bad thots bad fruit.

The outer world of circumstances shapes itself to the inner world of thot, and both pleasant and unpleasant external conditions are factors which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

Following the inmost desires, aspirations, thots by which he allows himself to be dominated (pursuing the will-o'-the-wisps of impure imaginings or steadfastly walking the highway of strong and high endeavor), a man at last arrives at their fruition and fulfilment in the outer conditions in life. The laws of growth and adjustment everywhere obtain.—James Allen, in New York Magazine.

REGULARITY A LAW OF LIFE.

Altho an individual may gather thousands of impressions in an ordinary lifetime; each act with its resulting impressions, leaves its trace in the mind and is a determining factor in future acts. Every good act we perform makes easier the performance of good deeds in the future.

If we were to study the results of a certain line of conduct, moral or otherwise, we would soon get an idea of the character-building forces at work; forces that operate under never-failing laws.

The individual who lives life blindly, without regard to the future which he is creating by his present acts, is drifting on a tide of uncertainty that generally leads to misfortune and disaster. Life must be lived in a systematic manner if we would experience happiness in the present and future.

Unsystematic things are chaotic and will disintegrate to give place to more perfect form and it necessarily follows that a person who is unsystematic in his mode of life is entering upon, if not actually in, the states of disintegration and decay.

In business, system and order must prevail. In life it must be the same. The individual must sleep regularly, eat regular, exercise regular; and, in short, he must imitate in his own life those methods and processes which he sees demonstrated with such success by the different workings of nature, from the movements of the heavenly bodies to the life of the lower animals.

LEWIS R. HILLIER.

New York State Association of Spiritualists 11th Annual Convention.

The Annual Convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the city of Rochester, June 7, 8, 9. There will be three meetings daily. The day sessions for the two first days, are to be business sessions, and the election of officers will occur Saturday afternoon, June 8th. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF, Sec.

200 Workers Wanted

to send in the names and addresses of five of their friends, with one dollar, and have them receive the SUNFLOWER until September 1. See page 2.

SPIRITUALISM.

Editor, Syracuse Post-Standard:

My attention has been called to an attack upon Spiritualism, made by one Rev. J. B. Knappenberger, of your city, in your issue of April 22nd, of this year. In the interest of fact and in behalf of the thousands of Spiritualists residing in Syracuse, and elsewhere in the State of New York, I respectfully request a portion of your valuable space in which to reply briefly to this man's animadversions upon a system of religious thinking which he is either grossly ignorant, or too prejudiced to judge. Spiritualism is the [illegible] of Materialism, and [illegible] before the world as the [illegible] of assumption of blasphemy and cruel annihilation.

It posits its claim as a religion upon God as absolute verity, as the First Great Cause. "Spirit is God," says the Bible, hence any person who believes in God and a moral life beyond the grave is a Spiritualist. Any person who does not accept these verities is a materialist. I know many preachers who doubt the soul's immortality. I know others who do not believe that there is individual existence beyond the tomb. "God knows best; I will leave it with God," a favorite [illegible] with these men. Does Rev. Knappenberger doubt immortality? Is he sure that there is life beyond the grave? If he is sure, if he is a believer in God, then he "good man" is a Spiritualist. No doubt he has been one all his life and did not know it.

His denunciation of mediums is quite unfortunate. Jesus, His apostles, the Apostolic Fathers, the Wesleys, Joan of Arc, Swedenborg, [illegible] Dr. Phelps, and other gifted religionists were all mediums. Does this servant of God dare declare they were all wicked? He knows better.

No doubt there are some bad people posing as mediums. All honest Spiritualists sorrowfully acknowledge this sad fact. Does that make all mediums all bad and innately wicked? Statistics show that 2200 ministers have been detected in crimes of different kinds, rape and murder not excepted, since 1875, and punished therefor. Does it follow that the 100,000 ministers in this nation are all bad because 2200 of their brethern are? Would it not be unjust to make any such assertion? Because some few mediums are bad, is it not most unjust in Rev. Knappenberger to assert that all are bad? It may be that some "wicked mediums" have escaped the penalty of the law. May this not also be true of some "wicked" preachers? How about the preacher who murdered two people and allowed an innocent man to be hanged for his crime? Rev. Knappenberger, dare you apologize for such conduct as that?

Spiritualism affirms the law of [illegible] and asserts that every [illegible] must pay the penalty for his evil thots and deeds. There is no possible forgiveness of sin in the religion of Spiritualism. Every man must face himself, pay every debt in full and work out his own destiny. He cannot do wrong all his life and then sneak into heaven thru the sufferings of another. A [illegible] of this kind make men and women [illegible], honest and sincere in their daily living, hence inspires them to rise above all temptations, and untoward influences that may beset them. Spiritualism brings its [illegible] into direct relationship with God, by revealing His Immanence in all existing things. Having revealed God to the children of men, Spiritualism has done more than all [illegible] Christian sects, to bless humanity. Ministering angels have [illegible] much to the [illegible] total [illegible] men acknowledge. Longfellow, [illegible], Bryant, Poe, Riley—all [illegible]—are inspired. In the [illegible] of invention, Edison, Marconi, [illegible], Reichenbach and Crookes, [illegible] credit to their un[illegible]. The Bible says in [illegible]: "These signs shall follow [illegible] them that believe:—they shall heal [illegible] the sick, they shall speak in unknown tongues, they shall prophesy, [illegible] shall cast out devils, etc.

Rev. Knappenberger, [illegible] any of [illegible] follow you? [illegible] not, are [illegible]? These signs do [illegible] Spiritualists. Are they [illegible], of the household of [illegible]? Have you cast out all [illegible] that beset your [illegible]? If [illegible] not be better for you to attend to home duties first, and let other people's affairs alone?

In closing, let me append the Spiritualist "creed," or "Declaration of Principles." The readers of the Post-Standard will judge Spiritualism's claim to be a religion much better when they have read it.

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

HARRISON D. BARRETT.
Pres N. S. A. and Editor-at-large.

OBSESSION.

Obsession is unconscious guidance by a thot-vibration—either inherited, generated or attracted by affinity. Hypnotic control is one mind obsessing another. Uncontrollable conceit is obsessing oneself, and is no less injurius than the first-named. Its only safeguard is purity towards self and justice towards others.

ARTHUR F. MILTON.

Campmeeting News.

You can get it by sending 25 cents for the SUNFLOWER until September 1. See page 2.

MY PET LAMB.

I once had a pet lamb. He was the cleanest, whitest, most lovable little thing I ever saw in all my boyhood days. He loved me and I lavished all of my boyish affection upon him in return. He followed me everywhere ...

[illegible]

THE SMELL O' NEW MOWN HAY.

[illegible]

OHIO SPIRITUALISTS ATTENTION.

[illegible]

A CHRISTIAN SCIENCE DECISION.

[illegible]

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, or ... of them when the order is sent with a year's subscription to The Sunflower.

HEROES AND HERO WORSHIP, ... by Carlyle ...

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written ...

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity ...

Are you doing anything to extend the circulation of The Sunflower? If not, why not?

BOOKS AND PAMPHLETS

BY

Moses and Mattie E. Hull.

The Real Issue.

[illegible]

Two in One.

All About Devils.

The Hull-Jamieson Debate.

Spiritual Songster.

The Spiritual Birth, or Death and Its Tomorrow.

The Church of the Past and Present.

Encyclopedia of Biblical Spiritualism.

[illegible]

THE MOST OF

Dr. Peebles' Books and Pamphlets

AT REDUCED PRICES.

[illegible]

THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

A word more about the Moores. The gentleman from New York city is very eager to defend the Moores in their recent alleged expose, and in calling me down for my tardiness in speaking right out at Budd Lake when I felt that I was being imposed upon by confederates at the various seances which I attended, forgets that I was a guest of the Moores and was under engagement to lecture. It would have been very rude and untimely for me to announce my suspicions, not sufficiently strong to prove without making a scene, before those who were not ready to believe my story, however true. Nor did I feel that I could do so. A man's feelings or even opinions do not always prove evidence, and I was not willing to condemn Mr. Moore on so slender a charge as what I saw at the seances. Others believed and I had respect for their views. In fact I did not wish to see fraud, nor was I willing to be fooled. Mr. Moore and his wife and others understood my position and I heard before I left Budd Lake that they wished somebody next season who would be an out and out phenomenalist. So I felt that my interest in their seances was understood. They had me marked as one who did not accept their tests as scientific—which was a fact, for at no seance which I attended was the test for scientist—it was for the believer. Mr. Moore himself made that fact very plain. What I said in the SUNFLOWER was in accord with written and sworn statements made by the very persons who were under suspicion at Budd Lake.

I am indeed sorry that the expose has occurred and I am doubly sorry that not a word in reply, discrediting it has been printed in the spiritual press by the Moores themselves. If Mr. Moore is not guilty, why, ask his enemies and friends, did he leave New York?

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To show how idiotic some speakers on the New Thot platform are our attention is called to a recent utterance of a gentleman at the New Thot convention which met in Chickering Hall, Boston, recently. He boasted that we (meaning the New Thoters) have a religion without a God, creed, sect, and he might have added without a brain, as if any religion could exist without a God. The first requisite of any religion has been and always will be the belief or the faith in an overruling intelligence, or God. The gentleman meant perhaps that they have a movement in which atheism prevails or in which God is absent, a movement filled with hot air generators, who shoot off their mouths regardless, and whose only aim seems to be to popularize a mental science garbled like Christian Science from the Bible, the very book these would-be reformers seem to condemn. Not a few beautiful souls have some faint idea of the significance of the New Thot movement, for tho it has no platform, it stands as all those who have worked hard to make it more than iconoclastic or infidel, feel for an advanced, rational and practical interpretation of the best in religion, and not a negation of it.

Of course there is no authority for saying this much, except the statements of those who have always taken a decided interest in the movement, and who, in their published books, write what is here reiterated. If the New Thot is no sect, then what authority have they for making any platform, which any one dare believe as authoritative? This is precisely their dilemma. The New Thot is so various so mixed, so indefinite, that it cannot be put together into one piece. It lacks the essential elements of cohesiveness and unity. It is a rope of sand, and those who are the talkers and leaders are pulling asunder the attenuous strands of even this rope.

If one tenth of what they claim were demonstrable, why are they as a class so sick poverty stricken and knockers of those who differ with them? Any one listening to the different representatives would say that these conventions were called to decry all that is indorsed by them and hammer into a jelly all who differ with them. If New Thot as exploited by the average talker can reform even the New Thoter, to say nothing of the heretic or the ordinary layman, it will be the greatest miracle that was ever done. What the world needs is less claim, less shooting off of the mouth, less allegation that "I can do it" and never doing it, and more of the actual work of reform and spirituality, about which one hears so much but sees so little.

✦ ✦ ✦ ✦

A good deal is said about spiritual and material Spiritualists, when, if the terms were understood, there would be less bitterness associated with the use of these words. There can be but one absolute essence, whether one has a predilection for matter or spirit. What difference does it make whether one or the other be used, so long as there is complete understanding? For my own part, I prefer spirit because all things, so far as we know, are resolved into it. They certainly begin with it, and if it be true that matter is but the universal form-substance, or vehicle thru which spirit functions, then it follows that matter or whatever matter stands for or predicates is but the servant of spirit. Forms change, but matter, the basis of form, is indestructible. Can this be said of spirit? I certainly believe it can, because both mean the same thing. So there you are.

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How are we Spiritualists to settle the so-called fraud question? This has given the old and the new school of Spiritualists no end of trouble. Can it ever be settled is the question more than one earnest investigator has asked himself. Criminal prosecution is useless, for so long as there is a demand for just such tricks the fakir will thrive and the gullible investigator will not be satisfied with ordinary phenomena. "Let the wheat and tares grow up together" is after all, not only sound doctrine as to more weighty matters of the law, but holds good even of spiritistic phenomena. Educate the people as to what is the genuine, and how difficult it is to obtain make them see that fraud is possible in nine cases out of ten; help them to realize that a man can belong to an organization and yet be a black sheep and not above the temptation to penetrate fraud (and this is said with due respect to all splendid organizations) and soon the desire for the unusual or the extraordinary would disappear. Fraud is a broad word and applies to human nature as well as to the moral status of the psychic or medium. If this were understood, many who are now receiving fraud would be found to attract it and so are as much to blame for its production as the producer. You can no more stop it by arrests and criminal prosecution than you can legislate crime out of existence.

✦ ✦ ✦ ✦

Can your camp meetings succeed by the power or eloquence of the platform, without the tests? Try it and see. If the experiment is a success, the experiment is a success, then you have solved an important problem in the history of phenomenal Spiritualism. If not, then the work must go on in the same old way. What the National Spiritualist Association must do in self defense is to get up a series of exhibitions with the stereopticon, and with the ablest talent it can command show the people just how spirit manifestations are fraudulently duplicated. As an educational proposition it would go far in arresting the growth and exposing the tricksters, who feed on the credulity of the gullible and innocent.

PREACHERS TRUST.

Urbana, O., May 8.—Ministers of St. Paris held a meeting yesterday at which they adopted drastic resolutions against holding funeral services on Sunday. The preachers also decided not to officiate at the funeral services of any person other than one in poverty without being assured in advance that they would be paid a fee. It is asserted by the ministers that other persons are combining, and this fact, with the increased cost of living, prompted them to their radical action.—Special despatch to Columbus, O. Press-Post.

1000 People Wanted

to take advantage of our 25-cent offer of the SUNFLOWER until September 1. See page 2.

DISCERNING THINGS SPIRITUAL.

A SERIES OF MESSAGES FROM SPIRIT LIFE FROM JUDGE RANSOM M. PAYNE.

The vast regions of intellect on this plane must remain unexplored for a long time to come and will not be rightly understood until we pass thru that change called death, which is in fact, a new birth of no considerable pain and effort. Those having reached a higher altitude of spiritual unfoldment and mind culture or concentration will pass thru this change with greater ease, being carried along by the natural forces in a natural manner. Our intense sufferings are the natural result of contending the forces, either intentionally or otherwise, but the laws never discriminate or deviate in their course; hence a rightful application to the psychic forces is not only commendable but necessary to our spiritual advancement.

Give more time to music. Music and color are the two auxiliaries, which blend so harmoniously into one that you cannot find the dividing line; color producing music and music producing color, until you are lost in a maze of color-music.

M. B.

COLOR, MUSIC AND THE SENSE OF SOUND.

The vibrations which administer to the sense of sound and by which we are made to hear are the most inspiring, and the rays which animate its portion of the terrestrial world or system produce color. The science of music is the most elevating; those strains which softly excite the most agreeable and sublime emotions are influenced by the violet and purple rays, which change or vary from the deepest hues to the mellow, from the mellow to the more subdued tones, to the melting blue of a summer sky into the fathomless clear ether above. Those which agitate and enflame are governed by the red rays which also change from the darkest scarlet and crimson to the soft and subdued tints of a summer sunset into the receding twilight glow. By the sense of hearing we are made to enjoy the charms of music and thru which much happiness is realized on the earth plane. Music is in close harmony with the nature of man.

Both color and tune are also wondrously displayed in the voice and plumage of singing birds, from the shrill harpings of the gorgeously brilliant feathered songsters to the majestically graceful swan (ancient emblem of purity, elegance and ease) who, as the poets say, sings its own elegy, and expiring, dies in melody.

Music is a language which gives inspiration and eloquence to poetry, it sets in motion, the finer sensibilities, it stirs within us the most agreeable and sublime sensations.

Such expressions were intelligable to the consciousness of Howard Payne, author of "Home Sweet Home." To Shakespeare, who could sense the chiming of the planets in their rapid whirl thru the regions of limitless space. To Beethoven whose flickering life went out in the color maze and melody of his own composition, and in the voice of Jenny Lind the "Swedish Nightingale." Still nearer to us comes the clear intimations in the songs of our own Philip Phillips and P. P. Bliss, whose strains shall echo along the corridors of time into celestial realms, on thru eternity.

R. M. PAYNE.

Thru the channel of the phonograph
A mystic crystal flows.
Likewise from out a region vast
A light refulgent glows.

It lends from out the realms of bliss
As color to the rose,
Thus blending in our consciousness
The poetry of prose.

LIGHT BEARER.

PERSONAL.

If YOU will send us just one new trial subscriber on our 25-cent offer to September 1, it will double our subscription list. Will you aid the SUNFLOWER that much? See page 2.

Campmeeting News.

You can get it by sending 25 cents for the SUNFLOWER until September 1. See page 2.

Your religion is worth to others what it costs to you.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and the work. Send us notices of your engagements or any other items of interest. Officers of societies send us reports of your meetings, entertainments, speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of paper.

Make items short and to the point. We will adjust them to fit the space we have to use. A weekly notice of your meetings written on a postal card would be welcome in this column.

Always sign your full name and address to every article, not necessarily for publication but as evidence of good faith. "Correspondent" or "Special Correspondent" is often the author. The printed article ... that way if you wish it but we must have ... for our own information.

... will not be returned unless stamps are ... return postage. If not used they will be ... forty days and then destroyed. Retain copies ... we do not return them if we can not use ...

... for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Mrs. C. Fannie Allyn is filling an engagement at Watertown, N. Y.

Don't forget the N. Y. S. A. S. mass meeting at the Temple, Buffalo, May 17, 18 and 19. Good speakers and mediums will participate.

You can not afford to miss getting the SUNFLOWER from now until September 1, for 25 cents. It will give you all the campmeeting news. Onset Bay program will be published next week.

Frank T. Ripley is filling an engagement with the Spiritualist society of Conneaut, O., during May. He has the Sundays of June open for engagement. Address him at general delivery, Conneaut, O.

James Madison Allen is open for engagements with campmeetings or societies. Address him at 951 S. Grant street, Springfield, Mo. An interesting letter from him was crowded out this issue but will appear next week.

Lake Pleasant has had a disastrous fire, but the hearts of its workers are still undaunted. They are going to rebuild at one and a good camp will be held there this summer as usual. It opens July 28 and closes August 26.

Dr. Williams states that the discovery that the soul has weight is not new. That Andrew Jackson Davis gave that idea over 40 years ago, and said it weighed about an ounce. Can anyone tell us where definite statements of this can be found? Such evidence, thoroly attested, would go far to make people believe spiritualistic messages were more reliable when given, if they are proven years afterward.

Correspondent writes: Spiritualism is making good headway in Toronto, Canada. Mr. Harding and Mrs. Loveday are holding services Sunday evenings and are meeting with good success. Sunday May 5th the seating capacity of the hall was taxed some having to stand. We had the presence of two co-workers also, who ably assisted us. Namely, Mrs. Fielding and Mr. Ravell. We stand for truth, and receive warm commendations for our work.

E. S. Gillespie writes: "Mrs. Gillespie returned to Pittsburg last week from her two months engagement at Battle Creek, Mich., and is now getting ready for a trip to British Columbia and California, stopping, probably at Seattle and Portland on the way south from B. C. The trip is primarily due to a call for work, but it will give her an opportunity to visit her two boys and many friends in San Francisco, Oakland, San Jose and Los Angeles. Her address until May 31 will be ... Cumberland, B. C., until June 15, ... Scott street, San Francisco, Cal. She is pretty well over the results of her fall at Battle Creek. We expect to have the pleasure of visiting Lily Dale this summer.

PERSONAL.

If YOU send us just one new trial subscriber on our 25-cent offer to September 1, it will double our subscription list. Will you aid the SUNFLOWER that much? See page two.

A constant struggle, a ceaseless battle to bring success from inhospitable surroundings is the price of all great achievements.

The object for which we strive tells the story of our lives.

Fifth Anniversary of Pastorate of Mrs. A. G. Atcheson at Niagara Falls.

At this time when so much is being said and written for and against settled speakers, it seems fitting that mention be made of an occasion bearing largely in favor of settling a speaker.

On Sunday, May 5th, at Niagara Falls the officers and members of the First Spiritual church of Niagara Falls, tendered a reception to, and held as an anniversary of the beginning of the sixth year of pastorate of Mrs. A. G. Atcheson of Buffalo, who has served five years, never having missed one Sunday, or the monthly seance held for the church. The society requested the writer to act as chairman on that occasion. The hall was beautifully trimmed and draped with festoons of red, white and blue crepe paper. Palms and flowers on platform and pedestals. Services were held in the afternoon and evening and refreshments served between services.

Mr. H. W. Richardson, president of the N. Y. S. Association, Mrs. T. U. Reynolds, vice president, Mr. Hoyt, president of Temple society of Buffalo, and a large delegation from Buffalo including Mrs. Boland, Mrs. Simmons, one of the oldest Spiritualists, I think 84 years young, and she made this remark: "If I had the wealth of New York state, I would not take it in exchange for the knowledge I have of Spiritualism."

The afternoon meeting opened with congregational singing, followed by an invocation by Mrs. T. U. Reynolds, a song by Miss Mowry of Buffalo. Pres. Richardson was then introduced and gave some very apt and encouraging remarks, congratulating the society upon having Mrs. Atcheson as their pastor, and Mrs. Atcheson for having had the courage, ability and desire to bring the society to its present successful condition.

President Hoyt of the Buffalo society was then introduced and added many pleasant and profitable remarks. Mrs. Reynolds, who was at the Falls with Mrs. Atcheson when the society was started and organized, added some remarks fitting the occasion and regarding its growth. Another song by Miss Mowry and then Mrs. Atcheson was announced for messages. But seeing Miss Juergensen of Buffalo in the audience, Mrs. A. asked that Miss Juergensen act as message bearer, which was accepted and some very fine messages given. Mrs. Simmons and Mrs. Boland of Buffalo, added much to the interest of the occasion by their remarks. Benediction closed the afternoon session, when the friends all exchanged greetings and held a social sort of reunion until supper was called. A bountiful repast comprising all good things in abundance.

The hall began to fill long before the time for the evening service, and everyone seemed so cheery and happy, all congratulating themselves and Mrs. Atcheson on the happy event. President Richardson and Mrs. Hoyt were unable to remain to the evening service, which was of unusual interest. The principal speaker of the evening was the chairman, Mrs. Reynolds, and one of the most impressive features the presentation in behalf of the members and officers of the society, a piece of silver and a hand-painted vase, accompanied by resolutions. The presentation was followed by some heartfelt remarks. A tribute of love and esteem from the speaker as well as the society. The hall was filled to the doors. Miss Mowry gave some more sweet songs. Mrs. Atcheson responded, but her heart was so full it spoke more strongly than words, altho they were beautifully expressed. Messages by Mrs. Atcheson and Mrs. Reynolds. Benediction by Mrs. Boland. All unanimously expressed themselves as feeling the meeting was a grand success. May other societies go and do likewise.

Accompanying the gift was the following:

The officers and members of the First Spiritual church, tender their sincere thanks to their beloved pastor, Mrs. A. G. Atcheson, for the able and impartial manner in which she has presided over us, and in leading the seekers for light, and truth for the past five years, and we sincerely hope that she will remain with us another five years.

Signed,

C. SISSON, Pres,
MRS. G. LARSON, Sec.

Rev. Ella Atcheson:

Pastor of the First Spiritual church, Niagara Falls, will you confer upon us the great pleasure of appropriating to your own use the accompanying gift. It is presented by your many friends in your congregation as a slight token of the very high esteem in which you are held by the people, as a most instructive teacher. Trusting that its acceptance will afford you as much pleasure as it gives us in the presentation. We are

Very Respectfully
MRS. J. GAUSE,
MRS. SISSON,
MRS. LARSON,
Committee of Presentation.

BOSTON NOTES.

MRS. B. W. BELCHER

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6.15, evening meeting 7.45. Good mediums in attendance at all sessions. Mrs M. J. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall 514 Tremont street, every Thursday. Business meeting, 5.30 p. m. Supper, 6.30. Evening exercises 7.45. The meetings are devoted to tests and readings by different mediums. Mrs. B. W. Belcher, president.

May 2 we are to have Mr. F. H. Roscoe of Providence, R. I and we expect a good attendance.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Business meeting, 5 p. m. Supper, 6.15. Meeting at 8. The exercises consist of remarks, messages and tests.

Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street, Sundays at 11, 2.30 and 7 30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mr. Lewis and others. The public is cordially invited.

CHILDREN'S PROGRESSIVE LYCEUM

meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday.

MRS. MAY STIENEN

conducts spiritual circles Monday afternoon at 48 Appleton street. Private sittings by appointment.

MRS. B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett. Telephone No. 292, ring three. Appointments can be made at any time. As I give no sitting by mail, and am receiving many letters regards the same with no stamps enclosed. I take this way to answer all correspondence regard the same. Parties wishing to correspond with me regard platform work, must address me at my home, 233 Pleasant street, Marlboro, Mass.

AGENT FOR THE SUNFLOWER.

Schopenhauer on Kinship.

The source of all pleasure and delight is the feeling of kinship. Even with the sense of beauty is unquestionably our own species in the animal world, then again our own race, that appears to us the fairest. So, too, in intercourse with others, every man shows a decided preference for those who resemble him, and a blockhead will find the society of another blockhead incomparably more pleasant than that of any number of great minds put together.

... of our offer ... page 2.

BENEFIT OF PSYCHISM.

(Continued from Page 1.)

of gain or money making. This heavenly gift to man or woman should be administered to the sick, free from any charge. Magnetic healing is a living fact. It is curing hundreds of sick every day, with far better success than the medical fraternity.

There is a subtle fluid permeating the human system. Encompassing it as an aura. More with some persons than with others it is named "animal magnetism." This fluid may be compelled thru the exercise of the operator's will, to issue from his person, especially from the finger tips, and impinge on and enter the body of his patient and affect it in such a manner as the healer may desire.

It is the potent forces of psychism and magnetism in the laws of nature that is a great blessing to humanity. Then why should there be danger? The medium that is gifted with this psychic phenomena is simply the instrument or machine thru which the spirits of our departed communicate—this is a fact—proven by scientific minds. Telepathy is known as mental suggestion, thot transference, mind reading, a power in the medium to perceive thots, impressions and influences, independent of the five physical senses. Ladies make good magnetic healers and the best nurses, if they have a good cultivated disposition and personal magnetism.

Personally I was brought up in a humble way by poor parents. I was born near Danesville, in this State. My father moved to Niagara Falls, first in 1838. I was two years of age. We lived on Bath Island then. 2 1-2 years, then removed in the fall of 1840 to Don Mills, Canada, near Toronto. It was a wilderness then. I was christened by Elder Filmore in the little old Methodist chapel at the foot of Falls street, on the same spot where the International Theater now stands Elder Filmore was a cousin to President Filmore.

My father was a strong adherent to the Methodist church, fond of reading the old family Bible and having prayers in his home, and was an exhorter to some extent in the church. My mother did not have so much interest in those exercises, in fact she seemed to feel glad when the family prayers were over. She was quiet and reserved in her ways, could read people seemingly in a psychic way and prophesy. When I was a child from 4 to 8 years of age I had the habit of getting up and wandering about the house in my sleep, mother's quick ear would hear me and she would gently put me back to my bed.

It was not my purpose to give my life history when I commenced this summary altho I could give some very interesting facts of my childhood, but space will not permit. I will before closing try to explain where the most danger lies as regards mediumship or psychism, that we believe is a God-given gift to mankind. I refer the reader to the last five verses of the 14th chapter of First Corinthians—Paul's evidence—it reads thus: "What came the word of God out from you, or came it unto you only." The next reads: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Next verse: "But if any man be ignorant let him be ignorant." Next: "Wherefore brethren covet to prophesy forbid not to speak with tongues." Last verse: "Let all things be done decently and in order." That is Paul's proof of mediumship.

According to the laws of phenomena I have made a careful study of mesmerism and hypnotism, the two are alike. There is more danger in this phenomena than in any other ism ever invented, in the hands of unprincipled and ignorant persons, it has done more harm, especially to weak minded and nervous people, rightfully used it has done much good in the healing art. Strong healthy people with a self will over the mind an operator can not harm in the least.

Thru religious excitement caused by so-called evangelists in their hypnotic plans of salvation, usually in protracted meetings held in the winter season, these crazy meetings have sent more people to the asylum than any other cause—this is a fact—I have witnessed these hypnotic influences in exhorters and evangelists time and again, in my younger life and I know the consequences. The Methodist church was the worst of any. I have no doubt but they thot that they were doing justice in trying to make proselytes for the church, but ignorance and superstition blinded them.

The practice is wrong however, people have become more enlightened with common sense and knowledge, they are seeking for truth, they must investigate, by so doing they will find the truth. The truth makes us free to think for ourselves, it makes mankind happy. Man never was born to be a slave to any religious cult, creed or dogma. Every man can do his own thinking on matters pertaining to his spiritual welfare. The spirit life beyond the veil is proven to us. Our spirit friends are communicating with us thru the vibrations of telepathy and mediumship.

Of all the isms in the world Spiritualism stands before us as the greatest of all religions of the world, it is the foundation of a religion of peace, a religion of good will, a religion of love and kindliness toward one another.

In closing this summary I will say that Spiritualism must mean something. It covers much fraud that Spiritualists must guard against. They use it as a cloak to cover up fraud, but you can easily detect them by being truthful. It is a free philosophy to investigate and by investigation we find out the truth.

VINE H. HICKOX.

THE NEWCOMER.

Little baby, your mama's boy;
With eyes open to life's great care;
Papa's darling and sister's joy,
Whom all must love and none can spare,
Have you sweet notes now come to sing
Thru all the seasons' falling dew,
Or just to catch a glimpse of spring,
And then like others leave us too?

Your smile will be to her who bore
You into light with joyful pain,
A twinkling star that will the more
Guide her thru woe to joy again.
Your tear, a drop upon her heart,
Will last a moment but to flee;
Your cry, a voice that makes her start,
Her love will calm with lullaby.

Her life for you is one of care;
Her love, a thing of countless cost:
It holds you to her breast, anear
The throb by future fearing tossed.
And when in after full-grown years,
You see her totter, gray and old,
'Tis time you dry the feeble tears,
Then shed when life's long tale is told.

MARCELLUS S. WHALEY.

From the Other Side.

We come again! Not clothed in garb of mortals,
But in the soul's habilments
Of righteousness and truth.
The weight of years has vanished!
The vital spark, unquenched
By death's chill blast,
Flames quickly into action
The immortal fires of youth.
Heavenly zephyrs blowing o'er the sea,
Waft back to earth the voices
Of stalwart souls set free—
Where kindred minds with one accord unite
To scale the heights anew—still pressing
Onward, upward, toward the light.
Immortal eyes can pierce the valley's gloom,
And wrest from death the terrors of the tomb.
The glorious sunlight floods the hills of God,
And gilds anew the path by mortals swiftly trod.
No brighter crown, or greater need of praise be given
Than unto those who for the highest good
Of fellowmen have strived!

MARY B. SHERMAN.

200 Workers Wanted

to send in the names and addresses of five of their friends, with one dollar, and have them receive the SUNFLOWER until September 1. See page 2.

OFFICIAL PROGRAM

Of the Lily Dale Assembly. Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fixen, Secretary.
Dr. George B. Warne, Treasurer.

JULY.

12—Dr Geo B Warne
13—Mrs A J Pettengill
14—Mrs Carrie E S Twing, J Clegg Wright.
15—Conference
16—Mrs Carrie E S Twing
17—NAT'L SPIRITUALIST ASSOCIATION DAY—Dr Warne, Carrie E S Twing.
18—Mrs Elise Stump
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lilie
22—Conference
23—T Grimshaw
24—N Y STATE DAY—Tillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynold
28—Miss Elizabeth Harlow, Hon. Wendell C Warner
29—Conference
30—Miss Elizabeth Harlow
31—Hon. Wendell C Warner

AUGUST.

1—Miss Elizabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks, Cora L V Richmond
5—Conference
6—Cora L V Richmond
7—John W Ring
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—John W Ring, W J Colville
12—Conference
13—W J Colville
14—WOMAN'S DAY—Symposium, Mary E Lease
15—Dr J C Batdorf
16—W J Colville
17—Mary E Lease
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—Dr J C Batdorf
21—Mattie E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks, Oscar A Edgerly.
26—Conference
27—Oscar A Edgerly
28—PIONEER DAY—Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER

1—Lyman C Howe

Morning classes will be conducted at 10:30 by J Clegg Wright July 13 to Aug. 3.

Cora L V Richmond, August 6 to 10, on Auto-Psychology, Planetary Order and Influence, Angels of the Planets and Influence of Mars upon the Earth.

W J Colville, August 13 to 17.

Dr W M Lockwood August 20 to 31.

Lyceum drill every Friday morning, Mrs Amelia Peterson, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annette J. Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

A Closed Season.

Senator Thomas J Allison, a member of the Missouri Legislature, is an acknowledged wag in that more or less dignified body. He was approached the other day by an enthusiastic motorist, who asked if he was not in favor of some legislation for the benefit of those who own automobiles. "I am," replied the Senator. "I am in favor of a bill placing the owners of autmobiles under the protection of the State game laws and providing that it shall be unlawful during certain months of the year for farmers to shoot chauffeurs and occupants of automobiles."—Argonaut.

PERSONAL.

If YOU send us just one new trial subscriber on our 25-cent offer to September 1, it will double our subscription list. Will you aid the SUNFLOWER that much? See page two.

In [illegible] there is a street called Land of Green Ginger and in Leicester another called Holy Bones. These are said to be the queerest street names in the world.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., MAY 25, 1907. Issued Every Saturday at One Dollar a Year. Number 321

EVIDENCE OF THE EXISTENCE OF A SOUL

Hypothesis Concerning Soul Substance Demonstrated by Experiment.

BY DUNCAN MACDOUGALL, M. D.

If personal continuity after the event of bodily death is a fact, if the psychic functions continue to exist as a separate individuality or personality after the death of brain and body, then such personality can only exist as a space-occupying body, unless the relations between space objective and space notions in our consciousness, established in our consciousness by heredity and experience, are entirely wiped out at death and a new set of relations between space and consciousness suddenly established in the continuing personality. This would be an unimaginable breach in the continuity of nature.

It is unthinkable that personality and consciousness continuing personal identity should exist, and have being, and yet not occupy space. It is impossible to represent in thought that which is not space-occupying as having personality; for that would be equivalent to thinking that nothing had become or was something, that emptiness had personality, that space itself was more than space, all of which are contradictions and absurd.

Since therefore it is necessary to the continuance of conscious life and personal identity after death, that they must have for a basis that which is space-occupying, or substance, the question arises, has this substance weight, is it ponderable?

The essential thing is that there must be a substance as the basis of continuing personal identity and consciousness, for without space-occupying substance, personality or a continuing conscious ego after bodily death is unthinkable.

According to the latest conception of science, substance, or space-occupying material, is divisible into that which is gravitative, solids, liquids, gases, all having weight, and the ether which is nongravitative. It seemed impossible to me that the soul substance could consist of the ether. If the conception is true that ether is continuous and not to be conceived of as existing or capable of existing in separate masses, we have here the most solid ground for believing that the soul substance we are seeking is not ether, because one of the very first attributes of personal identity is the quality of separateness. Nothing is more borne in upon consciousness, than that the ego is detached and separate from all things else—the nonego.

We are therefore driven back upon the assumption that the soul substance so necessary to the conception of continuing personal identity, after the death of this material body, must still be a form of gravitative matter, or perhaps a middle form of substance neither gravitative matter nor ether, nor capable of being weighed, and yet not identical with ether. Since however the substance considered in our hypothesis is linked organically with the body until death takes place, it appears to me more reasonable to think that it must be some form of gravitative matter, and therefore capable of being detected at death by weighing a human being in the act of death.

My first subject was a man dying of tuberculosis. It seemed to me best to select a patient dying with a disease that produces great exhaustion, the death occurring with little or no muscular movement, because in such a case the beam could be kept more perfectly at balance and any loss occurring readily noted.

The patient was under observation for three hours and forty minutes before death, lying on a light framework built upon very delicately balanced platform beam scales.

The patient's comfort was looked after in every way, altho he was practically moribund when placed upon the bed. He lost weight slowly at the rate of one ounce per hour due to evaporation of moisture in respiration and evaporation of sweat.

During all three hours and forty minutes I kept the beam end slightly above balance near the upper limiting bar in order to make the test more decisive if it should come.

At the end of three hours and forty minutes he expired and suddenly coincident with death the beam end dropped with an audible stroke hitting against the lower limiting bar and remaining there with no rebound. The loss was ascertained to be three-fourths of an ounce.

This loss of weight could not be due to evaporation of respiratory moisture and sweat, because that had already been determined to go on, in his case, at the rate of one-sixtieth of an ounce per minute, whereas this loss was sudden and large, three-fourths of an ounce in a few seconds.

The bowels did not move; if they had moved the weight would still have remained upon the bed except for a slow loss by the evaporation of moisture depending, of course, upon the fluidity of the feces. The bladder evacuated one or two drams of urine. This remained upon the bed and could only have influenced the weight by slow gradual evaporation and therefore in no way could account for the sudden loss.

There remained but one more channel of loss to explore, the expiration of all but the residual air in the lungs. Getting upon the bed myself, my colleague put the beam at actual balance. Inspiration and expiration of air as forcibly as possible by me had no effect upon the beam. My colleague got upon the bed and I placed the beam at balance. Forcible inspiration and expiration of air on his part had no effect. In this case we certainly have an inexplicable loss of weight of three-fourths of an ounce. Is it the soul substance? How other shall we explain it?

My second patient was a man moribund from tuberculosis. He was on the bed about four hours and fifteen minutes under observation before death. The first four hours he lost weight at the rate of three-fourths of an ounce per hour. He had much slower respiration than the first case, which accounted for the difference in loss of weight from evaporation of perspiration and respiratory moisture.

The last fifteen minutes he had ceased to breathe but his facial muscles still moved convulsively, and then, coinciding with the last movement of the facial muscles, the weight lost was found to be half an ounce. Then my colleague auscultated the heart and found it stopped. I tried again and the loss was one ounce and a half and fifty grains. In the eighteen minutes that elapsed between the time he ceased breathing until we were certain of death, there was a weight loss of one and a half ounces and fifty grains, compared with a loss of three ounces during a period of four hours, during which time the ordinary channels of loss were at work. No bowel movement took place. The bladder moved but the urine remained upon the bed and could not have evaporated enough thru the thick bed clothing to have influenced the result.

The beam at the end of eighteen minutes of doubt was placed again with the end in slight contact with the upper bar and watched for forty minutes but no further loss took place.

My scales were sensitive to two-tenths of an ounce. If placed at balance one-tenth of an ounce would lift the beam up close to the upper limiting bar, another one-tenth ounce would bring it up and keep it in direct contact, then if the two-tenths were removed the beam would drop to the lower bar and then slowly oscillate till balance was reached again.

This patient was of a totally different temperament from the first, his death was very gradual, so we had great doubt from the ordinary evidence to say just what moment he died.

My third case, a man dying of tuberculosis, showed a weight of half an ounce loss, coincident with death, and an additional loss of one ounce a few minutes later.

In the fourth case, a woman dying of diabetic coma, unfortunately our scales were not finely adjusted and there was a good deal of interference by people opposed to our work, and altho at death the beam sunk so that it required from three-eighths to one half ounce to bring it back to the point preceding death, yet I regard this test as of no value.

My fifth case, a man dying of tuberculosis, showed a distinct drop in the beam requiring about three-eighths of an ounce which could not be accounted for. This occurred exactly simultaneously with death but peculiarly on bringing the beam up again with weights and later removing them, the beam did not sink back to stay for fully fifteen minutes. It was impossible to account for the three-eighth of an ounce drop, it was so sudden and distinct, the beam hitting the lower bar with as great a noise as in the first case. Our scales in the case were very sensitively balanced.

My sixth and last case was not a fair test. The patient died almost within five minutes after being placed upon the bed and died while I was adjusting the beam.

In my communication to Dr. Hodgson I note that I have said there was no loss of weight. It should have been added that there was no loss of weight that we were justified in recording.

My notes taken at the time of experiment show a loss of one and one-half ounces but in addition it should have been said the experiment was so hurried, jarring of the scales had not wholly ceased and the apparent weight loss, one and one-half ounces, might have been due to accidental shifting of the sliding weight on the beam. This could not have been true of the other tests, no one of them was done hurriedly.

My sixth case I regard as of no value from this cause. The same experiments were carried out on fifteen dogs, surrounded by every precaution to obtain accuracy and the results were uniformly negative; no loss of weight at death. A loss of weight takes place about 20 to 30 minutes after death which is due to the evaporation of the urine normally passed, and which is duplicated by evaporation of the same amount of water on the scales, every other condition being the same, e. g., temperature of the room, except the presence of the dog's body.

The dogs experimented on weighed from 15 to 70 pounds and the scales with the total weight upon them were sensitive to one-sixteenth of an ounce. The tests on dogs were vitiated by the use of two drugs administered to secure the necessary quiet and freedom from struggle so necessary to keep the beam at balance.

The ideal test on dogs would be obtained in those dying from some disease that rendered them much exhausted and incapable of struggle. It was not my fortune to get dogs dying from such sickness.

The net result of the experiments conducted on human beings is that a loss of substance occurs at death not accouted for by known channels of loss. Is it the soul substance? It would seem to me to be so. According to our hypothesis such a substance is necessary to the assumption of continuing or persisting personality after bodily death, and here we have experimental demonstration that a substance capable of being weighed does leave the human body at death.

If this substance is a counterpart of the physical body, has the same bulk, occupies the same dimensions in space, then it is a very much lighter substance than the atmosphere surrounding our earth which weighs about one and one-fourth ounces per cubic foot. This would be a fact of great significance, as such a body would readily ascend in our atmosphere. The absence of a weighable mass leaving the body at death would of course be no argument against continuing personality, for a space-occupying body or substance might exist not capable of being weighed, such as the ether.

It has been suggested that the ether might be that substance, but with the modern conception of science that the ether is the primary form of all substance, that all other forms of matter are merely differentiations of the ether having varying densities, then it seems to me that soul substance which in this life is linked organically with the body, cannot be identical with the ether. Moreover, the ether is supposed to be nondiscontinuous, a continuous whole and not capable of existing in separate masses as ether, whereas the one prime requisite for a continuing personality or individuality is the quality of separateness, the ego as separate and distinct from all things else, the nonego.

To my mind therefore the soul substance cannot be the ether as ether; but if the theory that ether is the primary form of all substance is true, then the soul substance must necessarily be a differentiated form of it.

If it is definitely proved that there is in the human being a loss of substance at death not accounted for by known channels of loss, and such loss of substance does not occur in the dog as my experiments would seem to show, then we have here a physiological difference between the human and the canine at least and probably between the human and all other forms of animal life.

I am aware that a large number of experiments would require to be made before the matter can be proved beyond any possibility of error, but if further and sufficient experimentation proves that there is a loss of substance occurring at death and not accounted for by known channels of loss, the establishment of such a truth cannot fail to be of the utmost importance.

One ounce of fact more or less will have more weight in demonstrating the truth of the reality of continued existence with the necessary basis of substance to rest upon, than all the hair-splitting theories of theologians and metaphysicians combined.

If other experiments prove that there is a loss of weight occurring at death, not accounted for by known channels of loss, we must either admit the theory that it is the hypothetical soul substance, or some other explanation of the phenomenon should be forthcoming. If proved true, the materialistic conception will have been fully met, and proof of the substantial basis for mind or spirit or soul continuing after the death of the body, insisted upon as necessary by the materialists, will have been furnished.

It will prove also that the spiritualistic conception of the immateriality of the soul was wrong. The postulates of religious creeds have not been a positive and final settlement of the question.

The theories of all the philosophers and all the philosophies offer no final solution of the problem of continued personality after bodily death. This fact alone of a space occupying body of measurable weight disappearing at death, if verified, furnishes the substantial basis for persisting personality or a conscious ego surviving the act of bodily death, and in the element of certainty is worth more than the postulates of all the creeds and all the metaphysical arguments combined.

In the year 1854 Rudolph Wagner, the physiologist, at the Gottingen Congress of Physiologist, proposed a discussion of a "Special Soul Substance." The challenge was accepted, but no discussion followed and among the 500 voices present not one was raised in defence of a spiritualistic philosophy. Have we found Wagner's soul substance?

GOOD NEWS FROM WISCONSIN.

I am more than pleased to inform the readers of the SUNFLOWER that the Wisconsin State Spiritualist Association at the close of their convention were able to meet the note of $775.00, with interest, and also take up a note of $100.00 more. We are still in debt and hope this year to free ourselves from it; but as in the past, so will it be now—it will take plenty of work and lots of energy. I hope the friends in the future will be as generous as they have been in the past, and if they are we shall soon be free from debt.

I desire to hold grove meetings in different parts of the State this summer, also meetings in halls or parlors, and to meet with the friends thruout the State. So friends, there it no excuse for any of you to hold back now. We truly can do a glorious work. Write to the Secretary, Miss Louise Loebel, 202 North avenue, Milwaukee, Wis., or to myself at 253 St. Charles street, Wauwatosa, Wis., where all mail and telegrams should be sent.

Wauwatosa is 5 1-2 miles from Milwaukee, on the street car lines and just half an hour's ride from the City. Our house is new, that we have rented and we hope we shall enjoy it when we get settled.

G. H. BROOKS, President,
Wis. State Spir. Ass'n.

PERSONAL.

Moral influence often rises superior to that of cold intellectuality or that which wealth or position assumes. The ignorant sometimes regard it as pride, while the aforenamed are inclined to resent it, because it cannot bend to the unreal. But it is known to itself, and thus its feeling of independence.—Arthur F. Milton.

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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Each one insertion, 40c; three insertions, $1.00.
" " 75c " " 1.80.
" " 1.50. " " 4.50.
Reading notices, 15c a line 25 lines, 10c a line. Discount [illegible] space.

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IS IT TRUE?

"Spiritual demonstrations are facts established by nature and if the laws and principles are taught for a few generations there will be but little demand for evidence."

The above from a prominent Spiritualist opens quite a question. We take issue with it.

It will be a sad day for this world when anything no matter whether it pertains to the religious, social or commercial life, is accepted without evidence. When that day comes, it will be a repetition of the dark ages, and we may look for another "Reign of Terror," another Torquemada.

The principles of anything may be taught from one year's end to another, and not one iota of evidence will be presented that will convince a reasoning person of its fact or fallacy. The principles of immortality have been taught for hundreds of generations, yet the people are asking for definite information on the subject today as never before in the world's history. Dr. MacDougall's experiments in an attempt to "weigh the soul" show to what ends the people are going to determine positively that it is a fact. Who is willing to accept anyone's statement that it is true, without evidence that is considered personally conclusive.

We regret exceedingly the effort on the part of so many, even public platform workers, to throw discredit on the phenomena that is the only evidence of immortality. How can it be proven only by this phenomena? The mental phases are very hard of demonstration and it falls upon the physical to demonstrate the fact, and upon this fact we can accept the mental lines. If physical phenomena and test mediumship proves untrue, then upon what basis does the claim to inspiration rest?

The writer accepts it because in his own experience he has proven the actuality of both physical and mental phenomena, therefore has a right to accept inspiration, trance etc., as analagous phenomena.

LEGAL INCONSISTENCIES.

The Spiritualists think many times that they are the victims of peculiar laws, but that is merely one circumstance of the law. Some very peculiar lines are made possible by the exigencies of the law.

For instance: It is claimed that a man in the South was hanged recently and pronounced dead. That when his body was returned to his home he was revived. That the rope had slipped in such a way that he was only stunned and not killed, his neck not being broken. As this man is legally dead, he has no legal existence, nor could he again be hung or made really dead. He is not a citizen of any country and would have to take out naturalization papers to have a legal existence.

By an error of the records a girl baby in France was registered as a boy. It was not noticed until she was ready to marry. Then, when she went to the proper office to procure the marriage permit, she was informed that legally she was a man and a permit could not be issued for her to marry another man. She had every evidence to prove that she was the person she professed to be, but as no record could be found that she was a woman, she was pronounced legally a man and the wedding had to be postponed as it could not take place in France until an act of the French congress gave her a legal existence as a woman.

There are many such incidents but the attention of the public is not called to them only in exceptional cases. So we need not think we are specially selected for the peculiar legal decisions.

WEIGHING THE SOUL.

In this issue of the SUNFLOWER we present the promised article by Dr. Mac Dougall, who has been making experiments in "weighing the soul."

We see much about this matter and regret that it appears to be made the subject of a quibble of the meaning of words. What difference can it make whether we use the word "soul" or "spirit?" It is intended to convey the idea of a portion of the human body that survives the ordeal of death.

For my own part, I am unable to distinguish the difference between the meaning of the words; it takes too fine a metaphysical distinction for me.

Spiritualism has not, as Dr. Mac Dougall intimates in the closing part of his article, stood for a non-material spirit. Exactly the contrary, as we claim that if spirit exists it must be an attenuated form of matter. That we can not conceive of the existence of a non-material body either physical or spiritual. That if such a thing as a spirit exists, it must be material and is probably the finer portions of the body.

The proof of Dr. Mac Dougall's claims will do more to convince scientists of the existence of a portion of a human being after the change of death than all other things that have ever been claimed, put together. If it can be positively demonstrated that something leaves the body at the instant of death, that the wastage of the body either before or after the instant of death does not account for it, that breathing does not affect the weight of the body of a living person, therefore the exhalation of the last breath does not affect the weight of the body, it would appear that we have something to account for that is not explainable on any other hypothesis than there is a something that leaves the body at the moment of death. What is it if it is not the part that survives death—the soul, spirit, or immortal part? The experimenters certainly think that is what it is. If no such change takes place in the bodies of animals, would it not indicate that man possesses something that animals do not? Let us not make sport or quibble on words. Let us carefully consider an important fact.

NEMO'S MUSINGS.

On the Know-It-Alls.

To tell all truth I would not dare,
For surely I should badly fare.
Who tried to all that's true give birth.
Would soon be told to leave the Earth.
So I'll but tell you some—the rest
May be inferred and even guessed.

There was a man in yonder town—
Was neither Christian nor a clown—
B'lieved everything that wasn't true.
And of real things had not a clue.
He b'lieved that all men were obsessed,
But of his faith gave ne'er a test;

And said whene'er we did commune
'Twas with strange beings from the moon.
He b'lieved and wrote we all were fools,
Of elementals but the tools;
And finally his own time came—
Memorians told us of his fame—

But having been a Jackass here
He found himself a Jackass there.
So, friends be true to what you know,
When in the fog be very slow,
To theorize on psychic gas
And thus unfold a sp'r'tual ass.

Nemo.

[The above was one of the last writings from the pen of A. P. Melchers. Ed.]

1000 People Wanted

to take advantage of our 25-cent offer of the SUNFLOWER until September 1. See page 2.

Dr. Fowler's New York Letter.

It has been a subject of comment how many stormy Sundays there have been during the past winter, but today, May [illegible]th, has been an exceptionally pleasant one. Elk's hall is located upon 59th street, at the foot of Central park, which was well filled by a happy throng, who were attracted there in autos, carriages, upon horse-back, and also many pedestrians, to enjoy the beauties of nature, just showing her robes of green and many bright colors as evidenced in the many beds of tulips and crocuses which line the paths and drive-ways.

[illegible]standing these allurements [an] exceptionally large audience [illegible] Mrs. Helen [illegible] Resseguie [illegible] left the [illegible] State convention [of] her own state, of [illegible] held at the capital [illegible] for the day in order [illegible] had come there [illegible] the privilege of listening [illegible] Margaret [illegible]ple-Riddle.

[illegible] appropriate remarks by the president, M. A. Newton, and [illegible] audience, a violin solo with piano accompaniment by [illegible] McIntyre and Mrs. [illegible]. Mrs. Resseguie's guides [illegible] soulful invocation, then [illegible] a masterly discourse upon the subject, "What is the Message which Spiritualism brings which is Superior to all other Religions of the World?" The minds of the audience were prepared for the acceptance of the many truths which were most eloquently expressed by reading of many scriptural passages selected because of the bearing upon and sustaining a belief in the phenomena and philosophy of Spiritualism.

The [illegible] psychometric readings [illegible] proved very satisfactory to the recipients, who pronounced them very correct. It is very pleasing to note the many who come into our meetings every Sunday, dressed in the habiliments of mourning only because their anguish caused by the loss of some dear companion or friend is assuaged and their lives cheered and made more happy because of the loving messages which come from our [illegible], something the church and theology fails to give, viz. Death does not wipe out of existence the [illegible] soul but communication is established thru a divine law which makes it possible for the soul to return to kindred and friends, and thousands of the communicants of churches of all denominations are today seeking that evidence as never before. Thus a grand work is being done for Spiritualism which could never be accomplished by those who only promulgate the philosophy of our movement.

I am strongly impressed that those of our platform workers who have not the gift of phenomenal mediumship, are making a very great mistake when they endeavor to prejudice the public with voice and pen against those who have, thus bringing dissension into our ranks to the discouragement and disgust of investigator and believer alike. If Spiritualists recognized Jesus of Nazareth (I deplore the use of the term Christ as savoring too much of theology) as being only a medium—a teacher—and he bought messages and healed the sick to draw the skeptical minds of his day to listen to his wise and philosophical teachings, which were as much of an innovation to them as are ours to us today, why are not the methods of our modern mediums just as legitimate, and why should such a disgraceful libel be uttered and find credence, that "A very large percentage of platform and other tests are fraudulent." Can we believe, as is sometimes stated, that the persons making such attacks are inspired to do so by Jesuitical spirits?" Out with such nonsense! Let us place the responsibility where it belongs and ask those uttering it to eliminate the pretty jealousies from their lives and recognize that the phenomena is just as important, and may be of just as much benefit in solving the problems of human life and immortality, as the philosophy of Spiritualism. I am led to make these remarks because I consider them pertinent at this time.

Coming from New York city to Brooklyn in the evening, the writer found a large and attentive audience convened in a very pretty hall at 1246 Bedford avenue, where Mrs. Walters-White and Mrs. Emma Miller are holding a series of free Sunday evening meetings, the former presenting the philosophy, inspired by a high order of intelligences. Her listeners can not fail to be benefitted by the ministrations. Mrs. Miller's psychometric readings are said to be astonishing to the skeptics and very pleasing to the believers.

Many other, both Sunday and week-day, meetings are being held [illegible]. Mrs. O'Connor, one of our favorite mediums, who is doing good work for a society over in Jersey City was an interested and appreciative listener.

Now that Mrs. Pepper has closed her meetings and gone abroad, the wagging tongues of the gossips and scandal-mongers are busy discussing the reports contained in the secular press, regarding her coming marriage to a wealthy member of the Vanderbilt family, and the reported opposition of other members of the family. Be that as it may, Mr. Vanderbilt has been a constant attendant first upon the services at the Aurora Grata cathedral on Sundays, and also at her classes on week-day evenings for a year, and is reported as having received some very pointed and acceptable advice from a translated companion as to his future movements. It is generally believed that Mrs. Pepper has permanently closed her platform work in Brooklyn, and there is much speculation as to whom her successor will be.

DR. G. W. FOWLER.
139 S. Elliott Place, Brooklyn.

TELEPATHY'S WARNINGS.

"If I had been born a hundred years ago," said the woman, according to the New York Press, "I believe I would have been burned for a witch. Such strange things happen to me. As it is, living these days, I think I would make a good telepathic station for wireless messages. That is, if the messages were transmitted to those I love.

"There is a girl who is very dear to me and whom I cannot keep very far from me, because when she is in trouble she calls to me and I hear her. I must be near enough to go to her when I hear her. She lived a while in London. She was very ill there. In the night she called my name constantly and I here in New York awakened and answered her. I said, 'What is it? What is it, dear?'

"When she came home she was operated on in a hospital. I went with her. I sat in the waiting room much worried about her until they gave her ether. She was no sooner under the influence of the ether and her mind at rest than mine was, too. I fell sound asleep there in the waiting room, waiting for them to send for me to come to her.

"The other day, a boy, who is as dear to me, if not dearer, underwent an operation for tonsilitis. I was not afraid. It seemed a slight operation. I didn't know till afterword that he might have bled to death. They never told me that, of course.

"We took him to the hospital at 10 o'clock and left him there. We supposed the operation would take place at about 11. I worked tranquilly enough until 4 o'clock, thinking little of this slight operation or its consequences. Then at 4 o'clock all at once I began to scream and cry. I went into violent hysterics. I couldn't tell why.

"At 4 o'clock they operated on him, that was why. He in all probability, under the influence of ether, was not suffering, but I—

"When we brought him home the next morning, white as a little ghost, his beautiful face like a faded flower, I knew why it was I screamed and cried."

LILY DALE NEWS.

Bess V. Akin spent a day on the grounds last week.

Miss Bessie Reynolds of Laona, is visiting L. Reynolds.

Mrs. Knox has rented the Thacher cottage on First street.

Mrs. C. D. Griswold of Warren, Pa. spent a day on the grounds.

Mrs. Clarence Ramsdell is visiting her sister, Mrs. Lynn Nutting.

Mrs. Rose Roloff and son spent several days visiting Mr. and Mrs. J. W. Reed.

Mr. and Mrs. C. J. Beardsley of Fredonia, visited Mrs. Maud Smith last week.

Henry Hoffman of Toledo, O., has rented Nellie Warren's cottage on Fourth street.

Mrs. Helen Brown of Erie, Pa., has rented Miss Keenan's cottage on Fourth street.

Mrs. Crampton of Rochester, N. Y., has rented the Shults cottage next to the SUNFLOWER office.

Dr. and Mrs. Hyde are expected back in a few days. They have spent the winter at Friendship, N. Y.

Mrs. Greenamyer has returned from a trip to Rochester where she filled an engagement at Plymouth Temple.

Mr. and Mrs. Devereaux have returned from Jamestown where they spent the winter and are occupying their cottage on North street.

Among the Sunday visitors were Laurel Stone, Alfred Andrews, Mr. and Mrs. George Forbes, Fay Griswold, J. H. Binney and Henry Shaffer.

Harold Nutting celebrated his 7th birthday on Saturday, by entertaining 14 little girls and boys. Ice cream and cake were served and a good time enjoyed.

Mr Gampp, Mr. and Mrs. J. W. Reed, A. H. Jackson, Mrs. Jennie Allen, Mrs. Riley Johnson, Earl Turner and Glen Smith were among the visitors to Dunkirk and Fredonia last week.

Mrs. McClary of Cleveland, Mrs. Jacob Wright's daughter, is visiting her mother and family. Mrs. Wright is recovering slowly from the effects of her fall two weeks ago.

Mr. and Mrs. A. Normann are on their way home after having spent the winter at their home at Lake Helen, Fla. Mrs. Stumpf has gone to New York, and we presume she will also be here for the summer.

The card party met at the home of Mr. and Mrs. Lee Morse on the Cassadaga road, last week. As it was very stormy Wednesday evening it was postponed until Thursday. This week it will meet Wednesday evening at Mrs. Nutting's on South street. Refreshments will be served and prizes given.

Earl Turner and Guy Richardson, who went south about fourteen months ago, returned last week. They stayed in eastern Texas for a while, then went to a cattle ranch in western Texas where they have been since. They will remain here during the summer when they expect to again go West.

Still the preparations go on. The leaves have been about all raked up and a lot of bone dust has been sprinkled over the parks in hopes to make the grass grow better. All the help that can be procured is at work in preparations for the summer season, and each train brings something that makes camp seem nearer.

A letter from Mrs. Humphrey informs us that a number of innovations are planned. Among them is the music school under the charge of Wm. J. Sheehan of Buffalo, who is amply qualified for that place, while it is hoped that Mrs. Roover of Cook Book fame, will be here and conduct a series of cooking classes. We hear of many mediums who anticipate visiting us this season, and letters inquiring for cottages and rooms are of almost daily occurrence.

Wm. Brooks met with an accident in Buffalo which was a narrow escape for his life. He was sitting in his auto in a garage when an auto that was being tested on the floor above, plunged thru the elevator shaft, the one who was running it lost control of the machine. He jumped in time to save the machine coming down square on top of him, but was struck and rendered unconscious. He regained consciousness after being carried home, but we have not learned the extent of his injuries. It was a close call as the steering gear, of which he had hold at the time the machine came down from upstairs, was bent and destroyed.

The following letter is self-explanatory:

"No doubt many readers of the SUNFLOWER will be sorry to hear of Mrs. Emma Buckley, a resident of Lily Dale, meeting with a severe fall at the home of her niece, Mrs. Clifford 807 Washington St., Allegheny, Pa. Mrs. Buckley is at the Allegheny General Hospital with a fractured shoulder, her arm broken in two places and three broken ribs. The nurse who is attending her has slight hope for her on account of her advanced years. What seems the hardest for her to bear is to be away from all her friends. A few of the Spiritualists have been to see her, taking her flowers, but owing to the rules of the hospital one can only see her Tuesdays and Fridays between 2 and 3 p. m. We hope her many friends will join in sending her kind thots, as her being among strangers and unable to speak of our philosophy she will need all she can get. No doubt she will be pleased to hear from her friends. Address letters in care of the Allegheny General Hospital, Allegheny, Pa.

WILLIAM ARENT."

Buffalo Notes

N. B. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10 45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall 374 Connecticut street, Sunday at 7.45 p. m.

Sunday morning, May 12, Dr. Lockwood devoted to answering questions handed up from the audience. They were somewhat varied, but he was equal to them and they were handled in a very able manner. The subject for the evening was, "Divinity of Religious Beliefs, or Ignorance of the True Principles of Political Economy the cause of Religious Discord in Churches, of Strikes in Business Circles, and the Prevention of Social Discontent." He seemed to have an unusual amount of inspiration and ability in presenting the explanations, and the audience listened with marked attention. Altho Friday evening was quite stormy a good audience greeted him on his opening lecture on the subject of "Mythology."

Your correspondent heard the remark made by a person who was present at the Liberal Thought Exchange, which meets in Stirling's hall, on Connecticut street; that there was a large and interested audience present Sunday evening, May 12, and that Mrs. Staley gave some very fine messages.

HARMONY CIRCLE.

Medium's Day, Sunday, May 12, was the grandest spiritual offering that Harmony Circle has given to the public. It was a treat from the spirit world that was appreciated by a large and intelligent audience. Standing room only proclaimed the interest taken in these meetings by our friends and the general public. The afternoon session seemed to be but a forerunner of what was to come in the evening. The guide of our speaker seeking to show the naturalness of a spirit world by bringing it down to a finite existence of a material understanding, and said that a blacksmith would be what the blacksmith was on earth, minus his physical development, and the blacksmith's wife would still be the blacksmith's wife in all that went to make her the blacksmith's wife while on earth. He showed that we could not change the laws of self by becoming a spirit in a spirit world, and that that world was but an existing state that was justified by our life here. The control in the evening took up the same line of thot and said in part, that the world was looking into affairs spiritual as it had never looked before. It was not taking for granted what it could not understand, and the laws of life were being framed today by calm, impartial critics who were searching the archives of truth in a dispassionate manner, and trying to bring order out of chaos. Out of this tangled web of evidence man's consciousness was brought to the tribunal of man's justice, and the light of truth was shedding its beams on all alike, and leaving no barren fields to be ploughed under by remorse for untruthful statement. It had opened the grave and disclosed no dead. It had opened the spirit world and showed it to man, not as a heaven, not as a home of celestial glory, but as the true abiding place for men and women, with all the endowments that made up their life while here on earth. It brought them back as they had went out; it returned the father and mother as the father and mother, not as angels, but only with the sins and memories that rested with them by their past life on earth; it gave back to the mother her child and restored to her bosom all that was held as the fruit of her womb and heart; it dispelled the gloom and brought the peace and sunshine of a great sunshine into the heart of the world, and forced no creed or dogma to man, only a loyalty of truth to a right living with his fellowman, and the observance of all that went to make up the harmony of life.

The audience that was followed with great attention by the audience, gave place to psychometric readings which gave further proof of the continuity of life and our individuality after transition until closing time was reached, when a lady in the audience said her guide insisted that the speaker should read one more article belonging to a stranger in the audience. He could not locate it, but she pointed out a bracelet which was taken up, and the speaker said that a beautiful bud was forming before him and as the petals expanded, the face of a baby girl formed into it, which went to the owner of the article and wrapped her tiny arms around her neck and said, "Mama, I have not gone away, I shall always be with you and I shall always be your baby girl." The mother burst into tears, followed by many in the audience, out of sympathy. The speaker dismissed the meeting with these words: "Harmony Circle has this day proven the naturalness of death, the individuality of spirit man, and restored from the grave a mother's heart and gave her back her baby whom she had mourned as dead." It was a fitting climax to a truly spiritual meeting. Our Florence Mc[illegible] assisted as message bearer at both meetings, and her work was first class and shows marked improvement. We predict a great future in this work for the young lady.

Heaven or Hell?

The brain thinks or reasons; the heart wills or acts. Their usage determines the moral status of the owner.

Spirit or life in the cause constitutes intelligence and love or conscious force. Through inert matter it expresses growth and development—beauty and design. Thru animal life instinct and volition.

Through man its own expression of intelligence and love—exemplified as reason and will-power, where it becomes individualized or free to do right or wrong—conscience guiding and creating for itself happiness or misery, figuratively called heaven or hell.

100 Workers Wanted

to send in the names and addresses of five of their friends, with one dollar, and have them receive the SUNFLOWER until September 1. See page 2.

On Christmas day, in a church in in Bloomsbury, London, a clergyman conducted the service and preached for about five minutes to an absolutely empty church.

The greatest blessing that ever comes to a human being is the determination to realize that for which the heart longs.

Subscribe for THE SUNFLOWER.

The Banner of Light

As a monthly Magazine we will maintain the mission of the old form, in which as a weekly newspaper we have been the mouthpiece of rational, progressive Spiritualism since 1857.

Price—The subscription price is One Dollar a year, payable in advance. Ten cents a sample copy.

Letters should be addressed

THE BANNER OF LIGHT,
[illegible] St., Cambridge, Mass.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich. opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY.

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET, BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Fred B Niles, 59 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 800 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 332 E. 2nd, Jamestown, N. Y.
Vincel Drabos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 109 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. B. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 301, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALISATION.

De Witt C. Hough, 208 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

The N. S. A. Ritual For Spiritual Services

well printed and neatly bound in leatherette, is now in print and for sale at N. S. A. office, 600 Pa. Ave., S. E. Washington, D. C. Twenty cents per copy, postpaid, two dollars per dozen. Address,

MARY T. LONGLEY, SEC'Y.

If you really have the light of the world in your heart every one will get some of your sunshine.

METAPHYSICAL.

Conducted by EVIE F. BACK.

THE WEARY WAITING DONE.

When Thou and I, Creator-Love,
Shall meet,
The weary waiting done,

[illegible]

—John Watson Scott.

LAY A GOOD FOUNDATION.

[illegible]

DISCERNING THINGS SPIRITUAL.

A SERIES OF MESSAGES FROM SPIRIT LIFE THROUGH ANNIE BAXTON M. PAYNE.

[illegible]

VOICES OF THE MORNING.

[illegible]

PRINTED NOTES FROM LONDON LIGHT.

[illegible]

LETTER FROM E. W. SPRAGUE.

It is a long time since we have reported anything regarding our work, and feeling in the mood I will write a few lines that our many friends and the readers of your valuable papers may know that we are still battling for truth and dispensing the gospel of Spiritualism to a needy and appreciative world.

Tho we were not appointed as missionaries of the N. S. A., this year we have been preaching organization, reorganizing societies, adding new members to local societies and doing other missionary work ever since the meeting of the last National convention.

Our time has been continually occupied and we have received calls that would have taken three pairs of missionary pilgrims like ourselves to have filled if the wants and needs of those who asked for our services had been supplied. This is good evidence of the need of missionary work, and I trust another year missionaries may be supplied to fill the demand. Let no one think I am bidding for the place for I do not want it, I am not a candidate for that important position. Our missionary work is not all finished, however, we shall continue to work along these lines wherever we go.

The last N. S. A. convention voted to place but one missionary at large in the field this year. I was called to fill that office, but felt obliged to decline to accept the position, as I did not wish to leave Mrs. Sprague at home alone. We have traveled together for many years and we thot we had better continue to do so for a while longer. We appreciated the call and were pleased to note the fact that the members of the N. S. A. Board retained the confidence in us that it had always manifested.

The missionary work should be continued, it should be prosecuted with vigor. Every State Association owes its success to missionary effort and not a few of them to direct efforts of the N. S. A., missionaries.

Several of the State associations are doing splendid missionary work, but they may do much more and better work when their efforts become better systemized. More missionaries-at-large are needed. This is a vast country. The Spiritualists need to be constantly reminded that the N. S. A., is a great power in the advancement of our cause; that it is spending thousands of dollars every year in behalf of mediums; that it is the true friend of mediums, etc., because all the "fakes" and some of those mediums and speakers who have failed to receive endorsement from our State and National Associations because of their incompetency and lack of fitness to fill the important positions to which they aspire, are constantly seeking to prejudice the people by misrepresentation and falsehood and to cripple the organization in its good work.

National and State associations like individuals are liable to make mistakes and it is much more manly to take hold and help to correct those mistakes than to try to destroy the organization. It is a poor kind of dentistry that cuts off a man's head to cure the toothache. This is the principle used by those who wish to destroy the N. S. A., because some person or persons connected with it has made mistakes.

Good true Spiritualists should join societies, become delegates, attend the conventions and take an active part in improving our organization.

If anyone has been led by the false utterances of our opponents to think that the N. S. A., is opposed to mediums, let them read the report of the N. S. A. Board given thru its secretary Mrs. Longley and published in the Spiritualist papers of May 11th 1907 which shows that many thousands of dollars has been spent in their behalf in fighting their legal battles, in paying their doctors bills, in feeding them when they were hungry, in buying clothing for them in providing respectable funerals for their poor worn cut bodies, etc. Facts and figures weigh more in the scales of justice than prejudice, falsehood and vicious words.

We shall continue to work in behalf of local, State and National organization, for I consider it as the only large body of people in this country that stands for pure and unadulterated Spiritualism. Christian Science, Theosophy and the many hopelessly opposing substitutes for this great truth contain too much adulteration, and the little Spiritualism they have appropriated is so deeply buried in the debris of assumed "Divine wisdom" that a trace of it can scarcely be found.

Modern Spiritualism as represented by the National Spiritualists Association and its auxiliaries is the pure and unadulterated article. It is the true Spiritual Philosophy. The genuine Spiritual or Psychic Science, the good and true in all religions, and is based on the genuine phenomena of Modern Spiritualism in all of its legitimate phazes. These prove its truth and makes a future life a reality.

E. W. SPRAGUE.

1082 Trumbull Ave. Detroit, Mich.

A LETTER FROM A VETERAN WORKER.

The SUNFLOWER pleases us more and more. Its spirit is mild outspoken and progressive. While considering questions of importance upon which there is or may be great diversity of opinion, it seems to be the habit of the SUNFLOWER to be open to conviction, to be willing to present both and all sides, and to avoid acrimony and contention.

I am of the opinion that the spiritual movement is under the wise and kindly supervision of its originators, and that it is and will continue to be, in its every phase and degree, advancement, overruled for good—for the elevation of humanity. The hosts of advanced immortals, associated intimately in a vast "congress" representing every nation race and clime, ancient and modern, will not forget their mundane child; nor cease their labors in its behalf until that entire human race on earth and above it shall have become practically one, united and interblended in consciousness spirit and purpose.

Then will have ceased forever earth's turmoil strife and confusion, its superstition, presention and tyranny, its poverty and expressive wealth its ignorance, degradation, disease, vice and crime. Our relations with our fellowman and with our helpless fellow creatures will have become peaceful and innocent. All this is to come about thru the wise and loving ministrations and inspirators of Modern Spiritualism—promoted by the faithful cooperation of the mundane with the supermundane.

As for me, I greatly rejoice that I have been able to devote my entire energies, my soul's most earnest efforts, for almost a half century, to thedissemination and practicalization of this new religion, this new science and philosophy, this new and true civilzation. And let me add that my work is not by any means to be considered as now concluded. Tho the "conventional" three score and ten I have passed since my life on earth began, let no one venture to imagine that "decrepitude" has arrived! Oh no! I am still as nimbly as any squirrel or monkey ought to be, and on occasion can climb an apple tree as easily as any other boy.

If any campmeeting association, society, committee or convention, East or West, wishing to secure my services as an inspirational speaker, musician, etc., will please write at once, with particulars, I will come if possible, and may be able to do some mental climbing also that will be creditable to the Cause.

Yours for useful work,
JAMES MADISON ALLEN.

WAITING.

NETTIE PEASE FOX.

Sitting in the sunshine
Of this glorious land,
Bright blue skies above me,
Flowers on every land.

Sitting in the sunshine,
Dreaming of by-gone years,
Until my eyes are misty
With fast-falling tears.

Sitting in the sunshine,
Alone with the birds and flowers
Waiting for day's departure
For evening's dewy hours.

Waiting in the sunlight,
Life's evening is drawing nigh,
The day is slowly fading,
The stars are in the sky.

Waiting in the twilight,
'Tis day's sweet afterglow,
I hear the dear ones calling—
Farewell! I now can go.

LITERARY WORLD

FOOTPRINTS THRU THE GL[illegible]N

is the title of a neat little book of poems by Mrs. L. C. Smith, who is now in her 96th year. The poems are written under inspiration during past years, some of them as far back as 1862. Another was written on the thirtieth anniversary of Spiritualism held at the home of Amy Post at Rochester, N. Y. The book is well printed and bound, but there is nothing to indicate the price. Published by the Austin Publishing Co., Rochester, N. Y.

CONCENTRATION THE ROAD TO SUCCESS

is a new pamphlet by Henry Harrison [illegible] by the B[illegible]lance Publishing Co., Denver, Col. It is announced as a [illegible] in soul culture and [illegible] that will be of interest to students of those lines of thought. It asserts the doctrine of affirmation [illegible] to affirm to [illegible] to. That whatever we affirm ourselves to be we will be. One chapter is devoted to How to Concentrate. Price, paper, 50 cents; cloth, $1.00.

JEST A-WEARYIN' FOR YOU.

Jest a-wearyin' for you,
All the time a-feelin' blue;
Wishin' for you, wonderin' when
You'll be comin' home agen;
Restless—don't know what to do—
Jest a-wearyin' for you.

Keep a-mopin' day by day;
Dull—in everybody's way;
Folks they smile an' pass along,
Wonderin' what on earth is wrong—
'Twouldn't help 'em if they knew—
Jest a-wearyin' for you.

Room's so lonesome with your chair
Empty by the fire-place there;
Jest can't stand the sight of [illegible];
Go out-doors an' roam a bit,
But the woods is lonesome, too—
Jest a-wearyin' for you.

Comes the wind with soft caress
Like the rustle of your dress;
Blossoms falling to the ground
Softly like your footsteps sound;
Violets like your eyes so blue—
Jest a-wearyin' for you.

Mornin' comes. The birds awake
(Used to sing so for your sake).
But there's sadness in the notes
That comes thrillin' from their throats!
Seem to feel your absence, too—
Jest a-wearyin' for you.

Evenin' comes, I miss you more
When the dark glooms in the door;
Seems jest like you orter be
There to open it for me!
Latch goes tinklin'—thrills me thru,
Sets me wearyin' for you.

Jest a-wearyin' for you,
All the time a-feelin' blue;
Wishin' for you—wonderin' when
You'll be comin' home agen,
Restless—don't know what to do—
Jest a-wearyin' for you.

DEATH NATURAL.

Sleep is an instinctive need for rest; natural death, in like manner, is the manifestation of an instinctive want, and the instinct of death is often seen in very old people who die as easily and quietly as children fall asleep. This instinct of death has always been recognized, and it has been associated from all time with the gift of prophecy, for, as Arnaud tells us in his essay on the burning fever of Hippocrates "the soul, [illegible] shuffling off this mortal coil and disentangling itself from the [illegible] of the body, becomes purer, more essential and entirely spiritual, as if it had already commenced its new existence," or, as Shelley expressed it, "like a[n] unbodied joy whose race is just begun." The predictions of Jacob before he drew up his feet in the bed and yielded up the ghost are known to every one, and the poets have made [illegible] use of this gift of prophecy just before death. [illegible] cles in the Oedipus Coloneus represents Oedipus, as he is walking to the spot where he is to die, foretelling to Theseus the prosperity of Athens and [illegible]. Vergil makes Orodes prophesy the death of Mezentius. Old John of Gaunt says as [illegible] thinks I am a prophet new [illegible].

[illegible] men are concerned more with the practical side of death than with the folk lore and mysteries which have gathered around it. It is their duty to attend the death bed and to alleviate sufferings associated with it as far as possible, making the departure from this life easy and gentle. This is a part of their art to which Francis Bacon, in his treatise, "De Augmentis Scientiarum," applied the term "Euthanasia." The subject deserves the most careful study, for it well repays any one who has made himself master of it. No broad principles are involved; it consists wholly of details of isolated acts of attention done at the precise moment when they are needed.—From the Hospital.

200 Workers Wanted

to send in the names and addresses of five of their friends, with one dollar, and have them receive the SUNFLOWER until September 1. See page 2.

What is not exactly pure, true, humane or just, always leaves a modicum of shame in its wake. Thus whatever incites this feeling of shame must be wrong to the degree that it affects our conscience or other tender feelings. Blushing in silence is the tell-tale of interior disturbances—our spiritual seismograph.

The strength of will is the test of a young man's possibilities.

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

ONSET BAY CAMP.

31 Annual Session, July 21 to August 25, 1907.

Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, formerly the summer home of ex-President Cleveland, and at the head of the bay is located "[illegible]w's Nest," the summer home for many years of the late lamented [illegible] Jefferson. The water supply furnished by the Onset Water Company from Sandy Lake, could [illegible] purer or better. No summer resort is better supplied with [illegible] regulated hotels, with rooms [illegible] and at reasonable rates. Also excellent rooms can be obtained [illegible] cottages, and meals at either [illegible] restaurants in close proximity. Letters addressed to the proprietors of the following hotels [illegible] restaurants will be promptly answered giving full statement with regard to the prices of rooms and [illegible] Hotel Onset, Glen Cove, [illegible] House, Union Villa, [illegible] Marcy, Bullock's and Mrs. [illegible]d's.

HOW TO REACH ONSET.

Onset is located fifty miles from Boston on the Cape Cod Division of the N. Y. N. H. & H. R. R., over which express trains are run daily [illegible] this resort. There will not be any excursion rates to Onset, but instead the fare will be less than [illegible], and the fare will be two cents per mile. Electric cars connect with every train at Onset Junction and transfer passengers to the extreme ends of the grounds, passing the business centre and by the auditorium and the prominent hotels. Take train at Summer Street Station, Boston. Baggage and freight marked Onset Mass., will be promptly transferred to all parts of the ground. Onset is connected by telegraph and long distance telephone. Post Office address Onset, Mass.

It is expected that the wharf will be in complete repair and that excursions will be run from the same by large steamboats as in former years to Martha's Vineyard, Nantucket and other points of interest.

[illegible]rcham is noted for its excellent shell and macadamized roads which are unsurpassed for driving, automobiling, and bicycle riding.

PROGRAM FOR 1907

JULY

21—Dr. Geo. A. Fuller.
21—Mrs. Kate R. Stiles, tests Mrs. Carrie F. Loring.
22—Conference
23—Mrs. C. Fannie Allyn.
24—Conference.
25—Miss Susie C. Clark.
26—Conference
27—Conference.
28—W. V. Nixum.
28—Thomas Cross, tests by Mrs. Alice M. Whall.
29—Conference.
30—Thomas Cross.
31—Conference.

AUGUST

1—Rev. F. A. Wiggin.
2—Conference.
Mass. State Association.
3—Mrs. Mary T. Longley.
4—Rev. Wilson Fritch, tests by Rev. F. A. Wiggin.
5—Conference
6—Rev. Wilson Fritch.
7—Equal Rights Day. Able Speakers.
8—Rev. Wilson Fritch.
9—Mrs. Mary T. Longley.
10—National Spiritualists Association Day.
11—Albert P. Blinn
11—Rev. Cora L. V. Richmond, tests by Mrs. Kate M. Ham.
12—Conference.
13—Rev. Cora L. V. Richmond.
14—Library Day.
15—Rev. Cora L. V. Richmond.
16—A[illegible] H. Terry.
17—Lyceum Day
18—Miss Susie C. Clark.
18—Mrs. Helen Temple Brigham, tests by Mrs. Kate M. Ham.
19—Conference.
20—Harrison D. Barrett.
21—Conference.
22—Harrison D. Barrett.
23—Conference.
24—Conference.
25—Harrison D. Barrett.
25—Rev. F. A. Wiggin, lecture and tests.

THE ONSET SCHOOL OF PHILOSOPHY was inaugurated for the purposes of closer study and investigation into the Occult, Metaphysical and Psychical Sciences. With these objects in mind, the following classes have been arranged for the season of 1907.

SCHOOL OF METAPHYSICS

Metaphysics seeks the principles of mediumship, telepathy, inspiration, communion with the finite and the infinite, and all other psychic functions, and sets forth the laws of their development and use. Science, which has broken the idols of superstition, now clearly shows the so-called miracles to be the operations of the course of nature. Under this head we have the great pleasure of presenting a very important course of lectures by Rev. Wilson Fritch, Ph. D. of Pueblo, Colo., upon the following special topics:

August 5, The Conscious Self.
August 6, The Sub-Conscious Self.
August 7, The Superconscious Self.
August 8, The Cosmic Consciousness.
August 9, Faith.
August 10, Prayer The last two topics will be treated scientifically and in a new light.

ASTRO-PSYCHOLOGY

Being the second of a series of lectures presented by the guides of Rev. Cora L. V. Richmond, showing that the true relation of the soul to the planets is psychological, and that each planet has its own material, mental and spiritual influences. The object of these lessons is to show how far people are absolutely governed by the planets, (if at all,) and what the ultimate purpose is of "planetary influences."

August 12, General Outline of the Subject.

August 13, The Most Ancient Angel of the Solar System.

August 14, Angels of the Planets.

August 15, Duties and Influence of the Higher and Lower Angels.

August 16, Resume.

Owing to the illness and transition of her mother Miss Susie C. Clark, of Cambridge, Mass., was unable to give the course of class lectures advertised for the past season, and the management have prevailed upon her to present that course the coming season.

THE LADDER OF GROWTH

"Heaven is not gained at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

The subjects and dates for the lessons will be as follows:

August 19, A healthy body, Physical Culture. Mental and Spiritual Healing. How to Keep Well.

August 20, A Sound Mind, its Individuality. Intellect and Intuition. How to utilize mental powers.

August 21, A Strong Nature. Our attributes and tools of service. The Will, Reason and imagination. Cultivation of Memory.

August 22, A radiant spirit. Psychic Gifts, clear windows into the realm of reality. Psychometry, Psychic Healing and the ministration of angels.

August 23, A ripened soul. Soul expression and realization of soul power. Concentration and Meditation as aids to illumination.

All classes will be held in the Arcade and the admission will be 15 cents. Lectures will commence at 10 a. m., and close at or before noon.

TEST SEANCES

During the season test seances will be held in the Arcade at 8 p. m., on the following dates:

Sunday, July 21, and Wednesday, July 24, by Mrs Carrie F. Loring of East Braintree, Mass.

Friday, July 26, Sunday, July 28, and Wednesday, July 31, by Mrs. Alice M. Whall, of Everett, Mass.

Friday, August 2, Sunday, August 4, Wednesday, August 21, Friday, August 23, and Sunday, August 25, by Rev. F. A. Wiggin, of Boston, Mass.

Tuesday, August 6, Wednesday, August 7, Sunday, August 11, Wednesday, August 14, Friday, August 16, and Sunday, August 18, by Mrs. Kate M. Ham, of Haverhill, Mass.

THE CHARTER OAK, A HISTORIC OPERA IN THREE ACTS.

The management take great pleasure in announcing that they have secured the services of Messrs. Burton E. Leavitt and N. W. Leavitt, to present at The Temple, on the evenings of [T]hursday, August 8, and Friday, [A]ugust 9, the magnificent historic o[pe]ra 'The Charter Oak." This Oper[a] is noted for its novel scenic effec[ts], pretty costumes and beautiful m[u]sic, and has a noble theme,—the patriotic attitude of our forefathe[rs] against oppression and a lesson [fo]r us of today. A vein of satir[e] on the blue laws, and quaint Ya[n]kee customs in general, runs thru [t]he opera and furnishes a rich [f]ield for comedy. This will be the best Opera ever produeed at [On]set.

"ULYSSES"

All who attended the r[ea]ding by Rev. Wilson Fritch, P[h]. D. of Shakespeare's Hamlet, will be pleased to learn that the management have arranged with [M]r. Fritch to give another ente[rt]ainment. This time it will be the r[ea]ding of Stephen Phillips' Ulyss[es] a very beautiful and powerful dr[a]ma illustrating the difference be[tw]een infatuation and love. Th[is] will be presented on Friday eveni[n]g August 2nd.

ONSET CHILDREN'S LY[C]EUM

The Lyceum during the [p]ast four summers, under the ma[n]agement of Mrs. C. Fannie Allyn, [ha]s proved quite a feature of the me[e]ting, and the coming season prom[is]es to be more interesting than ev[e]r before. The Lyceum will conv[en]e every Tuesday and Friday at 4 p. m., in the Arcade. Capable assi[st]ants will be selected to assist Mrs Allyn in her work. Games in t[h]e Grove every week. Spirituali[sm], Patriotism, Peace, Self-control, [a]nd Kindness are some, not all, of t[h]e lessons taught.

MUSIC.

Onset's favorite vocali[st], Mr. A. J. Maxham, of Burlin[gt]on, Vt., has been engaged for t[h]e entire season. On Sunday, Ju[ly] 21, and the following Sundays of July and August, three concerts wi[ll] be given as usual. The dances in the spacious Temple which [h]ave been for many years one of t[h]e leading features of Onset, will [c]ommence on Saturday, June 29, a[nd] be held every Saturday, night hereafter during July and August; [al]so evenings of July 4th and [La]bor day. During the season frequ[e]nt entertainments of a high or[de]r will be given in the Arcade and [T]emple.

HEADQUARTERS BOOK[S]TORE

The Bookstore will be [i]n charge of Mr. J. B. Hatch, o[f] Boston. Here will be found on sal[e] all leading Spiritualist books an[d] papers.

They've Found Hi[m].

Who has been found? You ask. Why the clergyman w[h]o in this blaze of scientific day be[li]eves in a personal devil and has t[he] courage to say so in open dayligh[t]. We clip the account of this won[d]erful discovery from the Hamil[t]on Times (Ontario): In Wesley Methodist church last evening, the p[a]stor, Rev. Dr. Hunter, gave uttera[n]ce of his belief in a living devil. [H]e said he believed there was a per[so]nal devil as well as a personal Go[d]. The old and new testaments [m]entioned Satan, he said. He a[d]vised the congregation to never [m]ake light of the mighty devil. He wondered how any intelligent man [o]r woman could say there was no d[e]vil. If all the awful sins of today [c]ame from any human heart wi[th]out the prompting of the devil, h[e] would be ashamed to be called a m[a]n. Much rather would he prefer to [b]e a horse or dog, for then his asso[ci]ates would at least be innocent.

There was not only th[e] devil, he explained, but countles[s] demons. There were multitudes [of] them at this very service—there [fo]r the purpose of promoting levity and frivolity, to make people [cri]ticise the minister and the chur[ch] officials, and anything to take t[he] people's mind from the gospel. [T]he reason they got through closed doors and windows the good pastor explained, in a scientific sense, by [w]ireless telegraphy. In conclusi[o]n, he advised his congregation to live up to God's high ideals.—Reas[o]n.

PERSONAL.

If YOU will send us ju[s]t one new trial subscriber on our 2[5]-cent offer to September 1, it will [d]ouble our subscription list. Will y[o]u aid the SUNFLOWER that much? See page 2.

THE SUNFLOW[ER] stands for Spiritualism fi[rs]t, last and all the time. It is yo[u]r paper—push it along.

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

Mr. and Mrs. [illegible] diums [illegible] depend [illegible] Helen [illegible] at Lily Dale, N. Y. All mail will reach them there.

S. L. Rogers writes from Kingsville, Ohio: I came to the conclusion that it would be good to send you a few lines from this locality. This place is halfway between Ashtabula and Conneaut. [illegible]

BOSTON NOTES.

A SELF-CONSTITUTED MISSIONARY IN MICHIGAN.

Campmeeting News.

LILY DALE SOUVENIR LETTER.

Evolution Of The Morris Pratt Institute.

BY MRS. EMMA R. ABBOTT.

It has been my great pleasure to have been associated with the Morris Pratt School since its opening. I was here when the first fire was laid in the furnace, before the cook stove was up, or the rooms settled. I feel I know something of the aim and purpose of the school.

Mr. Hull for years felt the need of a school where students would have the privilege of thinking for themselves, where psychics and mediums are encouraged and where a strong band of the highest and noblest spirits could be found around them to protect and assist their development, that they might be an honor to the arisen ones, to themselves and humanity.

The need of a school where this is done, is evident. Take a child who is a psychic. He goes to the public school, he not only comes in contact with earthly conditions which he has to struggle against, but the undeveloped spirits that are attracted to earth by their relations or associates who do not know how to handle their medium. They often come back to gratify their tastes, hates, or feelings of revenge.

Mr. Hull felt if a school could be organized where a strong band of spirits could assist the teacher in instructing the mediums or psychics, as well as the spirits that have been attracted to them, that it would broaden the minds of the people, educate the spirits as well as the mortals, spread the truth of Spiritualism and give to the world a truer and better conception of our philosophy. He felt a school was needed where Spiritualists could send their young people, knowing that what was dearest to them would not be ridiculed, where the minds of their children would not be poisoned against the ideas of their parents, where false and erroneous teachings of the Bible would not be taught, where the child would be allowed to think for himself and develop the inherent powers within him and where he would not have the most sacred gift that has ever been vouchsafed to man stunted or completely crushed.

In public schools, the Bible is read each day as the word of God and given to the child as his guide and benefactor. No teacher or pupil is allowed to question it in the school room, but must accept it as such, and children whose parents are Spiritualists are made to feel they have been ostracised if they do not fall in line and conform with these ideas. They are asked to attend Sunday Schools where our beautiful philosophy is called the workings of the devil, and if the child is a sensitive he soon realizes the feeling that is thrown out against his parents for their belief which causes him to grow away from the knowledge of Spiritualism and he gradually drifts into the church. When at last the parent comes to be laid at rest, he is buried by the orthodox se v c:s regardless of the previous requests made by him to have a Spiritualist funeral.

None realized these conditions more fully than Mr. Hull. Often he had been asked by his Spiritualist friends to officiate at their funeral, but when that time came the children, thru the influence of the teaching received in school, ignored this last request of the parent.

He felt that a school was needed where the Bible could be taught as a part of ancient religious history that it is a book to be studied as we would study Homer or Shakespeare, as literature, and not a revelation from God.

It was not the aim and purpose of this school to grind out mediums as many think, nor do they expect all who take the course here to be professional speakers. We need people in all lines of business, lawyers, doctors, druggists, merchants, and traders of every kind to help promulgate the truths of Spiritualism. We need schools that are not endowed with the wealth of Carnegie, Gould, Rockefeller, or any man who will dictate what shall or shall not be taught. We need schools where freedom of thot and a liberal education can be gained, regardless of creed or dogmas.

We need schools where people who have passed the legal age of our public schools and yet feel the need of an education, can attend. This is the only school in the United States where a student from the age of fifteen to seventy can be enrolled without passing an examination. One can enter this school with all the idiosyncrasies which belong to mediumship and not be asked to lay aside his religion or conform to any ceremonies. He is asked only to be true to himself, to study everything with critical analysis, to allow others the same rights he wishes for himself, and be liberal, just and charitable.

This ideal school was the predominant thot of Moses Hull for years. Several times he neared the wishes of his goal, when some unforeseen condition would prevent his carrying them out. In 1897, Mr. and Mrs. Hull, Professor Weaver and Mrs. Niver formed a coöperative partnership and opened a six weeks summer school at Maple Dell Camp, Mantua, Ohio. They paid their carfare, entertained themselves gratuitously. I attended the school in '99 and at the close of the season there as an inducement held out to them to take the school to Lily Dale, N. Y., which was done the next year. It was while in Lily Dale that Morris Pratt offered this property to Spiritualists to be used for school purposes. This meant a great sacrifice and hard work. Mr. Hull knew if they accepted it that he would be obliged to give up his work in Buffalo where he was receiving a stated salary, to come here and make a great struggle for existence. He knew he would be censured, abused and ridiculed, but he felt the result would justify the effort. He labored on the outside, while Mrs. Hull, Mrs. Niver and Professor Weaver, loyal to their contract, labored on the inside.

We students who were here at the departure of the Hulls last fall know how loath he was to leave us; he felt he would love to be one of us this winter. But the financial condition compelled him to go to keep the school alive.

Students! he gave his life for us and we can pay no greater tribute to our arisen one or to those who are left to continue the work they all love so well, than to be an honor to the school by improving ourselves and assisting humanity. He passed away in the harness but do you think he will discontinue his philanthropic work? No. Neither time, space, money, or any other thing will hinder him. He will ever be on the alert to complete the work he loved.

We have grown from the six weeks school commenced at Mantua, Ohio, with a few students who were more interested in a summer outing than in books, to a well organized and well equipped school with the students bending all their energies to self improvement.

My prophesy for the future is that this building will not long be be able to accommodate the students. Rooms now occupied by students will be made into class rooms. Every state in the Union will be represented. There will be students reaching all the way from youth to old age, and where we now have two or three instructors there will be many. On the pinnacle will be afloat the banner of truth, liberal thot and speech telling the world—this is the Mecca of Spiritualism.

"But why, you ask me should this tale be told
To men grown old or who are growing old?
It is too late. Ah, nothing is too late
Till the tired heart has ceased to palpitate.
Cato learned Greek at eighty; Sophocle.
Wrote his Grand, Œdipus and Simonides
Bear off the prize of verse from his comperes
When each had numbered more than fourscore years.

And Theophratus at fourscore and ten
Had but begun his Characters of Men.
Chaucer, at Woodstock with the nightingales,
At sixty wrote the Canterbury tales.

Goethe at Weimar toiling to the last
Completed Faust when eighty years were past.

These are indeed exceptions; but they show, how far
The Gulf Stream of our youth may flow
Into the Arctic regions of our lives,
When little else than life itself survives.

What then? Shall we sit idly down and say
The night hath come; it is no longer day?
The night hath not yet come; we are not quite
Cut off from labor by the failing light;
Something remains for us to do or dare,
Even the oldest tree, some fruit may bear.

Not Edipus, Coloneus or Greek ode,
Or tales of pilgrim that one morning rode
Out of the gateway of the Tabard Inn,
But other somethings, would we but begin;
For age is opportunity, no less
Then youth itself, tho in another dress.
And as the evening twilight fades away
The sky is filled with stars, invisible by day.'
(Longfellow's Morituri Salutamus.)

OFFICIAL PROGRAM

Of the Lily Dale Assembly Opens July 12, Closes September [illegible], 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Pixen, Secretary.
Dr. George B. Warne, Treasurer.

JULY.

12—Dr Geo B Warne
13—Mrs A J Pettengill
14—Mrs Carrie E S Twing, J Clegg Wright.
15—Conference
16—Mrs Carrie E S Twing
17—Nat'l Spiritualist Association Day—Dr Warne Carrie E S Twing.
18—Mrs Elise Stump
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lilie
22—Conference
23—T Grimshaw
24—N. Y. State Day—Tillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynold
28—Miss Elizabeth Harlow, Hon. Wendell C Warner
29—Conference
30—Miss Elizabeth Harlow
31—Hon. Wendell C Warner

AUGUST.

1—Miss Elizabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks Cora L V Richmond
5—Conference
6—Cora L V Richmond
7—John W Ring
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—John W Ring, W J Colville
12—Conference
13—W J Colville
14—Woman's Day—Symposium, Mary E Lease
15—Dr J C Batdorf
16—W J Colville
17—Mary E Lease
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—Dr J C Batdorf
21—Mattie E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks, Oscar A Edgerly
26—Conference
27—Oscar A Edgerly
28—Pioneer Day—Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER

1—Lyman C Howe

Morning classes will be conducted at 10:30 by J Clegg Wright July 13 to Aug. 3.

Cora L V Richmond August 6 to 10, on Auto-Psychology, Planetary Order and Influence, Angels of the Planets and Influence of Mars upon the Earth.

W. J Colville, August 13 to 17.

Dr W M Lockwood, August 20 to 31.

Lyceum drill every Friday morning, Mrs Amelia Peterson, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annett J. Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

The door between us and heaven cannot be open while that between us and our fellowmen is shut.

JUNE

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., JUNE 1, 1907. | Issued Every Saturday at One Dollar a Year. | Number 322

TELLS CATHOLICS OF SPIRITS RAISED.

Reports Talk With a Saint and Says Pope Sanctioned It.

Declaring that it was at the request of Pope Pius X that he should fully acquaint the Catholic clergy of the United States with the results of his studies of the occult, Dr. J. Godfrey Raupert, a member of the London Society for Psychical Research, lectured at Delmonico's on "Spiritism" last night, and, incidentally, told of having had personal and verbal communication with the shade of St. Ignatius Loyola.

The greatest efforts were made by the Catholic Library Association and Father Joseph H. McMahon, its moderator, to keep out of the lecture hall all outsiders, non-Catholics, reporters and professional Spiritualists. The audience of 200 was made up mostly of priests and Catholic scientists and students. Every person inside had to be vouched for by a member of the association. The highest dignitary of the Church present was Bishop O'Gorman, who is in charge of the diocese of Sierra Leone, West Africa. Dr. James J. Walsh of Fordham College, considered one of the brilliant Catholics in the professions here, was also in the hall.

A Catholic woman who begged hard to get it, pleading that she was interested in the study of the soul and any tangible evidence which might be obtained to prove its existence, was barred out. She complained bitterly that she had often been tempted to attend Spiritualistic seances, but because it was against the mandates of the church, she had not done so.

"And now, the church has sanctioned a lecture on this subject," she cried almost tearfully to the doorkeeper, "and you won't let me in."

Father McMahon found her with her ear to the door later, and ordered her away, telling her that if she did not go he would have the authorities remove her.

The reason for the lecture was a subject of the most earnest controversy after it was over. It was learned that Dr. Raupert is not only engaged in lecturing to the Catholic clergy on the occult, but is also delivering lectures at the Dunwoodie Seminary. After seeing him display photographs which he asserted to be actual reproductions of the astral body, hearing him tell of spiritual communication with the departed and of spiritual communications in writing to him, all with the sanction of the Pope, and this under the auspices of the Catholic clergy of New York, priests left Delmonico's bewildered and parishioners dazed. Many of the Catholic clergy took notes of the lecture.

The lecture opened just before 9 o'clock. The room was darkened that the lecturer might show his ghost pictures with the stereopticon. To devout Catholics, forbidden to venture within the realm of Spiritualism, the very opening of the discourse was strange and uncanny.

Dr. Raupert begun by saying that he had visited the Pope recently and had been requested by him to tell the truth about his investigations of psychic phehomena.

Then he showed seven pictures in a series giving the development of a photograph of an astral body materialized by himself and a number of associates, who were pictured as sitting about a table, their fingers touching. The picture of the lecturer was recognized in the group about the table in the first picture. A second picture showed a spot of dim light over the centre of the table. This light grew with each successive picture, blotting out the fingers of the mediums one by one until the plate was of nothing but the suffused light of the strange thing conjured up, as the lecturer asserted, by the minds of the mediums. Finally the picture showed the astral body in the shape of a woman.

Dr. Raupert told his audience that these experiments were actual, as the camera reproductions showed. He said it would take many lectures for him to tell all he had learned in his study of the spirit world and communication therewith. He began, he said, with experiments in spirit writing, which he classified as direct and indirect.

Here Dr. Raupert told of an "indirect" experiment, in which a sheet of white paper, apparently illumined, had left a table, floated in the air and had dropped to the table again with many scratches and dots upon it. When the experimenters found that they were unable to decipher the message and expressed their disappointment, he said, another try was made, and a message came to use a magnifying glass. This was done, and the original message was read clearly.

In the rear of the audience there was a display of skepticism when this was told, despite the assertion of the lecturer that he had been asked by the Holy Father to tell of these things. The audience was stiff and cold at first, but later became more interested, so much so that some expressed regret at having gone there to listen. Save for two or three overimpressionable men who left the room, the audience remained. Those who were fortunate enough to get in had been warned in a circular from the Catholic Library Association that it was to be "strictly understood that the lecture was to be strictly scientific, and that only those [illegible] morbid tendency or disposition [illegible] invited."

After treating of manifestations from the spirit world by writing, Dr. Raupert told of "spirit voices," and gave as his own experience his seance with St. Ignatius. The lecturer it seems, is a convert from the Anglican to the Roman Church. He was a Protestant, he said, when St. Ignatius appeared to him. He first "became cognizant of a predominating intellectual presence" and then the saint appeared. He wondered and voiced his wonderment at the appearance of the saint to a Protestant, and then St. Ignatius told him it was easy to get in communication with him, as he had been reading his work every day and had drawn the spirit of the saint to him.

The final stage of the lecture concerned the complete materialization of a spirit to the lecturer. His instance of his own experience concerned the appearance of the spirit of a boy who had lived near him, just outside of London. Dr. Raupert said he had known the family of the lad well. The boy got into trouble and went away. His mother became anxious about him, and one morning he called on her, to find that she had received a cablegram reading: "Dead; will send letters."

Dr. Raupert said he remained with the mother all morning and then went home to his study. He was sitting at his table when the head of the boy appeared above the table top, then the shoulders, and then the full form. It disappeared, but reappeared in the same way. Then the astral body spoke and said it had been standing behind the chair of the doctor when he was speaking to the mother, but had been unable to get into communication.

Dr. Raupert said also that the spirit informed him that other spirit influences had told him that it was easy to get in communication with him, and that the spirit had come to him in his study to tell him that in life he had destroyed himself. The boy, it was found afterward, had committed suicide.

In closing Dr. Raupert advised Catholics to keep away from the study of the spirit world because it involved great injury to the medium. He quoted a scientist and statistician as having said that 10,000 persons were in insane asylums as the result of efforts to get in touch with the spirit world. He told of a medium who took ten messages who was called upon so constantly that he was wrecked by the effort to meet the demands of the spirit message senders.

For the limit of the audience's spiritualistic experiences Dr. Raupert showed two pictures. One of them was of the doctor standing with his astral form beside him. The doctor explained that he felt the presence of the spirit, but could not be sure of it, and he had asked it to move over to the other side of him. The next picture showed the spirit form on the other side. The form was that of a young woman in white holding a rose. The picture showed the doctor endeavoring to reach out and take the rose from the shadowy hand.

One Catholic after leaving the lecture last night declared that this spirit lecture before the clergy and select laity of the Catholic church was the most radical and remarkable thing that had ever occurred in the history of the church in this country, and that if Dr. Raupert was lecturing at the request and with the acquiescence of Pope Pius the whole Roman Catholic people of America would be amazed.

—N. Y. Times.

Evolution on a Small Scale.

I recently read in seemingly a scientific [illegible], that "The tadpole passes through several interesting [illegible] a frog with a [illegible]."

Now I want to tell the little folks of the SUNFLOWER family the experience I had some years ago with what I called a half frog; I took it from a small stream near a bridge. It was small with two short fore legs and a very long tail. I named him "Nimble Dick," put him in a glass fruit can about half full of water, with sand, moss and pebbles in the bottom to make it as homelike as possible, with a small stick so arranged that he could rest out of the water. I fed him bread crumbs and little snips of lettuce. He evolved so rapidly I felt sure conditions were favorable, for within a few days, to my astonishment, I discovered his tail was becoming shorter. Then a small bunch appeared on each side of the body and in two weeks little legs could be seen, through the transparent skin, that encased them. One evening, when he seemed unusually nimble (we were watching him by lamp light) there was a splash of water and a struggle that brought forth the right hind leg, and morning found him balanced on all four.

There was no shedding of the tail. It was simply nature's rigid rule of economy. Nothing is wasted. The tail was perfectly absorbed in the formation of the hind legs, so that in a little less than four weeks he was a well proportioned frog with a slight projection where the tail had been. Early one morning when the grass sparkled with dew-drops with kindest wishes for his success in frogdom, I bade him a fond good by, and never saw Nimble Dick afterwards. But I would like to know what was utilized in the forming of the fore legs. If any of the little (or big) scientists know, please tell me.

MRS. BESSIE G. OSBORNE,
Maple Rapids, Mich.

Knowledge of things depends upon one's force of penetrating into them, whether material, spiritual, social or political, and each according to his [illegible] or mental progression. [illegible] deeply into nature [illegible] him imperceptibly [illegible] to another. But the border-line of genius [illegible] where the soul sensation [illegible] wraps itself up in its [illegible] attachment to its lyre. —Arthur C. [illegible]

HOW DO MEN GROW?

A Lecture Delivered By Miss Elizabeth Harlow.

Today we are standing upon the threshold of a new era in American life. Amongst the dreamers and idealists there are beautiful signs being of the yet to be, and they are drawing for us wondrous pictures of a land which yet shall come. Philosophers and scientists are telling us most emphatically of the powers and improvements that may be accomplished. But, until we come down still closer in the same common place of the facts of life, I am sure that we shall not fully master these powers or realize the full sweetness of our song or beauty of our home to be.

We can only advance in keeping with the great majestic whole. So that there shall not be so many disputes in life, that we may evade some of the tragedies of the past, we would like to draw your attention to this fact—How do we grow?

As we study man's development from primitive times, we find that men grow from two forces, or from the impetus in two directions of life's great must. We said that life was one continuous must. We do very much as we have to. One direction or poise from which this great must plays upon us is from outer environment. Man came into individualized being and conscious knowledge of that being first thru his awakened sensibilities of his organism. He first felt the tremors of so-called sensual life that he had a boundary within, thru and about himself, and that he was surrounded by other objects, as they came together, there was awakened still more activity, which brought into life more sensibility. Thus man has developed the outward form thru the great touch of environment. And the must of that environment he has been obliged to feel to a great degree and be moulded by it.

But man has been a creature of fate and of public circumstances, and there is dwelling within his soul a force that you call soul. And as men are attuned to the great infinitudes of life, we find that variation and variety is the master-hand of this marked beauty. So that all of this something we call soul, does not always sing out in exactly the same notes at the same time; but men sing the song of their own poise as the flowers send out the fragrance and colorings of their own peculiar individuality. Thus there have been, and still are, men who touch the key-note of conscious activity, while the majority of men do not, at present time, feel, or can scarcely feel, any existence, and it is because of this attunement your desire, your comprehension, your capacity for anything to do with this. It was the must that was born in all of you when, upon the shores of time, you were set out upon the tracks of eternal progress.

We are impelled from two directions,—from environment, and from soul-rythmic action. Those who have set out upon the highest rhythmic state have been the molders and directors that have lighted up the way of all time. We see at once that men only grow thru their habits. There comes this awakened song in our thot; it speaks out, and as it speaks out we find that all the rest of it is usually in defense because they cannot appreciate or feel what the songster has felt and conceived. Not only thru the soul of man, but we are driven as well by climate, and our physical necessities and habits, for the first law of life is self-preservation. Man finds it necessary to preserve himself from the cold and the heat, from hunger and thirst, from the wild beasts and sting of serpents, and this has driven men together. And as they have come together they have found that this close contact, that had awakened as well habits and sensations and concepts of things, first on the long plane of existence called our animal or physical states of life. We, after having been driven together by the elements of nature, find that we are not all, physically, exactly alike; that our tastes, desires are not exactly alike, and so to defend ourselves we have been forced to do certain things. And as we have been forced to do certain things continuously it has produced in our nature, our structure, that something we call self-action, development of the function and capacity of power. And as these have become a part of ourselves we call them our habits.

We have grown today first, under necessity, then automatically. Man only proceeded into the protection of himself from man and the elements some unexpected mechanism a NO, from that inner, impelling must, that said there is still another way, a better process, and thru its impelling power, man has learned to modify, how to rearrange and adjust his self. This brought out another habit, and so on, until today we are taking much about the art of living. So that we have today that which is termed society. And as men have learned to live together physically, have learned something of the art of associating thru the habits of doing things continuously, we now are touching another great portion of his being. For it seems that this is the opening era of the great intellectual room of the human family.

In living in this physical room we have done things from one blind, and in one degree of habit. There has been much of self-consciousness. For, as we have protected ourselves from the law of self-preservation, wn have slid, as it were, from the great extreme of the first degree of things into its abnormal use, which develops self-consciousness, and self-consciousness, which is the love of acquiring, the love of controlling, of dictating, calling the product of our labors the very best. So long as we dwell wholly in this state of our own life, so long will tragedies continue. But as the mental phase of life has unlocked itself men have been forced to think; the majority of men have fought against having to think. In the past, they burned men at the stake because they dared to think. They only thot, because they had to. See the great history of the persecutions of thot. It has been said that a thot, and a pen with a thot behind it, is more powerful than all the navies and swords of eternity. Thus we see that thot, let loose, is a disturbing power, just as the physical combinations are disturbing. For, as man has learned to modify, to rearrange and to adjust himself; he has learned to bring out himself, and how to dwell together most sweetly under the best of ways.

Thus we see that whenever men think, and that thot is let loose, the same as in the physical states of life, the majority have risen to defend themselves; they have given vital force to thot. Suppose you would speak a great thot to which no one was opposed and which none accepted, it would fall flat like the seed upon the rock, and would produce nothing. On the other hand, however, if you gave forth a wondrous thot, and only one or two accepted and disseminated it, it would not bring forth much fruit. But when men rise against you, be sure that your thot is destined to do something for humanity. The fiercer men struggle to defend themselves, the more action, in all ways, is brought out, and tho they do not carry out that which you have framed, yet eventually it will bring something new, something useful. So we see one small illustration in your own day, while all thru the history of recorded things we find that at times men have spoken indifferently, and at times been persecuted. But at last, under the in-

(Continued on page 5.)

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
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To all foreign countries except Canada and [illegible], ... 1.[illegible]
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ADVERTISING RATES.
[illegible] inch, one insertion 40c, three insertions, $1.00
[illegible]
[illegible] notices, 15c a line, [illegible] lines, 10c a line. [illegible] space.

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'WHAT A TERRIBLE THING'

Reports from St. Louis give us the harrowing intelligence that John [illegible]an, who would never have been heard of had it not happened that he was a cousin of the Hon. Wm. J., had been married and that "The justice in performing the ceremony said 'In the name of the State of Missouri I pronounce you man and wife.'"

How terrible. What an awful catastrophe! "In the name of the State of Missouri!" Well, what should he have said? Should he have used the old custom and have said, "According to the ordinance of God?" If so, how does he, or anyone else, know what the ordinance of God is?"

To us it has always seemed a peculiar thing to put in a marriage ceremony or on a certificate. The writer, who also bears the onerous position of justice of the peace, recently received from the legal blank publishers, some new marriage certificates. He was pleased to note that they said, "This certifies that I have this day joined in Marriage —— and ——, according to the laws of the State of ——, and that there were present as witnesses, —— and ——."

Nearly every state in the Union now takes the position that marriage is a civil contract, but that on account of the results, it is a contract around which the State must throw more of a protecting arm than on ordinary contracts. It has also been proposed in sections of this State to take from the clergy the right to perform a marriage ceremony. That is, to make a legal, binding ceremony, the civil authority of a magistrate shall be required.

We have taken that position for years. We could never see why a minister should have any more authority to perform a marriage ceremony than any other person. We are behind even Mexico in this matter. There a civil service is an absolute necessity. If they want a religious service, that is their privilege but the civil service is the compulsory one. The leaven is working and soon the clergy will be deprived of this prerogative, and the sooner the better—Spiritualist as well as orthodox.

TO OUR CANADIAN PATRONS.

The Canadian government has cancelled its treaty with the States on second class matter (newspapers, magazines, etc.) making it necessary for us to pay regular postage on the SUNFLOWER, thereby making an excess for postage of 52 cents a year instead of about 5 cents, compelling us to charge $1.50 a year instead of $1.00 as formerly. As this is the act entirely of the Canadian government, the publishers of American papers are not in any way responsible for it and are not receiving any more money for their papers than they were before.

Under these conditions all subscriptions not paid in advance will be discontinued after this issue. So examine the tag on your paper and if you wish to continue to receive the SUNFLOWER, remit for your subscription at once.

This shows our American subscribers what the effect will be if they do not make a vigorous protest against raising the second-class postage—as has been advocated by the third assistant postmaster general for the past five years. The effect of raising the postage from one cent, the present rate, to 4 or 8 cents a pound, as advocated, would be to raise the price of your reading matter at least one-half and probably double on the magazines. If you don't want that, make a protest to your congressman when that question is up again next winter. In the meantime, inform yourself on the subject so you can make a consistent protest, or make up your mind to content yourself with half of the reading matter you now have and pay the same price for it.

A STORY BY A. F. MELCHERS.

In this issue of the SUNFLOWER we begin the publication of what will doubtless be the last story by Arthur F. Milton, (A. F. Melchers), "The Biography of a Soul."

It is a story that will be of benefit to the world if it will heed the lesson contained therein. We are led to publish this story by the many letters received regretting that the writings of Mr. Melchers will no longer grace the columns of the Spiritualist press. We have a number on hand and we have decided to use them for the summer season. This story will make between 30 and 35 columns of the SUNFLOWER and we will run it between now and September 1. Therefore, we make the following offer: Send us 25 cents, silver or money order, and we will send the SUNFLOWER from the beginning of the story to September 1, which will include the whole story. This, with the camp news and other matter that everyone wants, will give you the biggest 25 cents worth of reading you have ever bought.

Send in your subscription today and get the benefit. Send the names of five of your friends and $1.00 and we will send the paper to all of them.

Canadian subscribers 40 cents, on account of Canada's change of postal regulations with us.

Buffalo Notes

N. B. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday [illegible]
HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.
LIBERAL THOUGHT EXCHANGE meets in [illegible] Hall, 371 Connecticut street, Sunday at 7:45 p. m.

Mrs. M. Whitaker, her son, Wm. Whitaker, and wife, have returned to their home 180 Norwood avenue, from their sojourn in Florida. They report a very pleasant season at Lake Helen. Their friends are all pleased to see them back in Buffalo.

Harmony Circle, 351 Main street, will hold a grand entertainment at their hall, Friday evening, May 31. A good time is assured all who attend.

MASS MEETING.

The New York State Association of Spiritualists held their annual mass meeting at the Spiritual Temple, the opening session being Friday evening, followed by meetings Saturday afternoon and evening and three meetings Sunday. Each session was of more than usual interest. There was a grand array of talent presented at each session. H. W. Richardson, of East Aurora, N. Y., president of the State association, opened the meeting Friday evening. Mrs. Reynolds and Mrs. Twing gave short addresses, then E. W. Sprague of Detroit, Mich., gave an interesting lecture on "The truth and [illegible] of Spiritualism" following with messages of a very convincing character, demonstrating the truth of spirit return and bringing much comfort and cheer to those who were so fortunate as to receive them.

Saturday afternoon those who took part were, Mr. Richardson, Mrs. Lane, Mr. Hoyt, Miss Woodruff, and Mr. Sprague. Saturday evening Dr. Lockwood gave the address, also Mrs. Twing and others were heard from. Most excellent musical talent was tendered in the interests of the audience, [illegible] rendition of solos by Mrs. J. [illegible] Wattles, assisted by Miss [illegible] as pianist. The ability of the musical talent was of a [illegible] order and much appreciated.

The Saturday evening [illegible] day meetings were full [illegible] and enthusiasm. Among [illegible] occupied the rostrum at different times during the sessions aside from those already mentioned, were Dr. Lockwood, Mr. Charles Hulbert of Harmony Circle, Mrs. Chase, Miss Juergensen, Mrs. Atchison, also Mrs. Clara Watson of Jamestown. Each and all did well the part assigned them in behalf of Spiritualism. Dr. Lockwood and Mr. Sprague made very forceful speeches illustrative of the principles and truths of Spiritualism and continuity of life. Each session was fully supplied with excellent talent and much interest manifested in the program. Musical selections were rendered by Mrs. J. J. Wattles, Miss [illegible] Clark, Miss [illegible]ebe, Mrs. Phelps and Miss Dean. Sunday evening the Temple was crowded to its utmost capacity. The platform was tastefully decorated with palms and flowers and the hall arranged in a very tasteful manner by Mr. Hoyt. The ladies of the church served refreshments in the parlors Saturday and Sunday, and were well patronized.

As a whole the mass meeting was an unbounded success.

Mrs. Gates and daughter, Maud, of Lily Dale, attended the mass meeting. Miss Gates kindly assisted in the circle and seance work at the Temple Wednesday evening, May 22. Several other mediums were present, among them Miss [illegible], Miss Hulbert and Mr. McNeil. A fair attendance was present.

Dr. Lockwood's Friday evening classes are well attended.

Mrs. M. E. Lane holds circles at her home 298 Virginia street, every Monday evening.

Mrs. A. G. Atcheson conducts a seance at her home, 274 [illegible] Division street, every Monday evening, also serves the First Spiritualist society of Niagara Falls every Sunday evening.

HARMONY CIRCLE.

Harmony Circle members attended the N. Y. S. A. mass meeting at the Spiritual Temple and enjoyed the good things spiritual that [illegible] for the benefit of the [illegible] hope that the efforts of [illegible] a minister [illegible] stone hall [illegible] May 19th and [illegible] seemed to enjoy our services.

The [illegible] of our speaker took for his subject "The Trinity of Man," and also answered a question "Does a belief in Spiritualism or nature, take away our God or Christ?" His answer was, the voice of a Christ speaks in the echoes of the human heart. It is the tender thrill that [illegible] the human being and makes him akin to the higher powers of nature's divineness in the human ego. In the twilight hush when all is silent our hearts go out to the stars and seek the affinity of that consciousness we have been taught was in God. We are ruled by inherited power of love. That is the permeating instinct that makes man more than the beasts of the field. His powers are more lofty and filled with a greater resource in their action. In the great calm of death when all nature is silenced in the stilled form of the loved one, the voices play around our consciousness and whisper, do we live again? and in a breath from the silence of the tomb comes the words, I am the resurrection and the life. I am the spirit that is filled with all the powers that animate every living thing in nature. I am the truth of all revelation and I am he who is divine. Who is this that speaks to us in these words of our consciousness? Man has said it was a Christian God. Man has said it was a Brahm, a Krishna, a Buddha, a Mohammed, a Confucius, or a Christ. Yet in the silence of our hearts there is ever the whisper. It is our own spirit in rapport with the voices and life of the ages. In the thunder and lightning that peals and glares above our heads, we hear not the voice of God or his spirit, but we hear the multitudinous echoes of a power that is collateral with our spirit and exists in those vast storehouses of space, that fill the rudimentary vacuum with energy and incongruous existence. While we are motionless on a great planet and must await its passing or until its harmonies have been restored and peaceful silence once more reigns. The echoes of the God-voice are the purile truths of unconscious spirit, quickening under the influence of example and want. Fear subordinates to the unknowable, and like the dark chamber to the child, we look out onto seemingly blank space, invest it with a thousand bogies, and our imagination runs riot in this field of oblivion to past ages. But the voice of science has played its part with the voice of the so-called dead. It has echoed across the canyons of centuries and bridged the gulf of ignorance with the ploughshare of reason and we hold them sway today with almighty truths that are as permanent as the indubitable evidence of fact can make them.

We may create the relationship of an invisible source of all things with our own creations, but we must allow other minds to fill the voids of aching hearts as they may and if our senses collapse in trying to reach an infinitude of space without a rudder, we will find the derelects of religious life ever on this borderless trail. Man will realize the truth of his God when he realizes the truth of his own spirit. When he has created man in the image of a higher and more perfect spiritual growth and attuned himself to the higher elements that surround him, and created life from the invigorating sources that ever surround his consciousness, and created station after station, on a plane of fact, that is a truthful solution of his own individuality on the face of nature.

Nature may not be God; but is a power that is uncontrollable, except thru the revolutionary powers that are exacted by cause and effect. We can realize motion in space and we can realize evolution in species by history and correlations, and our own hearts, to be built on a plane with our own consciousness.

The readings that followed were very interesting and all recognized.

On Friday May 17, there entered into higher life, at the home of her parents 59 W. State St., Albion, N. Y., Miss Luella Babbitt, neice of Mrs. Clara Bushell of Harmony Circle. She was a guest at Lily Dale all last season and made a host of friends among the young people by her sweet disposition and winning manner.

AMBITION.

In pleasant days of childhood,
Golden dreams were mine;
Golden gods I set on high,
And life's prospect was fine.

No sooner had my gods to clay
By treacherous time been turned;
No sooner spent my dreams,
Than I with fear was burned.

For man and manhood's state
Had set within a fire
To realize my truer self,
To use a little higher.

I thot so false ambition's love,
I struggled ill at ease.
At last I sought some other means
To kill her dull disease.

But as I fought for space of breath
This world can scarcely give,
I saw 'twas thru her aid alone
I could most truly live.

I saw, if not so falsely used,
As some do for an aim,
Ambition's road it may be made
As virtue's path the same.

M. S. WHALEY.

THE SUNFLOWER stands for Spiritualism first, last and all the time. It is your paper—push it along.

A home without books, periodicals and newspapers is like a house without windows.

LILY DALE NEWS.

Mrs. Cady is spending a few days on the grounds.

Eloise Ely of Kennedy, N. Y., is visiting her uncle and aunt, Mr. and Mrs. Frank Fuller.

C. M. Carroll, who has been in the Indiana oil and gas fields for some time has returned.

Mr. and Mrs. Alfred Winchester have returned from a visit to their grape farm near Laona.

Mrs. Helen Reilly has returned for the summer and is occupying her cottage on Library street.

While fishing for bullheads Friday evening, Lynn Nutting caught a 12 1-2 pound carp.

Mrs. Lutgen, Mary McConnell, Mabel Staples, and T. W. Litchfield were recent visitors.

The card party met at Mrs. Nutting's last week. Prizes were awarded and refreshments served.

Mrs H. J. Turner of Newport, Ky., has returned for the summer and is occupying her cottage on Library street.

Dr. E. C. Hyde has returned for the summer. Mrs. Hyde is still at Friendship, N. Y., but is expected daily.

Webb Blanding has returned from Fuller's farm near Falconer, where he has been making some repairs on the buildings.

Mrs. Enches has returned from her winter home at Columbus. Pa. and is occupying her cottage on Fourth street.

Mr. and Mrs. Homer Todd have been enjoying a visit from their two sons Prof. Stanton, of Michigan, and Dr. Lafayette of Dunkirk.

George Smith and Mr. Curran of East Otto, N. Y., Mr. Heald of Bradford, Pa., and Mr. Moran of Chicago have been recent visitors.

Mrs. Gates and daughter, Maud, and Virginia LaPearl, have returned from a visit to Buffalo, where they attended the mass meeting of the N. Y. S. A. S.

Mrs. Olmstead, who has been in Jamestown and Rochester the greater part of the winter is now occupying her cottage near Library hall.

Word has been received that Mr. P. W. Birkhauser, who had Mrs. Nutting's cottage last season, passed away at the home of his daughter at Florence, Neb., recently, of Bright's disease.

A. Campbell is building a neat boat house, with a compartment for a pigeon loft, and a place for an acetylene gas plant which has been ordered and will be installed as soon as received. He has also ordered a gasoline launch which will be here in a few days.

The weather still continues to be too cold for comfort, but is some warmer than it has been and we live in hopes. The grass has grown quite a little, and the wild flowers are in full bloom. Many people are gathering dandelions to make wine that being considered a very healthy drink. Bushels of blossoms could be gathered.

Miss Bessie Greenamyer was married recently, in Buffalo, to Mr. Clyde Clark, and Miss Gertrude Greenamyer will be married June 4, to Mr. Fred Schenk, also of Buffalo. Both of these young ladies are grandchildren of Mr. and Mrs. C. D. Greenamyer, and have the best wishes of the community for their success and happiness in their new relations.

A letter received from George F. Kittredge informs us that his health has so far improved that he has returned to his former position with the Erie County Independent at Hamburg, N. Y., published by Frank Walker, who has been prominent in Spiritualistic circles for a number of years. We hope Bro. Kittredge's health will continue to improve so he will be good for a number of years' additional work.

MRS. HUMPHREY ANNOUNCES

that owing the fact that John W. Ring is in California, he will not come East this summer, therefore the place assigned to him on the program has been filled by engaging Mrs. Helen P. Ressegue of Hartford, Conn. Mrs. Lease has been called to England by business matters, and her place has been filled by engaging Mrs. Mary Seymour Howell of New York, formerly a worker with Susan B. Anthony. She will be the speaker on Woman's day, and at her request her second date August 17, has been made a Temperance day.

The pastel picture so kindly donated by Mr. and Mrs A. Reidinger, (nee Margaret Gaule) of New York, to assist in paying the debt of the Assembly, was raffled off at her home by a party of friends, and was won by Dr. Warne, who had 50 tickets.

The band and orchestra has been engaged. It will be known as the Lily Dale Assembly Band and will be under the leadership of Mr. Ernest Gerdon.

Arrangements have been completed for the school of music under the management of Mr. Wm. J. Sheehan of Buffalo, and circulars will be ready in a few days. Parties wishing to arrange for the class course can address Mr. L. C. Hutchinson, secretary, Lily Dale, N. Y., or for private lessons address Wm. J. Sheehan, 567 Elmwood avenue, Buffalo, N. Y.

Mrs. Humphrey has gone to Washington, Pa, where she can be addressed at 140 East Wheeling street. She will arrive at Lily Dale about July 1.

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6.15, evening meeting 7.45. Good mediums in attendance at all sessions. Mrs. M. J. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall 514 Tremont street, every Thursday. Business meeting, 5.30 p. m. Supper, 6.30. Evening exercises 7.45. The meetings are devoted to tests and readings by different mediums.

Mrs. B. W. Belcher, president.

May 2 we are to have Mr. F. H. Roscoe of Providence, R. I., and we expect a good attendance.

We close for the season May 23.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Business meeting, 5 p. m. Supper. Meeting at 8. The exercises consist of remarks, messages and tests.

Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street, Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Trement street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST.

Room 430, Huntington Chambers. Services every Sunday at 2.30 and 7.30 p m. H. G. Howard, president.

CHILDREN'S PROGRESSIVE LYCEUM

meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday. Only a few more sessions this season, Go and encourage the children in their good work.

MRS B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett. Telephone No. 292, ring three. Appointments can be made at any time. As I give no sittings by mail, and am receiving many letters regards the same with no stamps enclosed. I take this way to answer all correspondence regard the same.

Parties wishing to correspond with me regard platform work, must address me at my home, 293 Pleasant street, Marlboro, Mass.

Subscribe for THE SUNFLOWER.

Horoscope and Outlook for June.

J. N. LARSON.

The sun is in the sign Gemini until the earth enters Cancer on June 22. The moon is in Leo on June 1, and in Virgo on June 2 and [illegible]. Mars is the ruling star of the earth for the first thirteen days. Venus is in Libra. Mercury is in Aquarius on 20. The major planets are in the same position as in the previous months this year, but the very favorable positions of the minor magnets for the month of June promises a better business outlook than that of the month of May.

The weather promises to be favorable pretty much all the June, which is good for the growing crops. This will make farmers cheerful and will add much to the general prosperity of the country.

Persons whose date of birth falls between February 20 and March 22 of any year, May 22 and June 23, August 24 and September 24, November 23 and December 23 will be very much disturbed pretty much all the year, but especially so from June 4 to 23, and very much so on June 2, 3, 18 to 19, 23, 24, 29, 30, owing to the evil transits of Mercury, Mars and the moon. Persons born between January 21 and February 20 of any year, April 22 and May 23, July 23 and August 23, October 25 and November 23, will be troubled this June between the 1st and [illegible], and from June 23 to July 4, owing to the unfavorable aspect of the planet Mercury and the moon on these dates.

Children born this June from the 1st to the 14th, will have Mars as their ruling star. This will make these little ones quiet and reserved in disposition, but physically very active, restless and changeable. These children can not be educated very much in school, but will learn principally by experience, observation and object lessons. Their social qualities will be deficient, which will cause them to be backward, bashful and hard to get acquainted. [illegible] The boys are fitted for [illegible] work, machinery and [illegible]. They will not make [illegible], but will nevertheless grow [illegible] useful in the line of work [illegible] above.

The girls will show off better than the boys, and be quite talented in art and music. They have good business qualities and will be saving and economical. The little ones coming into existence from June 15 to 23 are more gifted than the first lot, as the great Saturn rules their lives. They will be great money-makers, but can not save any of it as they are extravagant. The boys are fitted for draughtsmen, electricians, dentists and doctors in accordance to their desires and inclinations which will manifest quite early in life. The girls are fitted for teachers, nurses, milliners, modists and dressmakers, as they will be very tasty and have fine judgments along these lines.

An entirely different lot of children will be born from June 23 to July 3. Mars will rule their lives, but Uranus, Jupiter and Neptune all blend with the nativity in such a manner as to make the children very successful financially, and some will be very wealthy, also not so highly gifted along esthetic lines and artistic qualities. They will be very thrifty, independent and bossy, and will work for themselves after they are 25 years of age.

The health conditions for June are very mixed. Tho the vital force is high, yet many will pass to the great beyond with heart and lung troubles. The stomach will also be under strain all thru the month of June.

As many people are interested more or less in the security markets, I will say that I look for an almost continuous decline in stocks the first nineteen or twenty days. The prices will then be at the bottom, and I venture to say that such as speculate can buy any of the leading stocks on the above dates and hold on until on or about August 24, as there are about two months of a bull movement in sight, and I expect a rise of from 10 to 20 points in some of the leading issues.

Scarcely anything seems impossible to the man who can will strongly [illegible] and long enough.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich, opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

*Mary E Clark, 351 So. Warren St, Syracuse, N Y
Fred B Niles, 38 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 185 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Aila A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 40 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 291 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 301, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 203 W. 38th St., New York city
Mrs M E Williams, box 291 Richmond, S. I., N. Y.

If you really have the light of the world in your heart every one will get some of your sunshine.

METAPHYSICAL.

Conducted by EVIE P. BACH.

LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thotless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair,
In the years that have blown away

'Tis a little thing to say, "You are kind,
I love you, dear," each night;
But it sends a thrill thru your heart, I find.
For love is tender, love is blind,
As we climb life's rugged height.

We starve each other for love's caress.
We take, but we do not give;
It seems so easy some soul to bless
But we dole the love grudgingly less and less,
Till 'tis bitter and hard to live.

MARGARET E. SANGSTER.

THE INFALLIBLE ANTIDOTE.

The external world is a reflection of the mental world in man.

Thot has more power at this time than ever before, because many are beginning to understand its potency, and therefore, they are thinking more intelligently and systematically.

Knowing this to be the case, it is absolutely imperative that the inhabitants of the planet should begin to realize their responsiblity for the calamities and disasters that they are bringing upon themselves by their thotfulness.

There was no danger to human life from electricity (apart from the thunderbolt) as long as we did not know that it could be used to advantage, but when we learned this and began to use it, we found that it could also destroy if wrongly used. And so it is with thot.

Tens of thousands of people in all parts of the world are predicting horrible calamities, such as earthquakes, volcanic eruptions, epidemics of disease, etc., and millions of nervous, timid persons are living in abject terror, expecting that every hour may be their last. They do not know that they are courting disaster.

Put fear thots out of the mind. Think good of all,—even of earthquakes,—be kind and loving, and there is nothing in the universe can hurt you in the least.

We can assure our readers that no one who is striving to live a good, clean life, mentally and physically, need fear any danger from disaster and calamities. "Perfect love casteth out fear" and the destructive influences that people are afraid of because of their wrong thinking and living.

Impatience is one of the great barriers against spiritual growth. The gauge of spiritual unfoldment is the measure of patience we have with the crude and undeveloped in ourselves and our neighbors. Kindness and patience heals and transforms. Impatience is the cause of much sickness, and we are compelled to learn to be patient when sick for impatience increases the malady.—World's Advance Thought.

SECRET OF REALIZATION

BY CHARLES ELWIN STIVERS.

The creative force is attracted by intensity.

The intense prayer uttered in faith is answered.

The intense, concentrated thot is materialized.

Thot is creative, but to be creative it must be intense.

Intensity of desire, coupled with work and faith bring about what in ancient times were looked upon as miracles, but which in the light of the Science of Being in this Twentieth century are known to be results as scientifically unerring as the germination and fruition of seed sown by the husbandman.

It is the intense and focused rays of sunshine thru the hothouse glass or in the tropics that create the most luxuriant vegetation.

It is the intense rays of sunshine that surcharge the atmosphere with electrical energy or life force, which anon is given vent in electrical storms that make the earth tremble.

The habitually tensed muscle will grow in strength.

The mind intense in seeking truth will surely find it.

Intensity coupled with faith is the secret of creation.

Man is a God, and by his thot may create what he will!

But alas! for man's ignorance. Blind to the noble mansions which his soul might claim, he too often is content with a hovel, where he may eat three meals a day, sleep and store away provisions, like the ant or the chipmunk. Feeling secure of his daily stipend as he pursues the perfunctory duties of his avocation, and resting dumbly in the thot that he is comfortable physically, he sees nothing else to strive for.

Now and then his starved soul protests and suggests that the mission of the life of man is something higher than the mere building of a nest, the propagation of the species and the acquisition of things; that will place him far above the crawling creatures of the earth, in the realms of the infinite forces wherein dwell and have dwelt in all ages the seers and sages; but too often these promptings are disregardad as idle dreams, and it being easy to drift with the popular current he continues to drift.

It is "strenuous" to entertain an intense purpose.

It is not easy at first to hold an intense thot.

But know this, Oh friend, as sure as the law of cause and effect, if you will a thing strong enough, if you desire a thing earnestly enough, the thing desired will organize itself as naturally and easily as the petals push forth from the resebud.

Be alive! Concentrate on what you want!

If you desire to lead a lazy life there is no hope for you.

Emerson says: "The world must be just. It leaves every man with profound unconcern to set his own rate. Hero or driveler, it meddles not in the matter. It certainly will accept your own measure of your doing and being—whether you sneak about and deny your own name, or whether you see your work produced to the concave sphere of the heavens, one with the revolution of the stars."

Decide, then, whether you will be "hero or driveler." It rests with you. The powers of Omnipotence are at your command. But you must command them, and to command them is simply to command your own thot. No idle brain—no scattered thinking—no uncentered thot will command them. Nothing but intense, concentrated thot, action and faith will bring to your service the infinite powers by whose aid alone is the hero moulded, the sage, the artist or the inventor inspired.—The Swastika.

Conversion.

We may feel sorry for him whose flesh is sensitized to a low vibration whether due to pre-natal conditions or indiscretion. There are many such who have moral aspiration, but hampered by unfavorable physical conditions. But there are also many who have risen out of it, by resisting its temptations and thereby purifying the flesh in conformity with the desire, wish and will of the soul. What one can do all can. Faith (yielding self-sufficiency to the adjustment of reason) and introspection (studying the motive of every thought generated) are the principles for conversion.—Arthur F. Milton.

As the blame fails so the humiliation fails to rest upon those who have done their duty righteously—whatever the undertaking, and especially when that undertaking is a newspaper advocating the [illegible] of a class. In that case it is the public and not its agents which should feel the pangs of censure.—Arthur F. Milton.

AN EXPERIENCE GIVEN MRS. ADDIE COOPER BY HER GUIDES.

The stars shone brightly over the earth, and the dew glistened on leaf and branch like diamonds. There was a deep silence all around save as an owl hooted or you heard the howl of some dog, in the distance. As I hurried along I came to the forks of the road. One turned to the right, the other to my left, and I was at a loss to know which to take.

[illegible] would you like to understand why I was in such an isolated part of the country? I was born [illegible] and lived there until I was [illegible] fifteen years old, [illegible] uneasy and I felt [illegible] was too narrow, and [illegible] bird that is caged, I stole out [illegible] one night, after taking [illegible] the sleeping face of [illegible] now an angel. I [illegible] hill and valley until I reached the Ohio river, then I got [illegible] a steamer and went with [illegible] reached the city of [illegible]. At that time it was [illegible] smaller than at present [illegible] was plenty of work and I [illegible] that in order to exist I must [illegible] some kind of labor that would give a fair remuneration.

My money was fast diminishing and a feeling of home-sickness came stealing over me. But I had started out for myself and there was no turning back. I chanced to meet with some cattle buyers, and they were in want of a hand to help drive cattle. I hired out to them. After [illegible] many trials I embarked again on the ocean of travels and finally, after meeting with many hardships I arrived at a small town in the state of Illinois.

Many times the thots would come that I should write to my mother but as many times was it put off. "Procrastination is the thief of time." I became a clerk in a small dry goods store and by dint of greatest economy I managed to live within my income.

By close application to my duties and faithfulness to my employers I [illegible] trusted employee and my [illegible] until I received a [illegible] for my work. [illegible] Spiritualists [illegible] not interested and [illegible] to attend [illegible] of my friends became deeply interested and urged me to go with him as there was one going to be held in the neighborhood, so I consented and about seven o'clock we were on our way. We entered the room among the first arrivals. There was a curtain across the corner of the room and as we sat down, the lights were lowered but not put out. I was told it would be a materializing [illegible] and we were all permitted to examine the room and the cabinet.

The medium sat just outside of the cabinet in full view of the audience. The first demonstration that we received was some flowers came [illegible] of the cabinet among [illegible] some lilacs that looked as if they were fresh picked. One of [illegible] came to me and rested on the [illegible] my hand. Something strange seemed to connect that lilac with my [illegible]. I heard, or thot I heard, a voice say, "From your [illegible] mother," then I remembered that they were her favorite flowers.

Forms of spirit friends commenced [illegible] of the cabinet, and finally one that I remembered so well, one that I last gazed upon as I stole from the home so many years since and had never written to or heard from since that night, for in those days there were not so many facilities for sending letters [illegible].

[illegible] gathered strength she said, [illegible] dear boy, I have at last found you and am able to tell you of the [illegible] that I spent while [illegible] body, and after I left the [illegible] I have searched long and [illegible] for you. Go home to [illegible] and you will find your [illegible] in need of care. [illegible] hardly believe my own [illegible]. After that I went [illegible] and each time my [illegible] and gave me a message.

[illegible] to arrange my business [illegible] back to the home of my [illegible] beautiful [illegible] June [illegible] these days I arrived [illegible] of my birth. The [illegible] twelve miles from [illegible]. There was one [illegible] storm gathering [illegible] covered with black veil-like clouds, obscuring even the tiniest star. I enquired of the station master if there was any conveyance that could be obtained to go to the little settlement of B— He said no and seemed to be in great haste to go to his own home. He left me standing out in the night. I knew or thot I knew every inch of ground for miles around so I started and as I left the station behind me it seemed as tho the darkness grew more intense.

When I reached the forks of the road I was mystified. I did not know which way to go. As I stood wondering which road to take, a thot came to me to try the spirits. I called the name of my mother and said, "If you are near me show me which way to turn," almost doubting the result. I did not have to wait long before I saw a bright light a little in advance. About this time the rain commenced to fall, but I started to follow the light. It kept a few feet in advance of me all the way until I turned into the yard of the old home about four o'clock in the morning, when it vanished.

I found that my mother had passed out of the body about four months before I received the communication. I found my father alone and sick with rheumatism, and in great need of care, and I am happy to say I did what I could to repay in care what I had caused him to suffer for my going away in such manner.

Dear Reader call on your spirit friends for assistance and you will never need to doubt the truth.

200 Workers Wanted

to send in the names and addresses of five of their friends, with one dollar, and have them receive the SUNFLOWER until September 1. See page 2.

Subscribe for THE SUNFLOWER.

HOW DO MEN GROW?

(Continued from Page 1)

[illegible]

Cured By Imagination

It is conceded by scientists that imagination has much power as a curative agent. A concrete example occurred in the experience of Sir Humphrey Davy. A man suffering from paralysis went to him for treatment by electricity. [illegible] him to return daily to have the treatment repeated. The man did as he was told, and daily sat in a chair with the end of a little thermometer tucked beneath his tongue. In a few days the paralysis was completely cured by the patient's own imagination.—Dundee Advertiser.

PERSONAL

If YOU will send us just one new trial subscriber on our [illegible] cent offer to September 1 it will double our subscription list. Will you aid the Sunflower that much? See page [illegible].

[illegible]

BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

INTRODUCTORY.

My first recollection of self-consciousness, or, I might say, self-revelation was in my seventh year. It occurred thru an incident [illegible] forgotten my lunch, tho in [illegible] first moment of this discovery [illegible] the little shock of disappointment it occasioned by an [illegible] of indifference—a sort of [illegible] to bear the trial [illegible]. But when I reviewed [illegible] happy faces during recess enjoying their little noon-tide meal, [illegible] sad, and I felt as [illegible] I served commiseration, [illegible] increased to the extent [illegible] I began to pity myself—the [illegible] consciousness of another self-[illegible] manifesting foreign to the ex-[illegible]—and I hied myself away to a [illegible] book, where I engaged in [illegible].

[illegible] flow of tears gave the acc[illegible] relief, but ere the subse[illegible] sunshine of joy was substi[illegible] that generally appears on [illegible] mental horizon of a child's [illegible] after such a shower, [illegible] feeling of remorse—shame—[illegible] me to the quick.

I made haste to hide the effects [illegible] my weakness and joined in the [illegible] recreation unceremon[illegible], however not forgetting what I had done, and hoping it would not be noticed. Self-pity was fol[illegible] by the first tinge of a guilty [illegible]—an equally strange cog[illegible] the internal self-hood for a child to indulge.

Self-pity, we all know, is a mani[illegible] selfish love for our own personality, an emotion that arises consequent upon a self-generated [illegible] that we are not receiving the attention from others that we are entitled to—a self-induced debility [illegible] weakness that imposes on others the necessity of restoring us to our normal power of endurance ere they can lend us any sympathy, and which we mostly sacrifice by this manifestation of self-love. Very little genuine sympathy is expended on those who pity themselves, for that is generally reserved for the brave and such who make an effort to rise above these heart-aches. Self-pity is therefore degenerating, whatever the circumstances.

While I had no conception of its true import at the period of its first [illegible], I felt ashamed of [illegible] a superior in-[illegible] consciousness acting in [illegible] with an inferior or exter[illegible]. The guilty conscience—the [illegible]—was a natural result of [illegible]—a sort of self-reproach [illegible] being within myself [illegible] I had yet [illegible] the ever-remembered [illegible] related led to an intr[illegible] and was the incentive to [illegible] narrative.

My next experience of this inter[illegible] consciousness was in my ninth year. A gentleman called on my [illegible] to take his advice concern[illegible]. I was introduced [illegible] him as boys generally are by [illegible] fathers—in formal and with [illegible] or less pride on the parental [illegible] having a son—to honor [illegible] rather than the company or [illegible]. I sensed it in that [illegible] consequently didn't feel [illegible] deferential to the [illegible]. My own worth had not [illegible] considered and so I was in[illegible]. The gentleman being a lawyer, my father naturally in[illegible] of him whether I was cap[illegible] of entering that branch of [illegible] struggle. I interposed and suggested that a physician's course [illegible] my choice being a prior wish [illegible] my father's on a similar occasion, [illegible] which I had not forgotten.

Now the point in this instance was the indifference manifested [illegible] my own personality which [illegible] for a similar indiffer[illegible]. Furthermore, the prior sug[illegible] becoming a physician [illegible] taken root and governed my [illegible] sensibilities for a similar [illegible]—proving that some children [illegible], if all are not credited with such an adjunct or permitted [illegible] exercise it in their behalf. But there is nothing to prevent a boy's [illegible] from knowing things not catalogued in ordinary science, such as [illegible] his personality by indifference or overlooking the fact that he has a memory. Some have very wonderful memories, and especially as regards suggestions implanted or promises made. A child seldom forgets either, and which fact should serve as an object lesson to adults, who commit themselves injudiciously to that extent. A suggestion, like a promise, incites hope, ambition, longing, and its non-fulfilment often weakens these very healthful emotions in a budding life. Repetitions lead to skepticism, indifference and a blunting of those finer feelings that constitute the fundamentals of a hidden genius.

I had genius, for I took to music very naturally, and would have made an artist in that line could I have devoted the necessary time to its perfection. But I had certain home-duties to perform that fall to the lot of the first-born in a family; had my regular school-duties added to this, which involved the old cramming-system of learning as much as possible without regard to its utility or its specific adaptation to the mind laboring over it. To this was added the parental desire that I should learn a trade as a bread-winner in the event of misfortune that might overtake me at any time. That trade-learning was to constitute my play, but it necessarily robbed me of some of the vim for the other duties. However, it was all well meant, and perhaps a sort of long-headedness in my father. I made good use of it, however, but was not a success in any of my talents. Either my father's prevision was correct in that a sensitively-attuned nature like mine was unfit for a localized career and thus needed accumulated facilities for earning a livelihood, or he was over-zealous. However, I never found reasons to censure him for it. On the contrary, I often praised him for his concern in my behalf, believing he may have acted wiser than he knew. At least, this biography would never have been written, had I become a localized citizen of the country. Its fundamental results would never have been attained.

The next incident in my soul-career was in my fourteenth year, when the news was spread that the union had been dissolved. I was indifferent to it, so far as general interest was concerned, but I saw a great struggle in my mind's eye as the consequence. Nay, I felt it in my soul. I knew there was going to be war—nothing less. My interior consciousness knew more than my exterior—even concerning that which I did not understand.

It might be said that children have an unconscious fear of insincere people, due to instinct that adults outgrow, but here was a principle involved entirely foreign to the theory of instinct, unless it was instinct per se. If so, why do they permit themselves to outgrow it? Why not cultivate it? Is it perhaps possible that they educate themselves out of it, believing it to be a superstition to harbor it? Even if it is a superstition, it is a very good one to retain, considering the benefits that may be derived from it.

What about the instinct that some women retain, which protects them against deception? Was that qualification or characteristic perhaps too strong in them to be exterminated by education? What would become of civilization if man's religious or moral instinct were outgrown or trod under foot because believed by one portion of humanity to be of superstitious origin? It is of the same life-principle that the former is—of the soul-nature of man, in contradiction to his physical or mental nature—unless we regard the latter as two, and say physical and mental. But many believe or maintain that mind is an effect of brain action—a purely physical function. If so, there must be brain-matter in the heart also, for that organ thinks occasionally, and often thots foreign to those generated by the gray matter—something unknown to that constituency. Where is the connection?

Remembering that soul-action in the form of sympathy or worry exhausts us from the heart region; that brain work exhausts us mentally, and physical labor tires the body, we have reasons to believe that man is a kind of triune force-centre—has three distinct methods of exercising his life's energies, namely: the moral or self-acting; the mental or disciplined and the physical or automatic.

The first-named must be self-acting, to judge by the effects—a sort of intelligent perpet[ual-motion] principle that instructs [its unsolic]ited, and is probably th[e life-prin]ciple of the other tw[o. But its] natural intelligence indi[cates that] the cause from whence it [originated] must be likewise constit[ut]ed, however remote. No cause, [no] effect.

We can account for [the] second and third principles, but [how could they] have been possible withou[t] the first? And why does the first m[a]nifest intelligence per se?

Did it simply reflect [the] [illegible] educated or disciplined we [m]ight attribute them to our scho[oli]ng. But it reflects or generate[s] its own, superior to those inculcat[ed] by any known methods. Thus we have made that feature a sp[ec]ial study and will relate the [ex]periences forced upon us as they occurred, including the circumst[an]ces connected therewith.

CHAPTER 2.

LOVE—MARRIAGE—IN[S]TINCT.

In the foregoing chap[te]r we gave three illustrations of o[ur] superior consciousness.

We say our becaus[e] it seems most consistent with a tr[iu]ne membership of entities—body mind and soul, or we should say, [s]oul, mind and body, considering th[a]t the soul is the head of the hous[e] the life-principle of the whole. [B]ut if the ego that governs, it [w]ould also seem consistent to sp[ea]k of the mind and body as its a[dj]uncts, or agents thru which to ex[pr]ess itself, in which event the soul b[e]comes the real man, and the pron[ou]n I, first personal, singular numb[e]r, should be used.

(To be Continue[d])

THE GRUMBLER BA[N]D.

When the summer sun is shining,
And birds are singing [s]weet;
When the buttercups an[d] daisies
Are blooming at our fe[et];
When the trees are bend[in]g
Beneath their load of [g]reen—
How sweet will be the m[u]sic
Of the famous Grumbl[e]r team.

When the air is fragrant,
With the scent of new [m]own hay;
And the pollywogs are h[a]ppy,
And the bullfrogs are [a]t play;
When the snakes are squirming lively,
And the "skeeters" ar[e] on hand,
How sweet will be the m[u]sic,
Of the famous Grumb[le]r Band.

When the summer days [a]re sultry,
And the sun is blazing [h]igh;
When the grass turns se[ar] and yellow,
And the wells are runn[i]ng dry;
When our feet are bliste[re]d,
As we tread the burni[ng] sand,
How sweet will be the m[u]sic,
Of the famous Grumb[le]r Band.

For they will tune up liv[el]y,
And we'll hear the m[us]ic float—
As they swiftly scale the [o]ctaves,
To a high staccato not[e]
And I think its very lik[el]y—
When we reach the ha[p]py land,
We may feel sort o' lone[ly]
Without the Grumbler [B]and.

MARY B. S[H]ERMAN.

Lily Dale.

LILY DAL[E]

SOUVENIR LE[T]TER.

A neat little booklet, [a]rranged to send by mail, containi[ng] 14 half-tone views of Lily Dale. It has a neat cover, with a g[u]mmed and perforated edge, and a p[la]ce to write a note if you wish. [W]rite your note, seal the gummed e[dg]e, address it and put a 2-cent stam[p] on it for mailing. When receiv[ed], the addressee tears off the per[fo]rated edge and leaves a neat sou[v]enir letter from Lily Dale.

Price 10 cents; 3 for 2[5] cents.

Should you wish them mailed to your friends from here, [ad]d 2 cents each for postage. Addr[es]s,

THE SUNFL[O]WER,
Lily D[al]e, N. Y.

200 Workers Wante[d]

to send in the names an[d] addresses of five of their friends, w[it]h one dollar, and have them recei[ve] the SUNFLOWER until Septem[be]r 1. See page 2.

Every man stamps his [o]wn value upon the coin of his cha[ra]cter in his own mint, and he cann[ot] expect to pass for more, and sho[ul]d not be disappointed if people d[o] not take it for more than its face [v]alue.

LIGHT FROM EVERYWHERE

EAST NORTH



WEST SOUTH

This department is conducted to enable Spiritualists and Field Workers to keep in touch with each other and their work. Send us notices of your engagements or any other items of interest. Officers of societies [illegible] reports of your meetings, entertainments, [illegible] you have, your elections, reports of an[illegible] business meetings, in fact, everything [illegible] like to know about other societies.

[illegible] reports with typewriter or plainly with pen [illegible]. Never use a pencil or write on both sides of [illegible].

[illegible] items short and to the point. We will adjust [illegible] the space we have to use. A weekly no[illegible] meetings written on a postal card would [illegible] this column.

[illegible] your full name and address to every [illegible] necessarily for publication, but as [illegible] "correspondent" or "subscri[illegible]" [illegible] the author. The printed article [illegible] if you wish it but we must have for our own information.

[illegible] will not be returned unless stamps are [illegible] postage. If not used they will be [illegible] days and then destroyed. Retain copies [illegible] we do not return them if we can not use [illegible].

[illegible] for the improvement of the paper are in[illegible].

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

[illegible] the new announcements of [illegible] Dale Assembly in the Lily Dale [illegible].

People who read newspapers should read the editorial to our Canadian [illegible] on page 2. it is of as much importance to American as to Canadian readers as it is an object lesson [illegible] what will happen if the postage [illegible] in this country.

[illegible] the notice about the last [illegible] by A. F Melchers that we be[illegible] publication of [illegible] in this week's SUNFLOWER. 25 cents gives you [illegible] until September 1st, in[illegible] the whole of this story. [illegible] Biography of a Soul." and the [illegible] camp meeting news. Send $1.00 [illegible] have it sent to five of your [illegible]. It will save you writing letters while you are at camp.

A. E. Pratt, president, writes: [illegible] Elizabeth Reed, of Toledo, O., [illegible] a meeting at my home in Del[illegible] O., on Sunday evening May [illegible] and thru her efforts our society [illegible] had become discouraged and [illegible] interest to the extent that it [illegible] about to surrender its charter [illegible] rejuvenated, 8 new members were added, new officers were elected and the society bids fair to start on [illegible] era of progress. We are glad to acknowledge the benefit Mrs. Reed has conferred upon us. She is a [illegible] test medium and inspirational [illegible] and is a regular member of [illegible] society.

James A. Harvey writes from Hamilton, Ont: A fine audience assembled in Green's hall last evening [illegible] attend the social and concert [illegible] under the auspices of the [illegible] Independent Spiritual so[illegible]. After listening to a capital program, consisting of songs, recitations and instrumental selections, Mrs Hanson on behalf of the society [illegible] whose interests Mrs. Greenlees has been engaged for the last 12 months, presented her with a beautiful gold ring, suitably inscribed, in recognition of the excellent work she has done while in the city. Mrs. Greenlees feelingly replied, thanking the members for their sympathy and support. A number of complimentary speeches were made, wishing her success in her new field in [illegible] Northwest, for which she starts [illegible]. After the concert, dancing [illegible] indulged in by a large number present, followed by refreshments. Mrs Greenlees leaves many loyal friends in the city, who will gladly welcome her back, should she de[illegible] to resume her work here at [illegible] future time.

A friend writes: Rev. Frank E. [illegible], the renowned trumpet [illegible], has been doing a good [illegible] in New York during the past [illegible]. Many have been comforted [illegible] brought to a realization of the [illegible] of life thru communion [illegible] their loved ones who have [illegible] from the physical body. He [illegible] for Europe May 17, on the [illegible] the White Star Line, hav[illegible] received a special call to visit a [illegible] of the principal cities in [illegible] England and Germany. He [illegible] endeavor to visit Lily Dale dur[illegible] the last ten days of camp, after which he will visit his home in To[illegible], O. returning to New York for [illegible] winter. His many friends in New York wish him a pleasant journey and safe and early return to New York.

E. R. Fielding writes: Mr. Grumbine has been speaking in Washington after an absence of many years. He gave a course of lectures and instructions never before presented in Washington. An exposition of the Bible mysteries, the Ancient astrological teachings of the masters of Egypt and India. These teachings are fully illustrated. He gave two lectures Sunday May 12, at Gude's hall to a large and cultivated audience. The Temple league meet as usual at Pythian Temple. Mrs Farrow. Pres. Mrs. May A. Price is the speaker, after each lecture messages are given by several medums. The Ladies Aid meets every Thursday at Mrs. Farrow's. Prof J. C. Grumbine gave two very interesting lectures the themes were the Old and New Spiritualism, at 8 p. m. Occult Science and the Bible, the hall was filled to overflowing. Mr. Grumbine held classes in Mr. and Mrs. Hooker's parlors, 1714. 14 St. N. W. Many of his old students took up the studies again while he remained in the city.

DR. FOWLER'S NEW YORK LETTER.

It is very pleasing to the officers and members of the First Association of Spiritualists as the season's work is drawing toward its close, to note the increasing interest in the same as manifested by the constantly increasing attendance, notwithstanding the many allurements to attract, not only the "faithful" but all others as well.

On Sunday, May 11th, after some very interesting and appropriate remarks by the president, Mrs. M. A. Newton, Mrs. Gaule-Reidinger, in her preliminary remarks alluded at some length to her visit at Hartford, Conn., on the previous Sunday, in response to an invitation from the officers of the State Association to participate in the deliberations of that body at their Annual Convention, which was as usual a pronounced success in every particular. It was Mrs. Gaule's first experience in Hartford, and among the Spiritualists of Conn., all former invitations, because of having previous engagements she was obliged to reluctly decline. She spoke of the cordiality and enthusiasm which was manifested, and of the spirit of harmony and good-will which characterized all the meetings during the Convention, a full report of which will no doubt be furnished your readers. Your correspondent is especially interested in reading the reports of these meetings, and of the several state associations, as, being an enthusiastic believer covering a long period of years, he is pleased to note the progress attending the efforts of those who are so valiantly laboring for organization, in our ranks, without which we can make but very little progress in establishing the truths of our phenomena and philosophy. Mrs. Gaule seemed to have brought with her from Hartford some of the enthusiasm before mentioned, for she was very happy in her remarks, and very generous in the number and length of her delineations and messages, going into minute detail in many instances, which was very convincing. One was very noticeable when she described to a gentleman in the audience a friend who was residing in Mexico, giving names, etc., then referring to a certain lot in a cemetery of which some information was wanting, describing the same as number eighty, which was very gratifying to the recipient, who afterward assured the audience that he was a stranger to the medium. So, with the many similiar remarkable readings and messages she is constantly giving out to believers and skeptics alike, it need not be a surprise that he meetings are so largely attended. The lengthy and interesting exercises were interspersed with singing by the congregation and vocal and instrumental solos, which added to the enjoyment of the occasion. The sympathy and kind wishes of the many friends and admirers of Mme. Voigt is extended to her in her protracted indisposition which detains her from a participation in our meetings.

In reference to my notes I find I have neglected to mention a most remarkable reading given from a small packet which was placed with others upon the desk. A peculiar influence was experienced, when a deathbed scene was described and the spirit appeared to the medium, who was herself a medium, but whose transition had not been reported to Mrs. Gaule since her return. She said the funeral rites were then being said in a certain town, I think New London, Conn., giving loving messages to her friends in the audience, one of whom arose and said the packet contained a few flowers she had taken from the casket to bring there for a reading. The name of the spirit given was Mrs. Jacobs, which, with all the details were pronounced as remarkably correct. Mrs. Jacobs tho living in N. Y. was a valued member of the "Mt. Pitcairn Society" of Jersey City, N. J., of which Mrs Anna Stewart is pastor.

Mrs. Gaule called attention to the Spiritualist papers on sale at the door, urging the audience to buy the same and circulate them among their friends. Our venerable Titus Merritt, well and favorably known to the older generation of Spiritualists has returned to the field and may be found at book stand as before he resigned to occupy a similar position at Berkley Lyceum. His friends all gave him a cordial welcome back to his old position. It is the [illegible] of the writer that the secretaries of all the campmeetings who desire to do so would send him their circulars of the same for distribution, as there are many of our people who desire to attend and have the opportunity of hearing more of our gifted speakers and mediums and enjoy the season among those people who have enjoyed greater privileges than themselves along these lines, and it is pleasing to know that as the number of our church and other friends who are becoming interested in our philosophy and phenomena are increasing, our summer schools, or campmeetings are furnishing the opportunities for obtaining more knowledge of the same, under very pleasant conditions surroundings and associations,

Yours for progress,

DR. G. W. FOWLER,

[illegible] S. Elliott Place, Brooklyn, N. Y.

NOTICE.

If there is a hand pointing to this paragraph it indicates that your subscription is three months or more in arrears, and as the postal officials have ruled that such subscriptions are "not legitimate," we will not be permitted to send you any more papers until your subscription is renewed.

[illegible] we are publishing a [illegible] well worth your [illegible] solicit an immediate [illegible] that you will not miss a [illegible]. Should you not wish to renew the subscription, we respectfully call your attention to the fact that you owe us an honest debt for the SUNFLOWER for the time that has elapsed since the expiration of your subscription as indicated by the date on the green address slip, and request a remittance for the time at the rate of $1.00 a year. But we believe you are so well pleased with the line of thought we are presenting that you will wish to continue to receive the SUNFLOWER, and we will receive your immediate renewal for another year.

SUNFLOWER PUBLISHING CO.

A newspaper is in no sense a child of charity. It earns twice over every dollar it receives, and it is second to no enterprise in contributing to the upbuilding of a community. Its patrons reap far more benefits from its pages than its publishers. In calling for the support of the community in which it is published, it asks for no more than in all fairness belongs to it, tho generally it receives less patronage. So help your paper as you would any other enterprise—because it helps you, and not as an act of charity.

1000 People Wanted

to take advantage of our 25 cent offer of the SUNFLOWER until September 1. See page 2.

Directed toward the enjoyment of the senses, the strong will may be a demon, and the intellect merely its debased slave; but directed toward good, the strong will is king, and the intellect is then the minister of man's highest well-being.

The SUNFLOWER $1.00 a year.

MISCELLANEOUS.

Unconscious Influences.

Somebody has said that thoughts are things. The phrase is unfortunate because it is misleading and inaccurate. This world is made up of things and forces. Thoughts are more subtle than mere things and far more potent. They are forces which change ... for better or for worse.

[illegible]

welfare is affected by your kind or unkind criticism of him. ...

Experiences With Dr. ...

[illegible]

APOCRYPHAL.

[illegible]

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

[illegible]

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., JUNE 8, 1907. | Issued Every Saturday at One Dollar a Year. | Number 323.

THE MORRIS PRATT INSTITUTE ASSOCIATION REPORT.

[illegible] annual meeting of the [illegible] members of this association [illegible] held in the Institute [illegible] Whitewater, Wis., May 16 [illegible] 17 1908 Everything considered [illegible] attendance was fairly good [illegible] several of the trustees of the [illegible] were unable to be present, [illegible] the regret of their associates and to the members of the organization. The familiar face of the beloved president, Moses Hull, was among the missing as he has taken the next step in life and gone back to the soul world since the annual meeting of 1906. He was missed in the physical by all of the [illegible] present, but his spiritual influence was sensed by more than one of the company assnmbled in convention to transact the business of the school to which the arisen [illegible] devoted so much energy and [illegible] thru the closing years of his earthly visit. He was lovingly remembered by every one and a committee on resolutions, consisting of Mrs. Cora L. V. Richmond, [illegible] A. J. Weaver and the writer, was appointed to put into words an [illegible] expression of what was [illegible] every soul, of love and sincere regard in which the arisen president was held by all.

The meeting was called to order at 10 a. m. in the parlors of Prof. Weaver with the vice-president, Dr. Geo. B. Warne, in the chair. The minutes of the last regular meeting were read by the acting secretary, Mrs. L. S. Weaver, and were approved. Vice-President Warne appointed a committee on auditing accounts, consisting of Hon. Wm. Smith, of Janesville, Wis., Mrs. Christine Cooper, of Clinton, Iowa, and Miss Genevra Spaulding, of Lansing, Mich. The report of Treasurer Weaver was most gratifying. It showed that the school has been self-sustaining throughout the year and revealed the pleasing fact that the aggregate of all outstanding bills was less than $40.00. This report was received with rounds of applause and smiles of encouragement by all of the members present. The outlook for the coming year was reported to be very promising and there was every assurance that the school had made the last turn around the corner of difficulty and was now moving steadily forward over the roadway of success. Too much cannot be said in praise of the able and efficient management of Prof. A. J. Weaver, and his estimable wife, to whose efforts this excellent report was largely due.

The election of officers and delegates to the next national convention occupied the attention of the members of the Association for some time. There were three vacancies to be filled on the Board of Trustees, one for the term of one year, caused by the transition of President Hull, and the other two by expiration of the terms of Trustees Rynerson and Warne. Mrs. Cora L. V. Richmond was unanimously elected to fill the unexpired term of Moses Hull as trustee of the Institute, while Trustee Warne was elected to succeed himself. Honorable Wm. Smith was elected as the successor of Trustee Rynerson. All of these officers were chosen by unanimous vote, which reveals the unity of feeling that prevailed among the members of the Association. Prof. A. J. Weaver, of Whitewater, and Rev. E. W Sprague, of Detroit, Mich., were unanimously elected delegates to the 15th annual convention of the N. S. A. to be held in Washington, D. C in October of this year. Several financial agents were elected and commissioned to solicit funds for the support of the school in their respective localities. The best of feeling prevailed from the opening to the closing session of the convention and every one was most enthusiastic in his praise for the good work already accomplished by the Pratt Institute. Harmony was the watchword of the hour and each one vied with the other in doing his best to add as much as possible thereto.

The Board of Trustees was called together at an early hour by acting President Warne, who stated that the first business was the election of officers of the Board for the year ensuing. George B. Warne, was unanimously elected president; Hon. Wm. Smith, was unanimously chosen vice-president; Mrs. Cora L. V. Richmond was elected secretary, and Prof. A. J. Weaver was re-elected treasurer. The Board unanimously voted to empower Mrs. Richmond to appoint an assistant secretary to act in her stead in all matters pertaining to the immediate work of the school. It was also voted unanimously to request Mrs. Richmond to give a course of lectures during the coming year upon the Higher or Spiritual Psychology. President Warne was also requested by unanimous vote to give a course of lectures upon anatomy, physiology and hygiene, with respect to their relations to Psychism. Prof. A. J. Weaver was re-elected superintendent of the Institute and empowered to appoint such assistants as he might require in order to carry on the work in harmony with his views. Many other items of business of minor importance were considered and acted upon according to the best judgment of the members of the Board. All matters not considered in convention or at the board meeting were referred to the executive committee with power to act. The executive committee for the current year consists of President Warne, Vice-President Smith, Secretary Richmond, Treasurer Weaver, and Trustee Geo. H. Brooks.

In connection with this annual gathering of the Morris Pratt Association, President Brooks of the Wisconsin State Spiritualists Association called a grand mass meeting to assemble in the chapel of the Institute on Thursday evening, May 16, and Friday afternoon and evening, May 17. The attendance was not large but those present made up in enthusiasm and interest what was lacking in numbers. Mr. Brooks was at his best as a presiding officer and was exceptionally happy in his presentations of the various speakers. His own remarks proved that he was something more than a "walking exclamation point" when it comes to business of a financial character. When President Brooks was elected to office thirteen months ago the Wisconsin State Spiritualists Association was in debt nearly $1,600.00. President Brooks reported with facts and figures to prove his statements, that that indebtedness had been reduced more than $1,200.00 during the past year and that the association now owed only $325.00. This speaks well for the leadership of President Brooks and proves that he is the right man in the right place. He was most ably seconded by the hard working secretary of the State Association, Miss Louise G. Loebel, of Milwaukee. There are few men in our ranks who have more real devotion in their hearts for the cause of Spiritualism than has Geo. H. Brooks. He believes in paying one hundred cents on the dollar and does not spare himself in the least in his efforts to do for the cause he loves. He was stricken with a painful illness that almost graduated him into the spiritual world, in January of this year, and was confined to the house for about eight weeks. Notwithstanding this serious drawback, he accomplished the marvel to which I have referred and brought in a report that is certainly most creditable to him, as an officer, in every respect. If Spiritualism had a thousand workers possessed of equal zeal and enthusiasm, such as we find embodied in Geo. H. Brooks, our movement would flourish as the proverbial Green Bay tree.

At one of the sessions of the Institute Association, acting President Warne called upon the students for brief addresses and for a period of two hours the people present were enthused and instructed by the inspired utterances of the young workers who are soon to take their places upon the rostrum of Spiritualism. Each speaker's words were to the point and every address was full of meat. One marked characteristic found in the utterances of all was the love each speaker felt for Prof. Weaver and Mrs. Niver, of the Institute faculty. The addresses were couched in well chosen words, grammatically and rhetorically arranged with precision as well as logically expressed. The writer was baptized in an ocean of optimism on this occasion for he found in these young people at least ten or twelve worthy occupants of the future pulpits in the church spiritualistic. They have bright futures before them if the signs of the time are read aright and their utterances at the meeting in question can be taken as auguries of their several abilities. All officers and members of the Institute Association were pleased to learn that these gifted young people were to return another year to complete their course of study.

Able addresses were made at the mass meeting by President Brooks of the State Association and by President Warne, Vice-President [illegible] [illegible] of the [illegible] Association. Mrs. Niver [illegible] the assembly with Owen Meredith's splendid poem, "Aux Italiens," rendered as only Mrs. Niver can render this marvel of poetical excellence. Judge Smith's address was a most eloquent tribute to Mediumship in general and especially to the wonderful work accomplished by Mrs. Cora L. V. Richmond and her guides. President Warne followed along the same line and introduced many instructive anecdotes of President Lincoln with regard to his belief in teachings of Spiritualism. President Warne's defense of mediumship was something long to be remembered by those who heard it. Mrs. Richmond was deeply touched by the eloquent tributes paid to her and her work by the several speakers and responded most feelingly to their expressions of good will. Ouina's Poems delighted all who heard them and added much to the interest of the meeting. Mrs. Richmond gave the closing lecture on Friday evening; it was replete with spiritual thot and gave those whose privilege it was to hear it, something to remember when they had gone to their respective homes. The pastor of the Methodist church of Whitewater, was an interested listener on this occasion and he pronounced the address one of the most helpful he had ever heard.

CONVENTION NOTES.

President Brooks declared that he had never read "Camilie" but he was so emphatic that he conveyed the impression to the minds of all that there was an exclamation point at the end of his sentence!

President Warne's bon mots and sharp wits were enjoyed by all, but he proved that he could take, as well as give, these social pleasantries. For a first class definition of the [illegible] "ache" President Warne is now considered authority; it was noticed that he could use the word "[illegible]" with the same intonation as a certain officer of the N. S. A.

[illegible] Centralization and How to [illegible] by going into retirement and [illegible] silent, oblivious [illegible]. For an explanation of [illegible] sentences, ask the [illegible] secretary of the Morris Pratt Institute Association.

[illegible] on page [illegible].

IS TRUE RELIGION A BELIEF OR A LIFE?

Is true religion a belief or a life? James says it is "to visit the fatherless and the widows in their afflictions and to keep himself unspotted from the world." Micah declares God's requirements are "to do justly, to love mercy, and to walk humbly with thy God." And Peter asserts that in every nation he that feareth God and worketh righteousness is accepted of Him.

All these sayings put the emphasis on a good life, make religion to consist in righteousness and charity, and dispense with creeds and faith and sacraments.

Froude says: "Man must find salvation from within, not from without. He must rely upon himself and not upon the gods. He must develop his higher faculties by cultivating them.

"When we realize that religion is a matter of human duty, and when we realize that salvation consists in doing our duty every day in the condition of life where we are placed, we will have gained a decided step forward in the race set before us."

In a discussion in the London press in answer to the question, "Are we less religious?" Sir Arthur Conan Doyle in a contribution puts its thusly: "It appears to me that one fallacy runs through a great deal of the correspondence about religion, and that is the postulate that any form of religion, including the ritual of going to a large building for the purpose of communion with the great unseen, has any bearing upon true religion. The lesson that life has taught me is that it has none. I have known most admirable people who did these practices, and I have known most wicked ones. In most of your letters such practices are taken as a test whether religion is waning or increasing. There is no religion between them.

"The true tests of progress in true religion are (1) Is there a kinder and broader view of such subjects enabling all men of all creeds to live in amity and charity? (2) Are the criminal statistics better? (3) Are the drink return better, showing the same thing? (4) Is there more reading, more demand for lectures, more interest in science, showing that the mind is gaining upon the body? (5) Are the savings bank return better, showing thrift and self denial? (6) Are the trade returns better, showing greater industry and efficiency? (7) Are there more charitable institutions, and does man show more clearly his sense of duty towards the lower animals? Such practical tests as these, which do actually for the most part show progress, are worth more than the ritual observances which may or may not go with a good life.

"There is an aggressive form of religion calling itself dogmatic faith, which has done far more harm to the human race than pestilence or famine. Directly to its door must be laid, not only all the bloodstained history of Mahometanism, but all the murderous doings which have in turn disgraced every sect of Christianity. In the name of Christ, the Apostle of Peace, this dreadful school of thought, within a few centuries of His death, brought about such quarrels and such murder as had never been heard of in pagan days. Over the Homoiousian question, a theological point depending upon a diphthong, it has been reckoned that a hundred thousand people lost their lives, champions and victims of faith. The crusades, the murders of the Albigenses, and of the Cevennes, the Thirty Years' War, the Inquisition, the outrages of Catholics on Protestants, the no less detestable outrages of Protestants on Catholics, the persecutions of Nonconformists by the church, the persecution of Quakers by the Nonconformists, the manifold domestic tragedies and tyrannies, embittering the lives of countless numbers—surely when all these are considered, the reader must admit that faith, in the positive, aggressive sense, has wrought more mischief than famine or pestilence.

"All sects have been misled by men of the same acrid frame of mind, and have incurred the same bloodguiltiness. I only know four cults—the original Buddhists, the Quakers, the Unitarians and the Agnostics—who can, I think, say that they have no blood on their hands. And what has been the root cause of it all? Saying you believe what your mind cannot grasp and what your free reason would frequently reject. A makes his proofless assertion and calls it his faith. B has the right to do the same. Then A and B hate each other with a bloody hatred, and there is the epitome of the blackest chapters of the history of the world. We who are like shipwrecked mariners upon this little raft of a world, moving upon the face of the infinite ocean have enough to do to live kindly among ourselves without quarreling bitterly about that which is beyond the horizon."

In another letter he says: 'I had no desire to be led into a theological discussion, but in answer to Mr. Pollock's question as to my view upon a series of texts, I would answer by reminding him of the words of the founder of the Christian faith, that it is the letter which kills and the virtue lies in the spirit. This insistence upon the literal meaning of texts is in the words of Winwood Reade, "to pull down idols of wood only to replace them with idols of paper and printer's ink." They are the weapons by which the theologians from the earliest days have spread disunion and strife. Every creed can found its position upon a text, and every other creed can find some other to controvert it.

"When we consider the origin of the gospels their translation from language to language and the fact that every revision has shown the text to be faulty, it is inconceivable that any absolutely hard and fast incontrovertible system of theology can be built from them. But the spirit of the New Testament is clear enough, and there lies the justification of Christianity."—N. M. M. in Vancouver (B. C.) World.

SOUL.

He who doubts that he has a soul let him ask what induces fear of wrong doing and creates the "guilty conscience;" or, what produces those heart's emotions that reminds him of forgotten duties; that engender sympathy, doubt, anxiety, hope or faith—all manifestations of an intelligent nature? The heart contains no brain-matter, yet it thinks, reasons, memorizes, suffers, enjoys and senses things beyond that which the brain is capable of doing.

Who reasons and wills strictly according to the business rule (every man for himself) must, in the nature of things stand alone; for whatever a man worships or permits to control him is his god, with whom he becomes "one" as he has chosen, i. e., he becomes one with himself, if that be his comfort.

Even those without jealousy in the accepted term—the law of self-preservation perverted by self-love—are offended by it when made the subject of it; for it always creates a counteraction—an instinctive self-defense—not always free from resentment. Controlled by love it is a demand for equality or justice; but controlled by selfishness or hatred, it arouses even the most acquiescent or righteous and leads to results in which jealousy is usually vanquished.

The real worth of causes, the interior of life or soul—finds appreciation proportionately as we rise above our affinity for effects. That is, we come in rapport with the law of a thing as we withdraw our sympathy from the outer, the fleshly or the grosser half.

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
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One subscription, per year, - - - - - $1.00
Six months, - - - - - .50
Three months, - - - - - .25
To foreign countries except Canada and Mexico, - - - - - 1.50
Six months, - - - - - .75
Three months, - - - - - .40
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ADVERTISING RATES.

[illegible] one insertion [illegible]; three insertions, $[illegible]
[illegible]
[illegible] 15c a line, 25 lines, [illegible] a line. [illegible] space.

REMITTANCES.

[illegible] communications are make all money [illegible] The Sunflower Publishing Co. [illegible] State your full name and address plainly [illegible] Don't send your personal check [illegible] to collect it, and we must deduct it [illegible] send.

COMMERCIALISM IN MEDIUMSHIP.

Every little while there is a hue and cry raised about "Commercialism in Mediumship," and we wonder what it is all about. In every other branch of business or religious life we hear that "the laborer is worthy of his hire," and if so, why not in mediumship?

We do not believe in money-grabbing tactics in any branch of life any more than we do in connection with mediumship. It is necessary for all humanity to have the necessities of life, and few of us are satisfied without at least a portion of the luxuries. We can only get them by selling our time to those who wish to utilize it, whether that utilization is for one purpose or another.

The world is made up of a give and take, buy and sell, relationship. Whatever talent we may have, whether that be to dig a ditch, sail a ship, make a piece of machinery, or run it after it is made, or the mental or psychic gifts of the brain, some one wishes to utilize it, and we wish to sell it for that which will bring us the necessities and luxuries of life.

It is true that the entrance of the commercial element has conduced to fraud in every line of life's work. We have the example of the cobbler who declined to put "paper lifts" on the heels of shoes he was making for the reason he "had been sent to prison for swindling, and did not want to take another chance at it." In order to meet competition we have been forced down and down until cheaper elements have entered into our materials, the finished product has been slighted where it could be done without being too plainly manifest, and commercialism has entered into it to such an extent that it has become necessary to enact laws to prevent our food products being adulterated so that they lost their original virtue.

When a person devotes his whole time to mediumship, he must receive enough from it to make his living, or he can not follow it. If that is commercialism of any different sort than any other calling in life, where does it come it? Why should he not be paid for exercising his psychic gifts for the benefit of his patron as much as for exercising his muscular gifts in digging a ton of coal? or building a house? or any one of the affairs of life? Did any of these church people who advocate no pay for mediums ever think of cutting off the salary of their ministers? Oh, no! they have got to live. Why should I expect one man to exercise his mediumship for me any more than I should expect another to saw and split a cord of wood for me without pay? I would be laughed at to suggest one; but the other—his mediumship does not cost him anything!

Doesn't it? How much less does it cost him than the muscular development of the other? If mediumship is a "God-given gift," so is that physical system that will permit persons to develop their muscles so that they can pull a saw or swing an axe all day. They do not have to work any more to develop that muscle than the medium does to develop the psychic power.

Cut out that "commercialism" talk. Give it a complete rest. Treat the mediums as you want to be treated when you hire out to anyone, whether it is to run a railroad, sing a song, dance a jig, build a hen-coop, or give a sitting for spiritualistic phenomena. In every case "the workman is worthy of his hire."

SHOULD THE THEATRES BE CLOSED ON SUNDAY?

The annual Sunday closing act is on, and the clergy, who see their congregations dropping off (and incidentally the collection baskets more slimly patronized) are taking active steps to induce the people to make the places of amusement close on Sunday so that there will be no place to go to except to church.

Now the SUNFLOWER has always stood for the right of people to go to church, but it has objected to any attempt to force it, even to the extent of closing other places of amusement, either for pleasure or profit.

The theatre has not injured humanity—on the contrary, it has given an object lesson of the incidents of life that people do not have opportunities of experiencing, or if they do, are not in condition to consider and act upon when they do have them. They have also appealed to the higher emotions of humanity and have aided many to take steps that have resulted advantageously to themselves as well as to others.

That possibly some have been led astray thru too constant attendance at theatres, is doubtless true. But that many unpleasant incidents have been attendant upon church attendance, is equally true. The emotions of a theatre, dance, or revival meeting, would have the same effect upon a person of a high-strung nature, and church and prayer-meetings give us as good an opportunity to meet with unpleasant incidents and undesirable people as the other. If a person is looking for mischief, he will go to where the material to consummate the object can be found, be that one place or another.

It is astonishing to us that the ultra-religious people do not see that their methods are detrimental to the consummation of their objects. As a boy, I attended church and such meetings regularly because all of my mates did—not because I ever believed it, for I did not. But all of my school and social mates, were religious people, attended church, Sunday school and prayer-meetings, and I did the same for the companionship. In plain English, it was where the boys met the girls and the girls met the boys. Since being grown up I have stood outside of a church and seen the boys line up on the sidewalk, then as the girls came out, one by one they joined them and went away in couples. If that is detrimental at dances or theatres, it is equally so after church.

It was the custom at that time to present petitions for signatures. Everything they wanted done was the subject of a petition. I presume I have signed several hundred of them, and had no more idea of what I was signing than as tho I had not seen the paper. They were cute about it, too. We as boys were not permitted to sign our boyish names, but merely the initials, so that the legislators and others to whom the petitions were presented would not know that we were mere children. Some of them we signed several times, at different churches. We were like the Sunday school petitions presented from Michigan a few days ago, where the petitions contained more names than the entire population of the State. The only way to account for that is that a number of hundreds of little rascals must have signed it before they were born, for of course they would not present a petition with duplicate or fraudulent names on it!

The SUNFLOWER advocates that theatres, libraries, parks, and all respectable resorts be open on Sundays the same as any other day. Give the men and women a place to go to on Sunday, for they [illegible] work on other days and can not [illegible] It is true that a preacher [illegible] need to go on Sunday for [illegible] any week day that he chooses. [illegible] working people can not [illegible]

[illegible] fishness in the extreme [illegible] him to try to prevent them having free liberty to go on excursions or to the theatre, if they wish. One thing is certain: It is impossible to close the saloons, and it is far better to have theatres and summer resorts to go to than it is to have everything closed and the side doors of every saloon open. Experiments [illegible] many years have proven that saloons and resorts of ill-repute can not be closed. Then why try to close other and far more desirable places for Sunday resort?

[illegible] SPIRITUAL CHURCH, ROCHESTER, N. Y.

[illegible] often asked by letter for [illegible] of our church work [illegible] all interested would [illegible] making slow but healthful progress in our work. Our large attendance of last fall fell off considerably during the cold [illegible] owing to a variety of [illegible] church was uncomfortable [illegible] time in the severe [illegible]

[illegible] membership has increased [illegible] Rochester and our non-[illegible] membership which now embraces a number who regularly contribute to our church funds. A large number of pews have been [illegible] voluntary principle) [illegible] the receipts during most of the [illegible] been encouraging.

One cheering feature of our work [illegible] it is not confined to those [illegible] attend our church but thru the powerful agency of the liberal press [illegible] Rochester we are reaching every week from 50,000 to 75,000 of our [illegible] thru the published reports of my lectures in the Democrat and Chronicle, The Union and Advertiser and the Post-Express. The [illegible] regularly devote from [illegible] one-half column or more to a summary of the morning and evening lectures in Plymouth church and thus we are [illegible] the public with our liberal teaching.

Another encouraging feature is the fulfilment we are finding of a [illegible] prophecy given us when we [illegible] and [illegible] on [illegible] to purchase [illegible] not to [illegible] spirits [illegible] unexpected [illegible] how that statement [illegible] verified and [illegible] verified [illegible] from time to time.

We were in difficulty over our [illegible] when friend Kelsey from [illegible] came up one Sunday "just to see how we were getting along." As is well known he is an expert in heating buildings. We soon pointed [illegible] change in air pipes necessary and as it involved cutting thru [illegible] floor and new radiators, very generously paid the $50 required and gave us advice and radiators free. The angels reward him.

A little later I foresaw a payment of $150 to be made—balance due on our church cushions this spring and summer and there seemed no provision for meeting it. One morning in my mail I found a letter from a Rochester merchant—a stranger to me—inviting me to call on him, which I did.

After enquiring about our work in a friendly way he told me he had been out to hear me a few times and liked our services—tho he is a pewholder in another church—also that his mother formerly attended Plymouth church and that they had decided to pay off the remaining $150 we owed on the cushions. Angels reward him and his dear old mother whom I called on and personally thanked.

A few weeks since at Hartford I met Margaret Gaule Reidinger where she was delighting a vast crowd at the state convention with her marvellous readings. We talked over Plymouth church interests at Mrs. Helen P. Russegue's home where we were stopping. On returning to Rochester I sent Mrs. Reidinger a fine photo of Plymouth church and she exhibited this to her Ladies Aid Society and sent us a pledge for $100. And thus the good work goes on.

We need a considerable sum next month to close up our first year's operations successfully. It will come—possibly the reader of this will contribute a part of it.

B. F. AUSTIN.

NOTE—A fine Photo Postal Card with beautiful picture of the church and pastor for 5 cents. Address Frank Cushman, 549 Sawyer St., Rochester, N. Y.

Life is not only what we make it, but its length depends very largely upon ourselves. A French psychologist, Jean Finot, urges that a most important means of prolonging it is auto-suggestion, or will power. He states that the possible life span can be shown theoretically to reach 150 or even 200 years, and that practically it is much greater than is usually imagined. Old age [illegible] prematurely [illegible] abuse of [illegible] by [illegible] of confidence in our strength and powers. It is pre-eminently essential that we keep cheerful and hopeful, banishing depressing thots of the shortness of time and of human frailties, that we remain active, and that we make rational use of the functional organs. Statistics show that the critical period of old age is actually between eighty and eighty-five, after which probabilities favor reaching or exceeding the century mark.

It a man [illegible] virtue [illegible] courage him [illegible] through the former, than discourage him by holding up the latter to him.

There are a hundred successful men for one that is contented.

LILY DALE NEWS.

Mrs. D. Pierce is visiting at Gerry, N. Y.

Mrs. French of Ellicottville, N. Y., is a recent arrival.

Chapin Bebee spent a day at the home of J. G. Turner.

A. C. White drove over from South Dayton Decoration day.

Mrs. Cooper has returned and is occupying the Purple Cottage.

Miss Emma Green and Mrs. Cady are visiting at Mrs. Dederick's.

Mrs. Hattie Stone visited her parents, Mr. and Mrs. Riley, [illegible] son.

Mrs. H. M. Sage has returned from a visit to Corry and Lakey, N. Y.

Mrs. Hyde and Mrs. Paxton arrived Friday evening for the summer.

Joseph Slater of Columbus, O., made a visit between trains last Wednesday.

Mr. and Mrs. E. Richards are visiting their son, Dana, at Wellsville, N. Y.

Chas. A. Shourds of Atlantic City, N. J., is spending a short vacation on the grounds.

Mr. Lloyd, Mr. O'Donnell and Mrs. Hoisington have been visiting at John Hudson's.

Melton Rush and Flossie Derby of Dunkirk visited Mr. and Mrs. Chas. Haas Decoration day.

Mrs. D. I. McDonald of Limestone, N. Y., visited her sister, Mrs. Minnie Meeker, last week.

J. W. Reed, J. H. Champlin and George VanSlyke went to Fredonia for Decoration day exercises.

Edwin Logan of Pittsburg, Pa., has rented Mrs. Covell's cottage on First street for the summer.

A. W. Damon of Dunkirk, publisher of the Occasional One, spent Decoration day on the grounds.

Evie P. Bach and Mrs. Lutgen drove over to South Dayton to visit Mr. and Mrs. A. C. White last Sunday.

L. C. Hutchinson has gone to Madison, Ohio, for Decoration day exercises and to meet his old friends and comrades.

Mrs. N. C. Lutgen started Monday morning for Helena, Mont., where Mr. Lutgen has a position with a large mining company.

Mr. and Mrs. C. D. Griswold and daughters, Fern and Bessie, are here to attend the wedding of Ray Griswold and Miss Edith Green.

Still the weather keeps so cold that fires are necessary most of the time and frost comes nearly every night. Ice formed two nights last week.

Dr. Hyde reports that Auntie Purple is in exceeding good condition for a 94 year old infant and proposes to make her well, so good that she will live to be a hundred.

Mr. and Mrs. A. Norman have returned from their winter trip to Lake Helen, Florida, and are occupying their cottage on Library street.

Mrs. Densmore and grand daughter, Elizabeth Wagner, who have been in Florida all winter, have returned and are at their home, Shady Side.

C. H. Paine and family of East Aurora, have arrived for the summer and are occupying their cottage on Buffalo street. Mr. Paine will be our electrician this summer.

The boards have been taken down from the Auditorium, the curtains put up, and the weekly dances are now being held there in place of Library hall. We understand the proceeds of the dances this winter will be used to put on a new roof on Library hall.

A letter from Buffalo is as follows: Mrs. B. Sully wishes to announce thru the SUNFLOWER, knowing that it will reach her dearest friends, that she has recovered from a severe sickness with the aid of a strong spiritual band of workers and the kind wishes of her friends and that she hopes to spend the summer at Lily Dale where she can thank them for what they have done for her.

A party of young people celebrated the home coming of Earl Turner and Guy Richardson, who have been in the South about a year, Thursday evening, May 23, at the home of Mr. and Mrs. J. G. Turner. A jolly party were present and enjoyed the evening in a social way. Refreshments were served and a general good time reported.

Buffalo Notes

[illegible]

BOSTON NOTES.

[illegible]

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send the date of opening and closing of their seasons for publication in this column, also name and address of person to whom to apply for programs and information.

[illegible]

At Grand Ledge, Mich., opens July [illegible] August [illegible]. [illegible] Grand Ledge, Mich.

[illegible]

LADIES' AUXILIARY AT LILY DALE.

The ladies' auxiliary will occupy the Hall Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. [illegible], Lily Dale.

MEDIUMS' AND SPEAKERS' DIRECTORY.

[illegible]

If [illegible] have the light of the [illegible] every one will get some of your sunshine.

METAPHYSICAL.

Conducted by EVIE P. BACH.

BE STRONG.

BY WILLIAM S. BIRGE, M. D.

It was a man who, growing weary-hearted,
Would fain have fallen by the way;
Weak with the memories of the departed,
Who saw "the shadow" on the "noon of day."

The flowers he touched, were in his fingers faded—
Just like the hope he cherished with the years;
And few could tell that on his forehead shaded,
Were lines that only come because of tears.

And from his lips there came a whisper slowly,
As if his heart ebbed out with every word;
"Oh, for a grave rest with those lying lowly,
Who hear no more the song of breeze or bird."

But just then manhood saw white wings before him,
And faces, as to angel ones belong;
And one—the fairest one—bent kindly o'er him,
And whispered to his sinking heart, "Be strong!"

"Be strong! the wind to the shorn lamb is tempered;
The way, tho weary, leadeth to repose;
Life, tho with bitter memories hampered,
Will yet outblossom as the summer rose."

And with the words, the man grew stronger-hearted;
His pulse was quickened as by angel touch;
Again upon the race of life he started,
Content, if there were need, to suffer much.

YOUTH IMMORTAL.

BY FREDERIC W. BURRY.

The possibilty of conquering old age and even death is not altogether a new idea, but it has never until of late years been in any very scientifically propounded. And today we have scientists of every imaginable school considering the problem.

When you come to think of it, it is a ridiculous arrangement, to say nothing of the horrible feature, these perpetual funerals, this dreaded repulsive dying habit—yes, even the hard-headed material scientists now admits that dying is a habit and nothing more.

According to Professor Elie Metchnikoff, an eminent scientist of the materialistic school, old age is caused by a germ, gnawing away the brain, which he calls a macrophag. And Edward Carpenter, "seer," as well as "scientist," suggests that the name of this macrophag is "Worry." For thots are things—they are microbes, some beneficial, some baneful.

The mental attitude is everything. It doesn't matter so much what you eat drink or wear, or how you exercise, as long as you think right.

If your physical forces have become depleted by long habitual wrong thinking, it may be necessary for you to exercise a little care for a while in a material way, until your body is made strong.

For you are to grow a new body. The expression of your new ideals. A body etherial but substantial, a form divine, with new senses and functions and function unfolding. We are, indeed, entering a new stage in evolution—man is just now in this twentieth century moving, as a race, out of the limitations of the ordinary self-consciousness, into the infinite freedom and power and happiness of a universal or cosmic consciousness. This is the life which the gods and geniuses of history caught glimpses of—but which could not be manifested in great fulness until the time came for the race to move up en masse. That Time is Now.

We are not going to sacrifice or annihilate Individuality. Nirvana and the other Indian notions of the higher life are only crude concepts of men who live but subjectively. Matter is not an illusion—only we have not fully understood its real nature. Matter means substance, and so long as we recognize matter to be alive, we can truthfully say All is Matter.

The Cosmic Consciousness, when you recognize yourself as one with the all—when your neighbor and all the outside world is seen to be yourself, must entirely change your life and actions as soon as you enter it.

There is no conquering of old age and death without the Cosmic Consciousness.

You may have the Cosmic Consciousness without realizing that you have it—or you may call it by another name. You may call it Love. For that is what it is.

But such love.

How different to the ordinary emotion, devotion, affection. When all is at least in a measure consciously united, one, to you. When you feel the law of attraction. When your heart, your soul, your spirit, goes out with waves of practical sympathy to all, to everybody. When you live for the one. When you devote your time and energies for cosmic ends for humanity.

And money means nothing to you. Neither properties, or rights, or duties, or responsibilities, or business. But only Love.

And you have no conscience or morality. No fear, no more "knowledge of good and evil," no recriminations, no faults to find in yourself or in others, No more precedents to question. No customs and conventions to bow down to. But only Love.

When you give everything away—and care not whether anything comes any more for you—tho you know things must come, for your Love has made you an attractive center, and men and forces are impelled to lay their riches and benedictions at your feet. [illegible] great love has made you master.

Oh, this joy. This is life. This is the cosmic consciousness.

Then your face will shine with angelic illumination—at once, in the twinkling of an eye, instantaneously, you shall transform your body into a vehicle fit for the new ideal.

Possibly your exaltation may not remain at first, and the clouds of the old, narrow contracted selfishness may again for awhile obscure your vision—habits are so hard to break—but one experience gives you more than hope for the future. You catch glimpses at first, and as you grow and unfold, by the infallible path of experience, you finally see the complete Beatific Vision—your soul is illuminated with the consciousness of its own infinite self.

Some say you will live long by eating this and not eating that. One will tell you that you must bathe frequently, and another says wash not all. You are told to eat one meal a day, and you are told to eat several. To sleep one hour; to sleep as much possible; to live in the open air; to fight shy of the east winds; to shun alcohol; to take a little wine for thy stomach's sake; wear no clothing; to keep well clad; and a thousand and one things you are told to omit or commit, all apparently equally plausible roads to health and longevity.

Ignore them all; or at least use common sense, which will tell you that your mental attitude is the main thing.

If you can by taking thot add something to your stature, it is the part of wisdom to take such a thot. And you can do this. You can build yourself up and round yourself out by taking the right thot. Common sense, again, will tell you what is the right thot. Your sub-consciousness is always whispering to you what you ought to think about. Trust your own God. Trust your own ideal. Trust yourself.

This is the road to youth immortal—to life celestial. A feeling of love immediately changes your blood currents. And circulation is life. There is nothing worth living for but love. Business is nothing. Money is nothing. Only love. Only universal love. Only cosmic consciousness.

Make everything subserve the higher ends. You will only be all the smarter and more successful by rising beyond the old paltry selfish ideal of existence. You are then living the life of concentration—which is the secret of prosperity in every sense of the word. Money, and all the rest of the barbaric tools and playthings that are at present required in this dying commercial age, will come to you with ease end you will use and pass everything on with a sort of indifference and nonchalance. It's wonderful how easily you will engineer affairs. You will devote the results thereof to all. You can not accomplish much until you learn to take this universal attitude. [illegible] philosophy that gives you [illegible] perpetual peace of mind, [illegible] capacities, [illegible] the way to success, ev[illegible] don't believe [illegible] living for[illegible] carry out the suggestions I [illegible] placed before you, and [illegible] help feeling better, doing [illegible] better, until you finally [illegible] the cosmic consciousness, and [illegible] outwardly what you are af[illegible] Love [illegible] inwardly, even the ever youthful Spirit of Life.—The Balance.

THE MORRIS PRATT INSTITUTE ASSOCIATION REPORT.

(Continued from page 1.)

"[illegible] blue baby's bonnet!" [illegible] some so-called [illegible]ests!" Re[illegible] referred for elucidation to President Brooks.

One gloomy shadow fell athwart the pathway of all members of the [illegible] when it was found that [illegible] Warne had become a [illegible]substantiationist. "But [illegible], he smile like de lil' [illegible] sheep was de onliest lamb he had."

Prof. Weaver announced his conversion to a belief in Anthropo[illegible]arianism but he did not seek to force his new views upon any member of the Board nor yet [illegible] student in the school. He believes in freedom of thought for man, woman and child.

It was a most inspiring meeting [illegible] association and an excellent [illegible] convention. Peace and [illegible] everywhere and [illegible] went home [illegible] his soul that it was good [illegible] to have been present. All are looking forward to another year when they may meet again to enjoy the discourses from the platform and social converse with the members of the school.

The Spiritualist papers were not forgotten. Good words were spoken for the SUNFLOWER and other spiritual papers with the suggestion that each young speaker make it a point to advise his hearers to become subscribers for one or more of our excellent journals.

Mrs. Cora L. V. Richmond was elected Special Delegate and Spiritual Plenipotentiary to represent the Morris Pratt Institute Association at the International Peace Congress to be held at The Hague, Holland, in June, 1907. She will sail June 1, armed with papers of authority to represent, not only the school, but the N. S. A., the Church of the Soul, the New Thot Federation, and other liberal bodies in America, and will eloquently testify that the mission of all of these movements is the children of men [illegible] Peace.

All of which is respectfully submitted.

HARRISON D. BARRETT.

The New York State Annual Convention.

The coming annual convention of the New York State Association of Spiritualists which is to be held in the beautiful commodious church building of the Plymouth Spiritualist church of Rochester called for June 7, 8 and 9, 1907. The day sessions of Friday and Saturday will be devoted to business, closing with the election of officers Saturday [illegible]. The evening [illegible] and Sunday sessions are for general spiritual [illegible] devoted to discourses, me[illegible], music, etc., in which the [illegible] prominent speakers and mediums of the state will participate.

Mrs. Margaret Gaule [illegible]eidinger of [illegible] New York city, whose marvelous [illegible] gifts in mediumship are well known, [illegible] and Miss Floy Cottrell, [illegible] Holland, [illegible] N. Y., so wonderfully gifted as a [illegible] medium, are to be present [illegible] three days. [illegible] of Lock[illegible] of Buffalo, Dr. A[illegible]n of Rochester, [illegible] Reynolds, Carrie E. S. [illegible] and a host of other workers from up and down the state will participate in the program. A rich spiritual feast is assured. Come and enjoy it. Several candidates are to be ordained at one of the Sunday sessions, and the beautiful ordination service will constitute an interesting feature of the convention program.

The increased interest in Spiritualism by persons in all walks of life, who are not avowed Spiritualists which is so clearly apparent in so many ways, gives added interest to our Cause, as well as greater importance to the work of our organization. Hence we urge a full attendance of the Spiritualists of the state at this convention, that they may participate in the deliberations, assist in moulding the policies and in directing the work of the N. Y. State Association for the ensuing year.

The Plymouth Spiritualist church where the convention is to be, is at the corner of Plymouth avenue and Troup street, and the New Osborne House is designated as headquarters. Rates $2.00 per day and upwards for rooms and meals.

The ladies of the Plymouth church will serve refreshments at the church between sessions for all who desire it.

H. W. RICHARDSON,
Pres. N. Y. State Ass'n.

THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

LABOR AND CAPITAL.

There is no question that at last the two bulls of capital and labor, enraged by long drawn out preliminary sparring, have locked horns in a deadly combat.

[illegible]

PERFECTION THE AIM OF THE UNIVERSE.

If there is any purpose in the plan of creation, in the multifarious workings of nature, it certainly points in the direction of growth, development, unfoldment and ultimate perfection.

[illegible]

DISCERNING THINGS SPIRITUAL.

[illegible]

People entertain some very vague ideas of the spirit world, its people and the variety of sentiment.

[illegible]

harsher may be softened and subdued to harmonize with the more reasonable and sublime, blending the material with the spiritual, thus rounding out in beautiful symmetry of proportion a paragon of human nature, rendering it capable of entering the spirit world in the full possession of every faculty ... its fulness of pertaining to the different spheres of educational advancement.

The chances are that what you call "hard luck" or "fate" that is against you is some weakness, some serious failing which is ruining all your efforts and keeping you down.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

The Old and the New.

[illegible]

Spirit Echoes.

[illegible]

Spiritual Songster.

[illegible]

The Real Issue.

[illegible]

Two in One.

[illegible]

All About Devils.

[illegible]

The Hull-Jamieson Debate.

[illegible]

The Christs of the Past and Present.

[illegible]

Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

[illegible]

THE MOST OF

Dr. Peebles' Books and Pamphlets

AT REDUCED PRICES

Who Are These Spiritualists

Three Journeys Around the World

Seers of the Ages

The Employment of Spirits in the Spirit World

The Spiritual Harp

The Christ Question Settled

The Secret of How to Keep Young

Vaccination a Curse

Spiritualism Versus Materialism

Reincarnation

Obsession, or The Influences of Evil Spirits

[illegible]

Can be had at this Office or direct from Dr. Peebles, Battle Creek, Mich.

BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD" ETC.

INTRODUCTORY.

However, we—now it's we, because the mind is expressing the [illegible] and the physical hand is moving the pen—shall employ the term [illegible] adaptable to circumstances [illegible] best conveys our meaning.

[illegible] next experience as a soul was [illegible] I fell in love—then a young [illegible] about seventeen. Like all [illegible] I neither looked for beauty or [illegible] in money chances. It [illegible] those sentimental affairs [illegible] about thru association—[illegible] mutual sympathy between [illegible] that might occur between [illegible] as well, but which is then [illegible] ship. They make good [illegible] however—often more lasting than those gushing affairs induced by the eye exclusively; for the [illegible] man makes no mistakes, [illegible] the exterior is liable to deception thru a sweet smile, a flashing [illegible] pretty face or an attractive [illegible]. But when made in youth [illegible] judgment is exercised as to compatibility of age, station or qualification. These may or may not present obstacles in the way of individual progress later on. Often they [illegible] out go by unnoticed, because the man has been led into other [illegible] by his marriage and never discovers his mistake. But when [illegible] that mutual sympathy is broken. Thus it were better that the soul remain inactive in that respect till the mind has been developed to be able to form judgment as to the disposal of its body in a marriage contract. But who or what can control a man's soul? It often runs away with its own mind [illegible] body and that of its sympathetic [illegible] alliance, regardless of consequences. Nor is it wrong in this. [illegible] soul seeks its own happiness [illegible] happiness being the only [illegible] article in the human [illegible]. That attained by the mind or body is only fleeting and momentary. We cannot enjoy [illegible] and its fruition, wealth [illegible] and its gratification power beyond its influence—all mental desires that have a limit. We cannot [illegible] physical pleasures beyond [illegible] immediate indulgence—often [illegible] pain not enjoyed. But [illegible] can enjoy a soul-delight as long as the soul pleases to do so—is true to itself. Soul-sympathy or love is [illegible] these blessings. Mental [illegible] is an imaginary form only—[illegible] fancy, notion, speculation, [illegible] or hypnotic [illegible]. Physical love is purely [illegible]—co-ordinate elements [illegible] each other for mutual [illegible] without sentimentality [illegible] the passions induce [illegible] and often repelling [illegible] sooner or later according [illegible] of mental or soul harmony [illegible]. The only true marriage [illegible] is that form actuated [illegible] the soul governed by [illegible] based on manhood or [illegible] adaptability. Of course, [illegible] experience can guide in the two [illegible] named but suggestion is mis[illegible] where the soul is to be con[illegible] only love can insure [illegible] happiness.

I did not consider all this, the [illegible] time I fell in love, but circumstances prevented a mis-alliance—[illegible] is presumably so to judge by [illegible] experiences I surely would have [illegible] by settling down too early [illegible]. Of course, I might have passed thru life very happy in my innocence and never known any better; for "where innocence is [illegible] 'tis folly to be wise." But wisdom or truth like love is what we all crave for, and it is often difficult to decide between the two.

A longing for sympathy or love is [illegible] attended with suffering. [illegible] to be a stimulant needed [illegible] interior consciousness, yet [illegible] for truth must be of [illegible] importance to judge by the [illegible] put forth to acquire it. Perhaps they are synonymous cravings—love and truth going hand in hand. In a measure this appears [illegible] the case, for if the soul represents [illegible] and it can whisper unknown truths to us it must also represent truth, in that it possesses [illegible] with love. But we [illegible] seek truth extraneous to that possessed by the soul, as we do love [illegible] times. Must it then be said that such truth like an educated or self induced love, is but relative—fleeting? Perhaps so, as the effects are fleeting from which we obtain this truth. But are the effects fleeting from which the soul obtains its information? That is the question!

Is war an effect? Another question! It may be a condition—arising out of an unseen cause and vanishing. I was conscious of a war arising without visible effects—not even visible to others, except as a cause or as I saw it, in the mind's eye. Science studies effects and infers causes, but its effects are subject to dissolution, consequently its truths so far as their alliance with these effects are concerned. Is love an effect or can we study it as such? But it is a truth, nevertheless and a universally known one. Nobody denies it—at least, none who have experienced it consciously. Furthermore, it is a truth that only the soul can cognize.

Now, what about the woman's instinct, with which she cognizes a deception in another being? Is deception an effect that can be handled? Yet it is there—known to be hidden in a fellow mortal, and proved to have been there, if not heeded. Another existing fact or truth not cognizant to the exterior consciousness, and yet of sufficient energy or power to be detected. Not as we detect motion by the effects created, because there are no effects to be seen. A man who wants to deceive does not exhibit any effects. They lie in the act, only to be known at the finish. But instinct—that sense of the soul not catalogued as an effect of a circumscribed organ—is conscious of the intended deception, the cause, before carried out. Now, what is it? Does it not prove that there is an interior consciousness that sees beyond effects or into causes—into things unseen or unknown to all mental or physical faculties? Does it not prove that man has an interior consciousness or a something that has faculties or senses greater than those measured by science or physiology? If not what enables him to sense deception intended—in the cause? But the proof palpable is that he has such a something within that cognizes truths not discoverable or known to the exterior man, and as such we shall treat it.

CHAPTER 3.

PREVISION—FATE—SENSITIVENESS.

Now, that we have established the existence of a soul to a reasonable extent, we shall endeavor to foster that idea with a few more illustrations, akin to the foregoing.

The next noteworthy event in my soul life took place in the interior of Texas, where I had strayed in search of adventure. This was in my twenty-second year. There I had to resort to the trade my father had cautioned me to learn, tho but an amateur in, and without love for it. However, it brought me an income and in social contact with my employer's daughter, who was a few years younger than I.

After four months steady work, I resolved to return home. Upon the announcement of this fact, my employer's daughter burst into tears. I thot nothing further of it, than that she was sorry on account of my leaving. But my office companion, who was present, informed me later that the young lady wept because she expected to marry me, or I her. Just then the face of a home acquaintance—a pupil of the Sunday school in which I had taught a class—loomed up before my mental vision. I knew instantly what it meant. I was to marry her, if I married at all. But the strange part of it was, that I had never been in love with her nor had I ever thot of marrying her; and even then I rejected it as an impossibility, for the reason that I considered her too young and too good for me. I didn't suppose she would accept me if I proposed.

But the unexpected often happens to us—for better or worse. They say, "matches are made in heaven." From that moment on I cared for no other girl. Of course, she would have been too young for me then, for she was only fourteen at this mental introduction. But girls grow to womanhood, and she was not an exception. Four years afterwards she became my wife, tho not without opposition and gossip concerning me as a "rolling-stone, which gathers no moss."

Who or what produced that mental vision, which came true? Did the soul select its mate before the exterior consciousness had had an opportunity to exercise its own judgment in the matter Or did her soul seek mine and l[illegible] [illegible]med up in the moment of danger [illegible] of losing it by suggestion to marry [illegible]he Texas girl, and which would not [illegible]ave been an impossibility, consid[illegible] [illegible]ing my susceptible nature and th[illegible] chances it offered me financially?

Doesn't this appear as [illegible]ho there were a soul-life among m[illegible] [illegible]tals, not cognizant to the physical [illegible]eye? Or is this what we call fat[illegible] If so, there must be other [illegible]ssibilities connected with it beside bringing people together in marria[illegible].

But before this most [illegible]nportant event of my life took pl[illegible]e, I had three years of further r[illegible]ming. I did not go home as inten[illegible]d. Fate decreed otherwise. My r[illegible]oney gave out in New Orleans. Ot[illegible]r experiences were in store for [illegible], by no means pleasant ones. [illegible] had to work my passage to New [illegible]ork on a steamer, subject to the a[illegible]ogance of a lordly steward, whom I [illegible]elt to be my inferior in more ways [illegible]han one, tho my superior on the b[illegible]t, materially speaking. His dem[illegible]nor towards me not only cut de[illegible] wounds into my heart or soul n[illegible]ure, but injury was added to in[illegible]lt by his cruelty during a three [illegible]y's storm in which I was compelle[illegible] to work while ill enough to drop [illegible] the attempt to stand up. B[illegible] he was lenient in so far that h[illegible] assigned duties to me, which cou[illegible] be done kneeling—namely, scru[illegible]ing the passenger's soiled cabin [illegible]oors.

But I do not censure [illegible]e gentleman now. The episode [illegible]s benefitted me in various resp[illegible]ts. Such experiences are soul [illegible]ertilizers. They induce growth, unf[illegible]d its usefulness, sharpen its instin[illegible]tive qualities and add strength t[illegible] the whole man.

(To Be Continue[illegible])

HOW TO HELP SPIRITUALIS[illegible] NOT TO PROGRESS.

Never mention to you[illegible] neighbors that you are a Spiritua[illegible]st. They might ask some questio[illegible] and get interested.

Never take your po[illegible]et-book if you attend a meeting. [illegible]hey might pass the contribution b[illegible] and you might not have an excus[illegible] for looking in some other dire[illegible]tion as it passed.

Never give anything t[illegible]vards the expenses of keeping up p[illegible]blic meetings. People who ow[illegible] halls are falling over themselves t[illegible] have the honor of donating thei[illegible] halls for that purpose.

Never mention the [illegible]piritualist papers, and by no mea[illegible] ever induce anyone to send in [illegible] subscription. Such a shock m[illegible]ght cause the publisher to have ne[illegible]ous prostration.

Never give anything t[illegible] help pay a speaker. "Jesus work[illegible] for nothing." If the speaker is foolish enough to have a family [illegible]o support, that's his look-out. [illegible]e should have known better.

Never pay the subs[illegible]ription to your paper when it is d[illegible]. Let it run over three or four m[illegible]nths, then refuse to receive it fro[illegible] the postmaster. He'll notify th[illegible] publisher and you will be ahead [illegible]e price of the stamp—also the mo[illegible]ey that is due for the overtime. I[illegible]t then, it is worth just as much t[illegible]ou as it is to the publisher, even [illegible] you do honestly owe it to him.

If the publisher has t[illegible]e nerve to notify you your subscrip[illegible]on is overdue, write him to disc[illegible]ntinue the paper. Tell him you [illegible] "heart is with him," and that y[illegible] "hope he will continue in his g[illegible]d work." Discontinuing your pa[illegible]r will aid him greatly to do so.

Send your children to [illegible] the Orthodox Sunday school. T[illegible]t is where they teach them all a[illegible]ut Spiritualism—incidentally th[illegible] will get the idea that "the old [illegible]lks are a little off upstairs."

D[illegible] UT DES.

PERSONAL.

If YOU will send us [illegible]st one new trial subscriber on our [illegible]-cent offer to September 1, it will [illegible]ouble our subscription list. Will [illegible]u aid the SUNFLOWER that much [illegible] See page 2.

First Chauffeur—"T[illegible]ere's one thing I hate to run over and that's a baby."

Second Chauffeur—"[illegible]o do I; them nursing bottles rai[illegible] Cain with tires."—Puck.

Without economy s[illegible]e can be rich, and with it none [illegible]ed be poor.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

A prominent [illegible] as follows: [illegible] S. A. Convention [illegible] met a lady [illegible] me which [illegible] I consider [illegible] good in all [illegible] is the Sunflower [illegible] since its [illegible] clean paper [illegible] ing of humanity [illegible] do. She [illegible] for a year [illegible]

The Montreal [illegible] Spiritualists have moved [illegible] ters, 15 [illegible] cality [illegible] and also [illegible] districts [illegible] ing town [illegible] meetings [illegible] evening [illegible] sharp. [illegible] of four [illegible] April. [illegible] greeted [illegible] Russegue [illegible] lectures [illegible] officers are alive [illegible] the society [illegible] Montreal [illegible] be in the [illegible] nent. All communications should be addressed to Alexander [illegible] secretary, 87 MacKay [illegible] Montreal, Canada.

Correspondent [illegible] cuse, N. Y. [illegible] arrived [illegible] May 22 [illegible] press, [illegible] with Mrs. [illegible] the train [illegible] the home of Mrs. [illegible] Montgomery [illegible] evening service [illegible] spoke to [illegible] being [illegible] Altho it was [illegible] was in [illegible] dience [illegible] She wo[illegible] of the [illegible] the question [illegible] will sh[illegible]

Oscar A. [illegible] day May [illegible] pleasant [illegible] with the First Spiritual Church [illegible] Baltimore [illegible] ure to [illegible] well [illegible] Church [illegible] Schirm [illegible] president [illegible] Scharf [illegible] istration [illegible] in accordance [illegible] principle [illegible] been [illegible] church [illegible] good, [illegible] that [illegible] has been [illegible] owe [illegible] Schirm [illegible] my st[illegible] pitality [illegible] thus [illegible] wise [illegible] ways [illegible] for the [illegible] First Spiritual [illegible] The [illegible] shall [illegible] ciety [illegible] except [illegible] time [illegible] first Sunday in June [illegible] address 12 Smith Street [illegible]

200 Workers Wanted

to send in the names and addresses of five of their friends, with one dollar, and have them receive the SUNFLOWER until September [illegible] page 2 [illegible]

Spiritualism in New Brunswick.

[illegible]

Might Have Helped Some.

[illegible]

He who adopts no higher standard is the only one who never fails.

THE NATIONAL SPIRITUAL RELIGIOUS CAMP ASSOCIATION

Will Hold Their Eighteenth Annual Meeting [illegible] Commencing Aug. [illegible] Closing August [illegible]

[illegible]

OBITUARY.

[illegible]

IGNORED TRUTHS.

Under the above caption, a writer in a recent issue of the Indianapolis News seeks to attack Spiritualism, and seeks to cast opprobrium upon its followers. As President of the National Spiritualists' Association and its Editor-at-Large, I respectfully request space in which to present some facts with regard to Spiritualism with which the caustic writer is certainly not acquainted. I am not seeking controversy; my people and their religion have been attacked without warrant; hence I am only seeking justice and fair play for them. Thousands of the readers of the News are Spiritualists and are entitled to a hearing. Abuse is not argument, and never will be. It is not right that the Spiritualistic readers of the News should rest under the aspersions of one who knows nothing about their religion, much less about its effect upon their lives.

Philosophically speaking, the human family is divided into two great schools of thot, the Materialist, and the Spiritualist. Every person who believes in God and in a future life, is a Spiritualist, no matter what label he may choose to assume. Every person who denies the existence of God, and declares that life ends with the grave is a Materialist. Between the two great schools, all mortals are forced to choose. There is no middle ground. It is either Spiritualism, with a recognition of God, and proof of life beyond the tomb, or it is Materialism, with its pitiless edict of annihilation of the finite soul, and blasphemous assertions that there is no God. Even our captious, uninformed critic is a Spiritualist, if he believes in God, the Bible, the Christ-life, and the soul's immortality.

In the new Testament we read "Pneuma ho Theos"—"Spirit is God"—not "God is a spirit;" hence any believer in God as Spirit must of necessity be a Spiritualist. Man is said to be made in the image of God hence man likewise is Spirit, finitely expressed. If man possesses God's likeness in his real nature, then he must be heir unto all that Infinite possesses, therefore, is immortal as his source. Recognizing man as finite Spirit, or Soul, and God as Infinite Spirit, or Soul, we have a spiritual concept of the universe. The material is seen to be the resultant of a cause, which cause rests in God. This same material is an instrument thru which the invisible real forces make themselves known in the objective. In fine, all material substances are phenomena, meaning appearances, the results of causes that are visible. These physical phenomena, thru analysis and chemical changes, can be made to disappear, or rendered absolutely invisible. As appearances, they challenged man's attention and inspired him to find their cause. From effect, he reasoned, and was rewarded at last by the most wonderful of all demonstrations in logic, science, and and philosophy, that life can only produce life, and that all extraneous phenomena are but manifestations of life.

For convenience, man the student, divided the phenomena he was analyzing into two classes, physical and psychical. In experimenting with the former, he found them to be objective appearances of subjective concepts. In analyzing the latter, he found them to be the products of intelligence which intelligence was the prompter of those concepts when they assumed objectivity. All phenomena, therefore, became of value to him, as helps in a search for truth in his endeavor to find the Causeless Cause. Phenomena are not playthings. Galvani's experiments with a piece of zinc and the legs of a defunct frog, gave him the title of "The Frog's Dancing Master," but they were forerunners of the wonderful galvanic battery and other mighty instruments operated by an invisible force known as electricity. Psychic phenomena may amuse some people, just as the crude electric toys of a century ago did the unthinking ones of that time. To the true scientist, however, they are signs that point to the laboratory of Infinite Wisdom, and thus inspire man to hasten on in his quest for the Holy Grail.

These psychic phenomena, direct results of invisible intelligence in action, are not new, nor are they strange. They have appeared in all ages, and have ever told the same story, i. e., that they were caused by intelligent entities that have survived the change called death. The Bible is full of just such marvels, and in no place are they condemned by the seers and prophets who received them. They were then used as they are, or should be today, as aids to religion—as helpers to the children of men to rise above the worldly conditions of the material world into a conscious recognition of the realities of the spiritual. Both the Old and New Testaments are filled with glowing accounts of [illegible]

[illegible]

OFFICIAL PROGRAM

Of the Lily Dale Assembly. Opens July [illegible], Closes September [illegible], 1907.

[illegible]

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published By The Sunflower Publishing Company | LILY DALE, N. Y., JUNE 15, 1907. | Issued Every Saturday at One Dollar a Year. | Number 324

FACTS AND PRINCIPLES OF THE NEW RELIGION.

Moral [illegible] in this [illegible] there is [illegible] to reach [illegible] throngs of [illegible] leaders [illegible] truth of the[illegible] est need [illegible] old religious systems. [illegible]

There is [illegible] It has been [illegible] cruelty, [illegible] fies the best and noble[illegible] of human [illegible] writers talk about [illegible] definition of religion. [illegible] to its various [illegible] tablished [illegible] Its meaning [illegible] hamedans, [illegible] Protestants [illegible] are widely different. [illegible] antagonis[illegible] conflicting [illegible] is approv[illegible] fore the [illegible] sion.

We can [illegible] creed, fai[illegible] connection [illegible] tems. [illegible] tude of [illegible] but moral [illegible] the place [illegible] comprehensive [illegible] has a substantial [illegible] sincerity. [illegible] as emotional [illegible] truth it bears [illegible] natural m[illegible] and mysteries [illegible]

[illegible]

HELL AND HEAVEN.

[illegible]

ROME AND WASHINGTON.

[illegible]

Campmeeting News.

[illegible]

NO THEOLOGICAL TEST FOR WITNESSES IN NEW YORK STATE.

[illegible]

SPECIAL NOTICE.

[illegible]

Subscribe for The Sunflower.

THE SUNFLOWER PUBLISHING CO.
Lily Dale, N. Y.

you the biggest 25 cents' worth of reading you have ever bought.

Horoscope For Lily Dale.

Season of 1907.

EPIGRAMMATIC.

MRS. MAY S. PEPPER MARRIED.

JUST GRADUATED FROM THE MORRIS PRATT INSTITUTE.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22-inch Robinson Tubular furnace; a detached storehouse, 12x16, and a ninety-nine years lease of lots 26 and 27, 100 feet front by 50 feet deep, rent $6 a year, on the Lily Dale Assembly grounds.

The machinery consists of a fine drum-cylinder press, bed 33x47, ... which will print a sheet of paper 32x48 inches, ...

I will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH,
Lily Dale, N. Y.

—Arthur F. Milton.

The Last Story from the Pen of

"ARTHUR F. MILTON,"

"The Biography of a Soul"

will be run in the SUNFLOWER, completed Sept. 1.

To give our patrons the advantage of the Camp news and this last production of the gifted writer, A. F. Melchers, we will send the SUNFLOWER from the beginning of the story to its close for 25 cents, silver or money order. Or we will send it to five of your friends for $1.

This will give them all of the Campmeeting News and save you writing letters.

SEND FOR IT TODAY.

SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.

LILY DALE NEWS.

Library hall is receiving a new roof.

Mrs. D. W. Henderson has returned for the summer.

[illegible]

Buffalo Notes

[illegible]

BOSTON NOTES.

[illegible]

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send date of opening and closing of their seasons for publication in this column, also name and address of person to whom to apply for programs and information.

[illegible]

LADIES' AUXILIARY AT LILY DALE.

[illegible]

MEDIUMS' AND SPEAKERS' DIRECTORY.

[illegible]

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE FRIEND OF MY HEART.

Commend me to the friend that comes
When I am sad and lone,
And makes the anguish of my heart
The suffering of his own;
Who coldly shuns the glittering throng
At pleasure's gay levee,
And comes to gild a sombre hour
And give his heart to me.

He hears me count my sorrows o'er,
And when the task is done
He freely gives me all I ask—
A sigh for every one.
He cannot wear a smilling face
When mine is touched with gloom
But, like the violet, seeks to cheer
The midnight with perfume.

Commend me to that generous heart
Which, like the pine on high,
Uplifts the same unvarying brow
To every change of sky;
Whose friendship does not fade away
When wintry tempests blow,
But, like the winter's icy crown,
Looks greener thru the snow.

He flies not with the flitting stork
That seeks a southern sky,
But lingers where the wounded bird
Hath laid him down to die.
Oh such a friend! He is in truth
Whate'er his lot may be;
A rainbow on the storm of life,
An anchor on its sea.

POWER OF A GOOD MAN.

The mere presence of a whole (holy) man uplifts all who come [illegible] his aura.

The aura of a good man extends great distances, sweetening and purifying even the fine ether.

A good and wise man need write or speak but little—his presence purifies and uplifts a community, a great city, a great nation, the world, the universe.

The world is upheld by the veracity of good men; they make the earth wholesome. We call our children and our lands by their names. Their names are wrought into the verbs or language, their works and effigies are in their houses, and every circumstance of the day recalls an anecdote of them."

Behold the power today of Jesus, Buddha, Socrates, Plato, Pythagoras, Shakespeare, Emerson.

Good and wise men live on and on forever and forever, moulding and remoulding, forming and reforming all men, all things, for all time.

Blessed and eternal is the power of a good man—a God-man—In New York Magzine.

PATHS TO PEACE, POWER AND PLENTY.

To climb steadily day by day toward those spiritual heights that extend beyond the range of mortal vision.

To seek spirituality and truth more than wealth, fame or high position.

To be at all times conscious of the soul.

To understand it is our motives that count for or against us in the eternal plan.

To seek for the good and the true in all things.

To believe in the Fatherhood of God, the brotherhood of man, and the inspiration of the Unseen.

To believe that apparent evil is sometimes undeveloped good and that if we would reach the heights of our highest aspirations and ambitions we must climb toward them in the onward march of life.

To believe that every human form imprisons within itself an undeveloped angel.

To believe thoroly in the law of compensation. To believe that every individual soul is a part of divine principle which we call God—that all-powerful essence of wisdom and strength that holds the star in its place and paints the bloom upon the wayside flower.

To believe that we have our part to play in the great drama of life, and if we fail to perform that part well the defect of our poor work casts a reflection upon the efforts of our companions, causing their work to appear defective also.

To be content tho the part we play be small, that we were created stars instead of suns, remembering that with high honor comes great responsibility.

To believe that will power and aspiration combined produce a more powerful force in the world than genius or physical strength.

To seek harmony at all times, remembering that discord is man's own creation, and harmony God's perfect law made manifest in the beautiful, the true and the good.

To remember if we attain a worldly cause and lose our soul consciousness we become spiritual paupers.

To build within the spiritual temple a sacred shrine where God sits enthroned and where we may learn the true secret of the sublime and the beautiful.

To find inspiration in the beauty and fragrance of the flowers, in the harmony of beautiful music, and in the innocence, sweetness and simplicity of childhood.

To seek frequent communion with Nature.

To believe in the good of all forms of religion, but to remember that error and truth commingled in all forms of religious teaching.

To know that ignorance and selfishness are the parents of crime, and love the lodestone which will attract all that is true and desirable in life.

To be self-poised in time of emergency, remembering that Fear never yet accomplished a laudable result.

To live by these precepts and teachings is to live according to the higher law.

It is to grow nearer to the Great Heart of the Infinite stepping heavenward day by day.—E. M. Weatherhead in the Swastika.

It is rather easy to fall into hell, but the road to heaven is up grade. If our civilization has any meaning at all, its chief purpose is to make of man a climber, first, and then a helper. I put the helper second, not because it is the lesser destiny of man: it is, indeed, the end and aim of all his lives on earth. But altho the negative and the positive are really one and the same under different aspects, the positive force the one first visible to our eyes; and what kind of helper is it who cannot stand on his own legs, think his own thots, live his own life, be himself and achieve. To achieve then is first—the mistake so many of us make is that we look upon that as the end of life's effort.—From "The Golden Elk."

If you think yourself superior to the rest, in that instant you have proclaimed your own inferiority.—Edward Carpenter.

LET THF HIGHER ATTRIBUTES RULE.

Material scientists have argued that the mind or intellectual part of man is a product of matter and that man can develop only thru the impressions which reach the brain thru the five physical senses. This assertion, in its entirety, is false. In the vast majority of human beings the soul is of such low development and so entwined with matter that we can easily see where the materialist gets his ideas for making the assertion that our thots are the result of influenees that are wholly on a physical plane.

Experiment demonstrates that the mind of man can, and does receive impressions by another sense thru the five physical senses. In my own life I have witnessed the power of soul perception and prophecy. Sometimes these visions or messages come in the daytime and sometimes "in the darkness of the night when deep sleep falleth upon men." Coming events do surely cast their shadows before and if our spiritual eyes were open we would see and interpret the signs.

Considering that, in the majority of human beings, the soul is sleeping as regards its powers of spiritual perception, is it any wonder that these people are wrapped in [illegible] error; that their view of life is distorted and that they care not for [illegible] moral improvement and seek enjoyment in the gratification of animal desires?

But when man comes to the realization there is within him a soul or spirit that is distinct from matter, and when he awakens that soul he will experience the conflict of soul [illegible] matter. At times there will [illegible] within him a battle of tremendous power.

[illegible] lives a purely physical [illegible] with, and obeys all [illegible] arising from his animal [illegible] and he lives a life [illegible] or long as compared [illegible] animal nature. When he [illegible] degenerate himself, then [illegible] soul unfolds its pinion and the [illegible] of man soar at this [illegible] promises to dethrone [illegible] throne of self-indulgence [illegible] development demands [illegible] control and from self control results [illegible], long life and a happiness [illegible] experienced by the man [illegible] only the sensual side of [illegible].

—PSYCHIC.

SPIRITUALISM TO THE RESCUE.

[illegible] in the "Two Worlds."

To those who take the evidences of material prosperity abounding in the world today as proofs of the high degree of civilization to which man has attained, the present day conditions are eminently satisfactory. The sensuous enjoyments, the possession of much wealth, the parade of those things which wealth [illegible] flourishes in the face of the world, may feed vanity and afford pleasure of a sort, but are such pleasures typical of spiritual exaltation or physical degeneration? What answer to this question can Spiritualism afford?

Before essaying to reply to the question stated above, let it be noted that many serious-minded people admit that the evidences associated with the use of extreme wealth—nay, the possession of excessive wealth itself—indicate a decadent, not a progressive civilization. [illegible] such evidences indicate the [illegible] of new standards of [illegible] circumstances have brought [illegible]. Those circumstances are complex in character. [illegible] they are religious, in part [illegible] while a most considerable [illegible] the creation of the circumstances moulding men's thots today is the inability, entire and utter, of the religious world to afford demonstration of man's life after death. The craving of the [illegible] for justice and happiness in this life is not all altruistic; the yearning for a "new" theology is not all because men are casting about for a better religion; nor is the strenuous hunting for pleasure the mere reaction from rigid daily toil. Somehow a doubt, ill concealed and at times half confessed, has assailed the minds of all classes [illegible] drones, butterflies, preachers, teachers—literally, "all sorts and conditions of men," that there is nothing after life's little day is done. Therefore, it follows that each in his way is resolved to make the most of this life, for simple fear there may not be any other when the present one is ended.

No Christian man can really believe his creed, as applied to himself, and gamble in trade as he does daily. Not if he believes that eternal punishment awaits the evildoer hereafter. He hopes for salvation. True, and so makes of [illegible] his moral training for a large portion of his life. For the past few weeks the entire world of civilized man has been audience to as sordid a tale as ever justice was called upon to deal with. Doubtless each actor in the disgusting drama would indignantly deny, as an aspersion upon their characters, the allegation that they were unchristian people. Equally so would your fraudulent bankrupt, dishonest trustee, or other financial trickster of blackleg, vicious decadent, or [illegible] of poor women or helpless [illegible] of any sort. Each [illegible] profess belief, hope for salvation after death, and believe their [illegible] be washed away. In [illegible] it is simply gambling with [illegible] a good time here and hereafter with a wary thought that "a bird in the hand is worth two in the bush." Really, such people secretly [illegible] faith they profess; and [illegible] the canker eating [illegible] moral fibre of these people [illegible] and the result is a [illegible] moral standards and [illegible] of the appetites, passions and lusts of the cruel, the cynical, and the selfish.

It is because of the lessening of the power of faith in a future life that we are flooded with the plans and ideas for physical amelioration which clamour for attention today. The now is the cry on all sides. If this spirit is not stayed, the physical will rout the spiritual, and the gospel of the future will be to perish, "one world at a time," and, ultimately, there is only one world —this is it! One result awaits materialism, secularism, and religious scepticism i. e., the elevation of the material and the final overthrow of the spiritual, if things are carried out to their logical final issues.

Outside of the body of Spiritualists, where is the knowledge of—not belief in—a future state? Which church admits possessing this knowledge as a vital fact in its teaching? Not one! Neither conformity or non-conformity—even the latest form of the last named—can offer any such knowledge, or tell how, or where, it can be obtained. Masses and classes are each in doubt, the first because of the injustice heaped upon them in this life, the second because greater knowledge has opened their eyes to the weakness in this direction in all forms of Christian teaching. The belief in immortality is, in millions of minds, like a stranded ship.

It is not a revision of theology that will help us, much as such revision is needed. Something more is needed to rescue the world from the rocks of materialism, selfishness and sensuousness. The tremendous fact that there is no death, and no escape from the consequences of our actions, good or bad, must be brought home before a positive halt in evil-doing can be effected. Let us all, then, who are called to labor in the vineyard, see to it that we help to spread broadcast the truth of life after death, not to bolster any creed or pet belief, but to save the world from drifting away from all faith in things spiritual. All gain in that direction will count for ultimate good in this life, for when it is made absolutely clear that whatsoever a man sows that also shall he reap." then, at first the selfish dread of suffering, and at last from a love of good because it is good, men will cease to do evil and learn to do well.

The Spiritualist philosophy is the only real solvent for the ills of life, the one true leader out of the wilderness into the promised land.

PERSONAL.

If YOU will send us just one new trial subscriber on our 25-cent offer to September 1, it will double our subscription list. Will you aid the SUNFLOWER that much? See page 2.

FROM N. S. A. HOME OFEICE.

Progress of uhe T. J. Mayer Endowment Fund and Other Important Matters.

In a recent issue of your valuable journal you published our article on "What the N. S. A. Has Done." While the things accomplished by the National Association have been many when we consider that this organization has been established but fourteen years, yet they are but few compared to the manifold works that could be performed by a centralized body like this if it had at its command an endowment fund of one hundred thousand or more dollars. As President Barrett has truly said such a fund could be secured without injury, or even inconvenience to any one if each Spiritualist who could spare the sum of one dollar would send it to this office, and those who could not easily offer a dollar might send their mite in quarters, dimes or pennies to help swell the fund, for all contributions, however small, are welcome. The desire to gain such a means of carrying on the work of this association is laudable on the part of its present trustees, nor is this a personal or selfish aim since it is not likely that these present incumbents will remain in office and to leave in the care of their successors a goodly amount for the preparation of the advancement of Spiritualism cannot but be commended by all right minded people.

Our president suggested calling this the Theodore J. Mayer Endowment Fund as a fitting testimonial to the life and benefactions of that good man who has joined the great army of soul-workers in the higher life. No more worthy monument could be raised to his name and memory and none that he would enjoy to see. Some of our eloquent speakers and writers have said in their eulogies of Mr. Mayer since he passed on, that he will be better able to work for the cause of humanity from his spirit heights, and for his beloved Spiritualism, than he has been hampered by a physical body. This may be true but we think that he will depend on the true Spiritualists of the land; on all who admire his work and desire to see it flourish, on all who wish to emulate his example in doing good, to help him now in this work, naming the endowment of the N. S. A. by sending their contributions to the Mayer fund, that he may see that in his death he has wrought still more grandly for the cause in a practical sense, for the carrying on of the National work by drawing contributions to this fund in his name.

Since the first eloquent appeal of President Barrett for such a fund, supplemented by pleadings from this office, we have received up to the present time contributions amounting to the sum of one hundred and fifteen dollars and fifty cents. One friend in Geneva, N. Y. gave of this amount $25.00; four have each given five dollars, one two dollars and a half, three dollars have been made up in dimes from endless chain letters started in Maine, two have contributed each, fifty cents, the remainder has been in one dollar contributions. While it is the aim to make this fund a popular subscription one, of one dollar contributions, larger sums are welcomed and smaller ones are very gladly received. Will not every Spiritualist who reads these lines, do something for this fund? Send a contribution to this Mayer fund—pennies, dimes or dollars are acceptable, the money to be used that a perpetual fund may be for the blessing of mankind.

Mr. Thomas Welsh of Beaver Falls, Pa., was the first to start this fund with a contribution from himself and wife; since then he has sent others and has induced many friends to contribute; he, and we, believe that if some person would become interested enough in each town and city to solicit contributions to this fund, much might be collected for the object named.

Rev. Frank T. Ripley sent his donation hoping to be the first, and he was second to Mr. and Mrs. Welsh. Mr. Ripley has since then sent several penny collections to the Mediums Relief fund of the N. S. A., it being his custom to take penny collection at each place he visits for our Mediums' Relief fund—a well appreciated work.

If every medium and spiritual worker would send a dollar or do something for either the Mediums' Relief or the Endowment fund, what a splendid treasury we should have. If the officers of each Spiritualists' society, or some prominent Spiritualist in each town would only give time to making collections for this fund in their respective places, we should have money enough to do all the noble work for which the N. S. A. was organized.

MEDIUMS RELIEF AND OTHER FUNDS.

Of course we have other funds that must not be depleted, that of the Mediums' Relief or Pension fund is an important one. Some of the good friends prefer to remember that, rather than any other branch of our work and some divide their contributions between that and the Mayer Endowment fund; one valued contributor to the latter was the brother of T. J. Mayer who resides near Cleveland, and his interest in our work is highly appreciated.

Our General Fund also calls for attention on the part of our societies and friends. The First Church of Allegheny, Pa., has been taking up a monthly collection for this fund and has been of great help. Rev. H. C. Dorn of Newark, N. J., has been working early and late to aid the N. S. A. and has done it well. Our hearts and hands are encouraged by all such helps, and we feel that the Cause is making its way through the energy and zeal of just such good workers as these in the various departments of Spiritualistic labor.

THE SPIRITUAL PRESS.

It may be well to mention here that in addition to the weekly visits to our library of the Spiritual publications of this country sent by the generosity of the editors and managers of those valued papers, we are now to have copies of the English journals. The Two Worlds and Light, the managers of those publications having generously responded to our plea and placed the N. S. A. on their list. This is liberality itself, and a boon to this organization, for our files will be enriched thereby and future generations will see the records of both English and American spiritual journalism by the files of the N. S. A.

CONVENTION.

It has been before announced that the next annual convention of the N. S. A. will be held in this city October 14, 15, 16, 17 and 18. Full particulars will be given in due time. There will be no public reception this year. Convention will open Monday forenoon and last five days. Each evening will be a public meeting for music, song, lectures and messages. A grand galaxy of prominent workers will participate in these exercises.

R. R. rates will not be governed by the certificate plan this year but will favor our people even more by their purchasing excursion tickets for the Jamestown Exposition at Norfolk, Va., with stopover privilges at Washington. These will give ample time for attendance at our convention and to see all the sights of this city including the magnificent buildings of the U. S. Government.

Communications contributions, etc., to the N. S. A. may be sent to

MARY T. LONGLEY,
Secretary.

600 Pennsylvania Ave., S. E., Washington, D. C.

Temple Fund Society.

Do not forget that the Temple Fund Society of the United States asks for some little self-denial by the Spiritualists during June and July, in order that many small contributions shall be made to that fund, which is gradually growing, and will be practically useful to the whole cause of Spiritualism, so soon as there are one thousand dollars in the treasury. The Spiritualists are taxed very little in support of the public Cause, and the public is watching us to see if we have any manifest desire for public good. Let us unlock all selfish propensities and freely bestow our ability each and all to help each and all. Make any small donation possible, or send one dollar for membership, or five dollars or more for enrollment upon the roll of honor. Do not let us go into the next convention short of the one thousand dollars necessary before our assistance can be given to localities now applying for aid to secure or hold a projected temple. This is for all without any favoritism. Where need exists, is our field of operation.

GEO. W. KATES, Pres.,
Cheyney, Pa.

MY ANGEL MOTHER.

When I was just a baby,
And longed to have a nap.
I laid my weary head
In a loving mother's lap.
She patted and she kissed me
And she wiped my sweaty brow—
I love to feel that gentle han[d]
In angel touches now.

There is no other love
With a mother's can compare;
Her [illegible] thoughts do follow,
[illegible] with me everywhere.
Her [illegible] is like sweet nectar,
[illegible] the dew,
You [illegible] your mother.
[illegible] clings to yo[u].

She [illegible] with sweetest [illegible]t,
[illegible] a real angel now;
I [illegible] a while ago;
[illegible] no wrinkles on her brow.
She [illegible] in those gentle hands,
The [illegible] wears are wh[it]e,
She's [illegible] I'm sleepin[g],
[illegible] angels watch at nig[h]t.

The [illegible] I saw her,
[illegible] twice and [illegible]
But [illegible] so quick[ly]
[illegible] now," I sai[d]
If I [illegible] bit trouble
[illegible] danger's ne[a]r,
She's [illegible] that momen[t]
And [illegible] not to fea[r].

I [illegible] people
[illegible] to learn it's so,
That [illegible] one can come back again
By the same road they go,
All nature is so beautiful
[illegible] raindrop that comes down
Is the very one caught up before,
In a sunbeam carried round.

The [illegible] choir of angels,
And the brightest golden street.
Would be nothing to my mother
Could we not each other greet.
The sting of death is vanquished
Heaven's door is open wide
For my children are still with me,
And my mother's by my side.

WM. STRONG.

Andrew Jackson Davis' Books

ARE OUT OF PRINT, but we have a few of them on hand which we offer to the first comer at the prices quoted, postpaid. Make your remittance by postoffice money order, and make a second choice so that if the book selected has been sold another can be sent or the original order can be returned and the amount will be refunded by your postmaster.

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Read the story by Arthur F. Milton on page 6.

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

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BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

INTRODUCTORY.

My next experiences were in connection with New York life. My first position was to canvass the [illegible] for a large commercial house. This brought me in contact with every class of retail dealers, who [illegible] attention to the utmost—[illegible] soul invigorator, that adds [illegible] to its interior sight, for it is [illegible] that every experience that [illegible] souls," increases its powers of discernment.

Four months of such canvassing [illegible] much to my judgment of human nature—my wisdom. It [illegible] house for people to [illegible] their sentiments from [illegible] that I could make [illegible] accurate guesses at them.

[illegible] a summer job, I found [illegible] without employment [illegible] this term. But a [illegible] mine was in the same [illegible], and we concluded to open [illegible] news stand, with our combined capital.

The place we selected brought [illegible] in contact with uncongenial [illegible], and we were compelled to [illegible] quarters a month later. The next place we selected attracted [illegible], and we had to look out for another centre of business. We found one about three miles from the last but it was a hot-bed of jealousy. We had got within scope of another news dealer whose [illegible] incited the hoodlums of the neighborhood to demand our surrender in the soliciting of trade in that region. Upon our refusal, a series of nightly visits was instituted that placed our [illegible] in jeopardy, and after two month's struggle against [illegible] and its [illegible] effects, [illegible] were [illegible] permanently. What [illegible] left [illegible] stock and fixtures [illegible] passage money [illegible].

After two months of unsuccessful search for work, I landed in Atlanta, where I obtained employment at my trade, now somewhat more than an amateur, in it [illegible] experience in Texas.

There I worked seven months, [illegible] I was called home by a telegram announcing that a position to my liking had been secured for me.

During all this experience, however, I never forgot my Texas [illegible] and wondered—not [illegible], [illegible] I had no reasons to hope—whether it would ever be realized. [illegible] I imagined was presumptive, so I only wondered and [illegible] within. Within, did I say? Why, [illegible] did you ever feel that sensation [illegible] emotion creeping over you, [illegible] without an external ripple? It [illegible] other proof [illegible] conscious [illegible] hidden from exterior view—a [illegible] life.

However, fate seemed to have [illegible] the better in my [illegible]. My star was in the ascendent. [illegible] months after my arrival [illegible] concern in which I was [illegible], sold out. My father [illegible] it, and I became partner [illegible] the business.

It then occurred to me that I had [illegible] worried myself about a future. I always felt that something would turn up in my interest unsolicited. That was a hope, [illegible] understood as such. But it came to fruition. I unintentionally hoped or wished for a miracle [illegible]. My hope was realized when least expected. Did the soul [illegible] know what was to be, and [illegible] my exterior being indifferent as to the outcome? Or was it [illegible] wish of the soul that labored independently to reach its [illegible] what it knew was best for [illegible]? Or was it simply fate—[illegible]? Or is fate a factor in existence that governs our destiny? [illegible] did it present that image [illegible] my mental vision to prevent [illegible] from marrying the Texas girl? It almost seems that fate is a sort [illegible] intelligence. It also seems strange that it should have guided [illegible] home again in the most propitious time to become my own master, and not elsewhere, considering that I preferred other places to my own native hearth. And with all these circumstances pointing in one direction, I did not think of marriage. It was not until a year afterwards that I was brought into contact with the lady in question thru an accident. My little sister had met her, and upon my return home that evening, said she had become acquainted with a little lady, whom she would like to have as a sister-in-law, and that she wanted me to marry her. I was momentarily dumfounded. Here was the cause upon me, the law laid down to me by a little girl in her innocence, with no knowledge or suspicion of what was buried in my soul—nor did anybody else know of it—with the same vision looming up before me as on the first occasion.

Well, that capped the climax. The suggestion charmed me into a decision, and I did not take long to press my suit, and was—rejected.

That since I had made up my mind to win—had been told in soul to marry no one else, which, I inferred, meant to marry her, I was not going to be balked or discouraged at the first defeat—especially not after having decided to accept, what I thot, the inevitable.

But that was only an incident in the passage—perhaps a little trial was needed to make the prize duly appreciated. Then, she too, seemed to have been governed by a stern mother to be cautious. But in her refusal—nay, at its close, she said: "Trust to God!"

Of course, that may have meant a condolence for my wounded feelings, as any high minded or cultured young woman extend to a gentleman. But the words resounded in my soul as an echo and a re-echo. They would not down. It added to my determination to renew the attack. Circumstances seemed to favor me most miraculously, and brought about results that terminated in an engagement a month later. But our engagement was not a happy one for either of us. All that was put in our way to annul it again, only strengthened the bond till the minister had put a veto on the opposition—at our silver wedding the photographic group showed two sons and a daughter—all of whom were as sensitive as the parents, and had already had their soul struggles with humanity, similar to those that had been our lot. I say our, for it turned out that my wife was a similar soul in the flesh, chained down to suffer the tortures of a material life unsuited to a sensitive nature, and for whom the world has no haven or protective agency—no sympathy, in many respects. Not because it is heartless, but because it does not understand—is not yet awakened to it in every-day life. There are exceptions among those who have had their trials, their humiliations, their burdens to bear and their suffering thru pain and illness. But not all are in the humor of telling it deliberately, and without condemning humanity for its obtuseness, its unconcern, its apparent indifference to their sufferings.

The unsensitive do not regard ours as suffering. They cannot conceive how so little can trouble us—why we should be discontent. All have the same opportunities in life, they maintain. That is true, but a sick man cannot cope with a well man. Sensitives are on a plane with the sick to a large extent. They cannot endure the pain, the trials, the labor, nor anything that the non-sensitives can. Thus their non-success in life. The world calls this lack of energy or push. We call it lack of strength, endurance and courage—the latter a natural effect in feeling our inability to cope with the rest of mankind. We know we cannot. We know that intuitively—instinctively—just as we know other things thru that channel—the absolute of knowing. Prophets, soothsayers, fortune-tellers and often magicions, belong to this class of sensitives, but it is doubtful whether they are putting their soul-powers to good usage. It seems like making the ministry the medium for a money-exchange, a brokerage, a scheme, or putting a market value on salvation. Of course, all need money as a medium of exchange for the necessaries of life. But if the world will not provide a living for them, it must take the consequences, when they are tempted to deceive. Ministers deceive too, but one stray lamb, does not make the whole ministry a factor to be shunned. Thus one stray sensitive in a thousand does not permit us to condemn the other nine-hundred-and-ninety-nine. And we are satisfied that there are that many to every humbug or fraud, and who will understand this bi[illegible]raphy in all its details, for we hav[illegible] given and only intend to give [illegible]e simplest facts of soul life in t[illegible] flesh, and such that are know[illegible] to some-body, somewhere.

CHAPTER 4

JEALOUSY—HOW DETE[illegible]TED—TRUE PRIDE.

With married-life be[illegible]n real life. My previous existence was but a dream compared to [illegible]. Without cares or duties other t[illegible]n those relating to business, ma[illegible]s existence is visionary. Even th[illegible] which he enjoys erases itself fr[illegible] his memory in a short while, a[illegible]d he seeks other pleasures. With [illegible]wo the joys are doubled and mo[illegible] lasting, in that a mutual sympath[illegible] enables us to see and feel more t[illegible]an the individual in single blesse[illegible]ness. With each added member [illegible] the same flesh and blood this tw[illegible]-fold sensibility increases, with [illegible] compatible results beyond the [illegible]normal. At least, that was my exp[illegible]ience. But while I enjoyed mo[illegible] I suffered more; and the more I [illegible]uffered, the more I saw things that were better unseen or unknown—e[illegible]ecially during that period of life [illegible]hen all the animal forces are stil[illegible] active and easily aroused by wh[illegible] is seen and felt, and one is unable [illegible] define the effects or understand t[illegible]e causes.

When one feels irri[illegible]ted by the presence of an uncong[illegible]nial individual and doesn't know why he is irritated or how to over[illegible]ome it, he is apt to commit himself [illegible]d make an enemy. But when ex[illegible]erience has taught him, that m[illegible] is largely governed by sympath[illegible] and antipathy, and he knows that his irritability is caused b[illegible] a lack of soul harmony or that t[illegible]e individual is simply uncongenial [illegible]o his presence, he can over-com[illegible] the feeling by exercising a little patience, a little diplomacy, a lit[illegible] reason or common sense, as it is [illegible]ermed, and thereby become maste[illegible] of the situation. But ignorance [illegible]n these unknown subtleties of h[illegible]man nature—in this untaught [illegible]cience—has been the cause of m[illegible] ill-feeling among men and wom[illegible]—of many little difficulties and di[illegible]erences that could have been mutu[illegible]ly avoided. "More light" is neede[illegible] in soul-culture before the mi[illegible]enium will brighten this world [illegible]ith its sunshine of peace.

(To Be Contin[illegible]ed.)

THE HIGHER SPIRIT[illegible]ALISM.

Sunday, May 26, I [illegible]d the pleasure of being present [illegible]t a meeting in Faelton hall, Hunti[illegible]gton Chambers, Boston and hear[illegible] Mr. Grumbine lecture on "Ps[illegible]hology and Psychical Research." The subject was well chosen and M[illegible]. Grumbine is a very logical and fo[illegible]eful speaker and I followed his d[illegible] course with great enjoyment. Aft[illegible] the service I met Mr. Grumbin[illegible] and found him to be a very [illegible]easant and genial gentleman.

From his standpoin[illegible] psychical or soul development sho[illegible]d be looked upon as perfectly no[illegible]nal as considered with regard t[illegible] the individual's well being. Th[illegible] is a great amount of logical s[illegible]nse in this view of the matter, a[illegible]d very little error. Trance states [illegible]y be necessary or considered [illegible]ecessary by some Spiritualists; [illegible]t the true psychic should be abl[illegible] by his own soul-power, to get [illegible]anscendental knowledge, without h[illegible]ving always to depend upon the [illegible]pirit. Individual education is of [illegible]reater value than dependence o[illegible] spirits for knowledge that we h[illegible] far better gather ourselves.

Mr. Grumbine's [illegible]ilosophy as expressed in this lec[illegible]re is on a plane above many of [illegible]e spiritualistic meetings I have [illegible]tended, and I do not wish to off[illegible]nd anybody in saying this. I h[illegible]e attended some so-called spirit[illegible]listic meetings where the fraud [illegible]ent was so manifest that I felt li[illegible] arising and denouncing the fakirs.

What Spiritualists s[illegible]ould believe and teach, is the pure [illegible]ruth of the morality and unfold[illegible]ent of the personal self.

LEWIS [illegible] HILLIER.

All Provide[illegible].

Brown.—"Going to [illegible]ousekeeping, eh?"

Jones.—"Yep."

Brown—"Awfully e[illegible]ensive."

Jones.—"Won't be [illegible]r us. Going to use my temper for [illegible] furnace, and her feet for a refrigera[illegible]r."

Subscribe for THE S[illegible]NFLOWER.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

Marvin Kent, the owner of the ground which is now occupied by Lake Brady Camp. ...

Mrs. M... the SUNFLOWER ... passed to Spirit ... at Cooperstown ... May ... 83 years.

Prof. A. ... prospects ... tute never ... they do ... was well ... aging has ... year. ... duced to ... age to the ... of equal ... debt and ... ury.

Our old friend S. D. ... in several ... says: "The ... is certainly ... Catholic ... ing our ... ings in ... churches ... ings to ... the most ... it would ... style as ... intelligen... pers had ... and staunch ... brother ... be a hundred times what ... are.

D. Feast ... closed a ... two months ... Church of Baltimore ... May 26. ... was "Mental ... controlling ... radical in ... whole the ... taken. ... a relic of ... mental ... his hearers ... of orthodoxy ... free thought ... to the disagreeable ... dience was small ... stay with ... sages were well received ... audience ... the controlling ... say. ... cupy the rostrum ... June, but conditions ... church compelled ... engagement ... the Baltimore Spiritualists ... Grimshaw ... Baltimore ... to have him ... ture. The church ... next three months ... tember ... wife who ... entire ... nected with ... to hold ... summer ...

Frank ... delphia ... SUNFLOWER ... can have ... I was ... with the ... tua St. ... was held ... the present ... But it ... weeks school ... as your ... moved from ... campmeeting ... must have been ... or I would ... With Mr. Benjamin ... the pleasure of participating in the first movement toward the establishment of Lake Brady camp. In 1889, October 30, Mr. ... and my self drove to Kent, Ohio, to see Mr.

DR. AUSTIN.

Extracts From a Recent Sermon at Plymouth Temple.

At Plymouth Spiritualist Temple ... evening Dr. Austin ...

REINCARNATION.

Central New York Camp.

PERSONAL.

WHO WAS RONALDS ROMYEN?

So many times has this question been asked that at last I have decided to break away from an iron-clad rule lasting nearly three thousand years and tell you a story, unique in its strange, wierd mystery.

Strange as this vast mystery is, or even stranger, or it will seem in the telling after the lapse of ages, still I believe the time is ripe for the telling, for in all these centuries I have never known the time when people sought so earnestly for spiritual enlightenment.

To answer the question, Who is Ronald Romyen? I will have to take you back to the time when as a child in this existence I first came to think that I was not like other children—and thus on thru many strange, wonderful and ofttimes trying experiences.

I might say to you that Ronalds Romyen was a great scientist even for his day—the time of Ephipia, queen of Phœnecia—and that he went as physician to Prince Sesostris on that memorable visit to Egypt and Egypt's queen, Amense, that he became the friend and companion of Rameses, (Moses) the adopted son of that great queen. That in Alexandria "The Place of Wisdom," he added great stores to his already splendid knowledge of disease, its cause and cure. I might further add that he was of Chaldea, but all this would not give you an adequate reason why he was today working in your world and what the true purpose of his mission was. I thot no one but myself knew, and yet part of it has been told me by two others—First by your own wonderful mystic adept J. Clegg Wright and by another, a great mahatma of the Yoga.

From early childhood I have been subject to dreams and visions, sometimes terrible in their import and again beautiful and full of wise and helpful lessons. If there was going to be a death in the family or neighborhood, a wedding, or some unusual event, I always knew it in advance of the occurrence. For instance, I well remember going to a woods alone and seating myself on a fallen log and slowly chanting that well-known school song:

Sailing, sailing, over the ocean blue.

(My colored nurse told father that I was in the habit of improvising a line to go with it.)

"Sailing away from the earth and you."

However this may be, I have no memory of having improvised anything—but after chanting awhile I suddenly felt myself rising into space. Gradually I rose until I was far above the treetops, then sailed away due southwest, stopping now and then at several interesting places among them being the place and house in which I was born. This I afterwards learned was given me and others as a test, for I was not in any way acquainted with my birth place, having been carried away when only a few months old. Enough of this now.

Having called at all the places along the way which had attracted my attention, I finally landed in the midst of a great olive grove. I saw the ruins of an old adobe church and an old belfry. The arch of the belfry was now used as a gateway leading to the olive grove. The old bell, massive and rough of mold, lay resting in the tall grass. In the grove were a number of men, half-breeds and Mexicans and two white men. I recognized one of these as my favorite uncle, then about 28 years of age. He seemed impatient with something the older man was trying to persuade him to do.

I heard him say:

"It is no use, Mr. Shepard, something tells me to go home. I can't understand it myself, only I am quite sure that something is wrong at home and that I am needed. I shall ride into town this evening and catch the Overland Express and get there as quickly as steam and steel rails can take me."

I heard the older man laugh, and even Uncle seemed ashamed of his apparent weakness; but he shrugged his shoulders and added: "I just can't help it. I don't remember to have shed a tear since I was a kid, but now, hang me if I don't feel like blubbering like some old woman."

The next thing I remember was of some one standing high above my head and pouring a stream of cold water over my brow. My joints were stiff, and as I tried to move I discovered that I was bandaged almost from head to foot. It transpired that I had returned from school about ten minutes after four p. m., and that I had been found at 5.30 p. m. of the same day by a party of hunters, having fallen over a bluff at a place called the "lead mines," twenty-one miles away. These men had recognized the "Doctor's daughter," and had brought me home, arriving there some time after midnight, and I had been unconscious for five days.

On learning this latter fact I enquired for Uncle Pete. My friends were astonished at this as I had not been told that Uncle had arrived, but I told them that I knew that he had come, and related his conversation with Mr. Shepard in the olive grove in California. Thinking that I had possibly overheard Uncle's account of his return as given to father, I was questioned closely, whereupon I related my experience, and described my visit to the place of my birth. I would have it that as I chanted my song, my body grew lighter and lighter, and the wind blew upon me in rythmic waves, while the whole earth about me rocked gently to and fro, and then, said I, "I just mounted on the wings of the wind, and it carried me away to my dear Uncle."

In after years in describing the scene, father was wont to say that the high temperature under which I labored, and possibly a sinking spell such as might have been brot on by a stoppage of the circulation might have brot about the hallucination; "but then," he would add, "how did she cover the twenty-one miles in an hour and twenty minutes. And how did she describe so accurately all the places of which she knew nothing?"

This is the first of the really important experiences that led me to know and to trust the ancient Chaldean physician, Ronalds Romyen. If you bear with me yet awhile I will tell you the story, the hearing of which will make you better, healthier and wiser.

My next will tell you of my visit to "Sweet Elysian," the land of the blessed, led there by my spirit father who had learned what his "strange child's" mission in life is to be, who no longer opposes her mission but leads her to her work with Ronalds Romyen, from whom she receives her high calling and her benediction.

To be continued.

GEORGE W. KATES AND WIFE.

We have returned to our home at Cheyney, Pa., for two months of rest and communion with nature. We will mow the grass and hoe potatoes, and get new inspiration for the work that becomes more and more strenuous to do as the interest in Spiritualism advances amongst the people. We have just concluded two months of active effort in Cleveland, Ohio, for the ladies association that controls and owns the Temple.

These ladies are full of zeal and ability. They have worked hard to possess a Temple of their own, and are showing good work can be done in an edifice under complete control of the Spiritualists.

There are no words too fulsome in commendation for the efforts of the Ladies Temple Fund Society of Cleveland. They are whole-hearted and spiritually consecrated. They blessed our services in their behalf, and made our efforts useful to the Cause we and they want to see take root in human lives. We had large and intelligent audiences, attracted by the philosophical and spiritual forces of Spiritualism.

The phenomena given by Mrs. Kates became powerful as spirit communion, instead of exploited as sensational; and was accepted and proclaimed as spirit messages instead of tried for "test" purposes. The best possible tests resulted, without any claim or heralding. Our lectures were well received and left lasting influence upon the many people who attended the services. All hail to the advancement of a spiritual Spiritualism, and the devel-lopment of devoted adherents to the cause of truth and spirituality.

We will have brief summer engagements at the following camps: Parkland, Pa., Lake Pleasant, Mass., and Sunapee, N. H. Then a full season of effort as pastors of the church in Baltimore, Md.

GEO. W. KATES AND WIFE,
Cheyney, Pa.

1000 People Wanted

to take advantage of our 25-cent offer of the SUNFLOWER until September 1. See page 2.

OFFICIAL PRC GRAM

Of the Lily Dale Assembl , Opens July 12, Closes Septembe 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey President.
H. W. Richardson, Vice-Pr ident.
Laura G. Pixen, Secretary
Dr. George B. Warne, Tre surer.

JULY.

12—Dr Geo B Warn
13—Mrs A J Petteng ll
14—Mrs Carrie E S T ving, J Clegg Wright.
15—Conference
16—Mrs Carrie E S ' wing
17—NAT'L SPIRITUA IST ASSOCIATION DAY—Dr Warn , Carrie E S Twing.
18—Mrs Elise Stum f
19—J Clegg Wright
20—Mrs A J Petten ll
21—T Grimshaw, M R S Lilie
22—Conference
23—T Grimshaw
24—N Y STATE D Y—Tillie U. Reynolds, H W Richa son
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynol s
28—Miss Elizabeth arlow, Hon. Wendell C Warner
29—Conference
30—Miss Elizabeth arlow
31—Hon. Wendell C Warner

AUGUST.

1—Miss Elizabeth H rlow
2—J Clegg Wright
3—Georgia Gladys C oley
4—George H Brook , Cora L V Richmond
5—Conference
6—Cora L V Richm nd
7—Mrs Helen L P R ssegue
8—Georgia Gladys C oley
9—Cora L V Richm nd
10—George H Brook
11—Mrs Ressegue, J Colville
12—Conference
13—W J Colville
14—WOMAN'S DAY- Symposium, Mrs Mary Seymour Ho vell
15—Dr J C Batdorf
16—W J Colville
17—TEMPERANCE DAY — Mary Seymour Howell
18—Mattie E Hull, r W M Lockwood
19—Conference
20—Dr J C Batdorf
21—Mattie E Hull
22—Oscar A Edgerl
23—Dr W M Lockw od
24—Mattie E Hull
25—George H Bro ks, Oscar A Edgerly
26—Conference
27—Oscar A Edgerl
28—PIONEER DAY – Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockw od
31—Mrs R S Lillie

SEPTEMBE

1—Lyman C Howe

Morning classes will e conducted at 10:30 by J Clegg W ight July 13 to Aug. 3.

Cora L V Richmond August 6 to 10, on Auto-Psycholo y, Planetary Order and Influence, Angels of the Planets and Influence of Mars upon the Earth.

W J Colville, Augus 13 to 17.

Dr W M Lockwoo , August 20 to 31.

Lyceum drill every riday morning, Mrs Amelia Peter on, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reic nger, Georgia Gladys Cooley, Annet e J. Pettengill and J. A. Murtha, lso Mr. Geo. W. Way.

Is Life Worth Li ing?

Is life worth living? es, so long
As spring revives th year
And hails us with the uckoo's song
To show that she is here;
So long as May of Ap l takes,
In smiles and tears, arewell
And windflowers dap le all the
brakes
And primroses the ell;
While children in the oodlands yet
Adorn their little la s
With ladysmock and olet
And daisy chain the r caps,
While over orchard da fodils
Cloud shadows float and fleet
And ouzel pipes and l verock trills
And young lambs b ck and bleat;
So long as that which ursts the bud
And swells and tun s the rill
Makes springtime in the maiden's
blood,
Life is worth living still.

—A red Austin.

Life's riches are in he fine dust of daily kindness rath r than in the great nuggets of publ charity.

The glorious life n ver seeks its own glory.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., JUNE 22, 1907. | Issued Every Saturday at One Dollar a Year. | Number 325

WILL ORGANIZED SPIRITUALISM PERISH?

It appears to be a wide-spread opinion that the Spiritualists cannot sustain an enduring organized movement. The Spiritualists are very pessimistic upon this possibility. The latter are very much impressed with the idea that the national and state associations are struggling against odds that cannot be overcome. The constant struggling for funds is cited as an indice of weakness that will not be corrected. But, they fail to observe that all movements struggle to obtain funds, and are incessantly at effort in that direction. If the Spiritualists make any continuous effort for funds, the cry goes up that the work being done is begging. The N. S. A. has been condemned for continuous solicitation and sending forth missionaries exacting collections and appealing for donations.

Many Spiritualists think the N. S. A. state associations and the Temple Fund Society, have only one thing to do and that is to help others and have no regard for their own treasury. The matter is too plain for defense, but it is necessary to state that no association can help unless first given the means for help. And, for the limited means at hand, grand work has been done by each organized body of Spiritualists, from the smallest local to the N. S. A. The chronics complain if you do or do not. The first question should be introspective: "What have I done to aid?" Solve that satisfactorily, and none of the Spiritualist organizations will need to make public appeals, for their treasuries will automatically be supplied.

When it shall come to pass that there shall be a consecrated body of Spiritualists, then there will be no question of support, for the spirit of co-relation to the whole will be solved.

Spiritualism occupies a distinctive place as a movement. And that distinction is not only in the claim for spirit communion, but in its teachings which have developed new codes of ethics and has evolved the possibility of a new church to conserve a better society and state. A cold scientific fact is of little avail unless applied to some utilitarian use. Ethics are of little importance unless promulgated unto the people and made possible of practical application. Religion is not churchianity, nor compassed by a creed or ceremony. True religion must be comprised by practical ethics. Deeds are always necessary adjuncts to creeds. A religion of life on earth that will fit for life in the spirit, is a great necessity. The development of responsibility in each human, is far greater in promise of help than the atonement of all saviors that destroys this personal salvation duty. Great human interests are embodied in Spiritualism which is ever expansive. If that is true, and Spiritualism cannot become complete, how is it possible for such a system of philosophy, science, religion and humanism, to pass away? It may innoculate every church, social and scientific body of the world, and yet have its place in perfect autonomy.

If Spiritualism is perishing in your locality, or in your love for its beneficial influence in the world, then it is because only that you personally have been perishing as a Spiritualist.

How can you remedy that? Well begin by a little active cooperation with some one, whether in your community, or in the wide field of effort now comprised by an army of devoted servants of the spirits and humanity. Open your heart and soul to the cry of toilers for help financially; and give at least your personal good-will.

There are hundreds of ways to help the cause outside of being simply a member of some society; for there is literature to circulate, and many enterprises to support. You may value Spiritualism only by what it does for you, but the spirits value it for what you are willing to do. If Spiritualism as a distinctive movement shall fail, it will be only because so many so-called Spiritualists fail to support, and instead become chronic growlers. The truths of Spiritualism cannot perish; and they are sufficient to rally forever upon as a body of people; for yet some decades, perhaps centuries, the people will all accept the claim that the resurrection is demonstrable, and spirit communion as natural as earth communion.

There will be practical propaganda necessary for yet several life times of humanity. If all churches accept in time the phenomena of spirit manifestation, then the development of that for spirit teaching and blessed communion will be the needs upon which mortals shall rally. Is there not now a great need to utilize spirit messages, and employ mediums for teaching and communion? It is not sufficient to have a system of only the duty to demonstrate the fact of spirit manifestation, and to supply help for worldly needs and selfish desires; but the unalloyed blessing of instruction and consolation, with soul communings, is coming into life. Hence, Spiritualism is expanding instead of perishing. Societies are now asking often for the intellectual pabulum of the spirit, and not solely as many do for a sensuous manifestation of power. The local society finds that the public who do not desire mental food are attracted by the phenomena as a continuous dose from their platforms, and these have no financial or spiritual interest in the cause of Spiritualism. But, the lectures draw an intellectual class, and build the membership. In years past, larger audiences were attracted by the lectures than is the fact now with present platform work in the interest of phenomena. I am in favor of spirit messages as a supplement to lectures, but for the communion instead of for tests and display. Let the seance room have the phenomena for evidence to all who may so need, and the platform for teaching and messages by the spirits. We will then have new life.

And, if the societies will have meetings occasionally for members only, when they have psychic law taught, and receive their personal messages, instead of asking the latter at public meetings, the membership would increase instead of diminishing as now happens everywhere.

Or, at least, it is true that there is no stability to membership.

All this shows that we need to correct some of our methods. When we get spiritual force and spiritual aspiration, with mental culture and exercise as the paramount conditions of our associate efforts, we will find that life and power shall make our organized bodies a perpetual possibility. We need some ideals that have been set aside. Too long have many used the spirit messages as a "vulgarly melo-dramatic" display. There would seem to be enough sentiment about the spiritual world to excite emotions, and inspire a worshipful adoration.

There is no reason in attacking the highest emotions of the soul, and dragging mental afflatus into the depths of sensuous force and debasement. It may truthfully be said that Spiritualism is for all, the high, the low, the pure and the impure; but there is no justice in drifting "flotsam" and "jetsam" making the organization of a society or church as a heterogeneous multitude. There is a constant condition of life on earth and in the realms beyond, that cause association by the principle of "like attracts like." Hence, the associate body should be made up of harmonious integers. A spiritually exalted psychic might then come forth, or be recognized, and the services in public be aglow with love, joy, emotion, consecration, worship, devotion and intelligence that would attract the multitude. The settlement of spirit ministrants by our societies for a year or term of years, will develop this power.

The building of Spiritualist Temples as consecrated meeting places for mortals and spirits, and the growing tendency to settle speakers and mediums, is evidence of progress and perpetuity in Spiritualism.

They who complain, are as a rule, not devoting energy and means.

To say that a widespread idea exists that the national and state associations are not fulfilling a destiny of power and usefulness, is telling the truth; for such sentiments have gained prominence.

The public worker does not see that way; and the delegates to these bodies do not feel so. Fire, zeal and promise seems to fill the lives of all who come into close contact with the movement of organized Spiritualists. They see glowing promises for stability and utility.

If there be any so discontented that they need a new regime of officials and method, then their duty is to attend the legislative meetings and institute other ways and means. The cry for death of what we have and the birth of an indefinite something new, should cease; and all join in the present organized power to obtain necessary modes and means. Do not tear down, unless you cannot reconstruct upon the present basis and walls of strength. The N. S. A. does not yet fill the full measure [illegible] but it must not be weighed in the balance, when we are each and all found to be wanting in help and affiliation.

There is so much to labor for in human life, that the spirit teaching and help can be utilized by associate mortals and made to serve every power of good possible for achievement. So long as misery, crime, debauchery, want, woe, sorrow, war, murder, injustice and ignorance exists, that long, at least, will Spiritualism be needed in the world, and no prospect of its perishing from the earth will be forecast.

And, as these lines of utility are advancing amongst the Spiritualists, the evidence is good that Spiritualism is a live issue of power and usefulness. Every year marks an advance toward higher altitudes of usefulness, and the heavens are aglow with rainbow promises of clear and sunny days when the spiritual effulgence of the upper spheres shall bathe the old earth and its teeming millions of souls with divine love and peace and prosperty. Go on, ye who have faithfully toiled, for the conquering of all that is impure, unjust and erroneous.

Fraternally,

GEORGE W. KATES.

Cheyney, Pa.

SPECIAL NOTICE.

The officers of spiritual societies, and all others interested in having Spiritualism assigned its proper place in the forthcoming census report of Director North, are earnestly requested to forward to my address, at the earliest possible moment, all facts that may be in their possession, regarding the local societies of which they are members. The aid of the N. S. A., has been invoked in the work of collecting reliable data with regard to Spiritualism, and I am now acting as the Special Agent of the census Bureau in an endeavor to obtain the desired information. Will the friends who have received blanks kindly fill them and return same at once.

Yours for Spiritualism,

HARRISON D. BARRETT.

[illegible] Penn. Ave, S. E. Washington, D. C.

Many a good intent sticks fast in [illegible] of resolution.

A TIMELY MESSAGE TO MANKIND.

THRU M. A., OXON.

We propose to speak to you on a subject of which we have before treated, but not at large. You have alleged, and it has frequently been said, that the creed we profess and the system of religion which we teach, are vague, shadowy, and impalpable. It has been said that the effect of our teaching is to unsettle men's minds as to the old faith, without providing a new and rational form of belief. Many of these objections we have dealt with separately, but we have not yet attempted to set before you an exhaustive outline of the religion which we desire to see rooted among men. This we propose to do now, so far as it is possible.

We commence with God, the Supreme, All-Wise Ruler of the universe, who is enthroned over all in eternal calm, the Director and Judge of the totality of creation. Before His Majesty we bow in solemn adoration. We have not seen Him, nor do we hope yet to approach His presence. Millions of ages, as you count time, must run their course, and be succeeded by yet again myriads upon myriads ere the perfected spirit—perfected thru suffering and experience—can enter into the inner sanctuary to dwell in the presence of the All-pure, All-holy, All-perfect God.

But tho we have not seen Him, we know yet more of the fathomless perfection of His nature, thru a more intimate acquaintance with His works. We know, as you cannot, the power and wisdom, the tenderness and love of the Supreme. We trace it in a thousand ways which you cannot see. We feel it in a thousand forms which never reach your lower earth. And while you, poor mortals, dogmatise as to His essential attributes, and ignorantly frame for yourselves a being like unto yourselves, we are content to feel and to know His power as the operation of a Wise and Loving and All-pervading Intelligence. His government of the universe reveals Him to us as potent, wise, and good. His dealings with ourselves we know to be tender and loving.

The past has been fruitful of mercy and loving-kindness; the present has been instinct with love and tender considerations; into the future we do not pry. We are content to trust it in the hands of One whose power and love we have experienced. And we do not, as curious mortals please themselves with imagining, picture a future which has its origin in our own intelligence, and is disproved by each advancement in knowledge. We trust Him too really to care to speculate. We live for Him and to Him. We strive to learn and do His will, sure that in so doing we shall benefit ourselves and all created beings whom we tend; the while we pay to Him the honor which is His due, and the only homage which His Majesty can accept. We love Him; we worship Him; we adore Him; we obey Him; but we do not question His plans, or pry into His mysteries.

Of man we know more than we are permitted to tell, as yet. We are not charged to gratify curiosity, nor to open out to you views and speculations which would but bewilder your mind. Of the origin of man you may be content to know that the day will come when we shall be able to tell you more certainly of the spiritual nature, its origin and its destiny; whence it came and whither it is going. For the present you may know that the theological story of a fall from a state of purity to a state of sin as usually detailed and accepted, is misleading. Few, perhaps, even of those among you who have pondered on the subject, have not given up all attempts to reconcile with reason so distorted a legend. You may better direct your attention for the present to man's condition as an incarnated spirit, and seek to learn how progressive development, in obedience to the laws which govern him, leads to happiness in the present and advancement in the immediate future. The far off spheres, into which only the refined and purified can enter, you may leave in their seclusion. It is not for mortal eye to gaze into their secrets. Sufficient that you know that they unfold their portals only to the blessed ones, and that you and all may be ranked within them after due preparation and development.

It is more important that we speak of man's duty and work in the earth-life. Man, as you know, is a spirit temporarily enshrined in a body of flesh; a spirit with a spiritual body which is to survive its severance from the earth body, as one of your teachers has inculcated rightly; tho he erred in minor particulars. This spiritual body it is the object of your training in this sphere of probation to develop and fit for its life in the sphere of spirit. That life so far as it concerns you to know, is endless. You cannot grasp what eternity means. Sufficient now that we demonstrate to your enduring existence, and intelligence existing after the death of the body.

This Being, temporarily enshrined in the body of earth, we regard as a conscious, responsible intelligence, with duties to perform, with responsibilities, with capacities, with accountability, and with power of progress or retrogression. The incarnated spirit has its conscience, rude frequently and undeveloped, of inherent right and wrong. It has its opportunities of development, its degrees of probation, its phases of training, and its helps in progression if it will use them. Of these we have spoken before, and shall say more hereafter. For the present; we tell you of man's duty in the sphere of probation. Man, as a responsible spiritual being, has duties which concern himself, his fellow-man, and his God.

Your teachers have sufficiently outlined the moral code which affects man's spirit, so far as their knowledge has extended, and has been communicable to you. But beside and beyond what they have taught you lies a wide domain. The influence of spirit upon spirit is only now beginning to be recognised among men; yet therein lie some of the mightiest helps and bars to human progress. Of this, too, you will learn more hereafter; but for the present we may sum up man's highest duty as a spiritual entity in the word Progress—in knowledge of himself, and of all that makes for spiritual development. The duty of man considered as an intellectual being, possessed of mind and intelligence, is summed up in the word Culture in all its infinite ramifications; not in one direction only, but in all; not for earthly aims alone, but for the grand purpose of developing the faculties which are to be perpetuated in endless development. Man's duty to himself as a spirit incarnated in a body of flesh is Purity in thot, word, and act. In these three words, Progress, Culture, Purity, we roughly sum up man's duty to himself as a spiritual, an intellectual, and a corporeal being.

Respecting the duty which man owes to the race of which he is a unit, to the community of which he is a member, we strive again to crystallise into one word the central idea which should animate him. That word is Charity. Tolerance for divergence of opinion; charitable construction of doubtful words and deeds; kindliness in intercourse; readiness to help, without desire for recompense; courtesy and gentleness of demeanour; patience under misrepresentation; hon-

(Continued on page 8.)

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
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SUBSCRIPTION RATES:
Subscription, per year, ... $1.00
[illegible]
Foreign countries except Canada and [illegible] . . . 1.50
[illegible]

ADVERTISING RATES.
[illegible] three insertions, $1.00.
[illegible]

REMITTANCES.
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[CRI]TICISING THAT "SUNDAY CLOSING EDITORIAL."

One of our exchanges, a prohibition paper criticises our editorial on Sunday closing with the remark that we are "using the brewers cry," that "We can't close the saloons." Well, they are still [open], and the discussion might with [pro]priety stop here until our prohibition friends close them.

Now the SUNFLOWER has never [stood] for the indiscriminate use of [liq]uors the running of saloons in a disorderly manner, or anything [else] that is against public peace and prosperity. But what it has tried to do in its years of existence, has been to try to educate people, as the Editor understands life, to a higher standpoint. If the Editor does not have the right idea, [whi]le not from Missouri, he is ready to be "shown."

One thing that he has had considerable experience in is the attempt to control the liquor traffic. He has yet to see a thoroly practical effort and one that met with [any]where near what its most ardent advocates could consistently call even a passible success. The nearest thing was an anti-treat society that was organized in Wisconsin some thirty years ago. Among a community where an abstainer was a curiosity, the saloon keepers said that anti-treat society cut their sales down more than any other one thing. During his days of youth he lived where the State law prohibited the sale of liquor within five miles of the Northwestern University, at Evanston, Ill's. His father was a member of the village board of trustees and the bulk of the tax was paid out to fight the sale of liquor in the vicinity of Calvary cemetery. To illustrate the success which it met, a man was in jail for selling liquor. Then his wife was sent. A boy some eight years old was asked "Who took care of the saloon when his father was in jail?" "My mother," was the reply. "Who, when your mother is in jail?" "My grandmother." We do not recall how many more relatives they had to descend to.

For many years we traveled and lived in prohibition states, but never had any trouble in getting liquor in a prohibition state when it was required. The writer did have trouble in buying alcohol in New York state, but never in Iowa, [a pro]hibition state. Clinton, Iowa, at one time, had eighty odd saloons, which were periodically pinched. They got tired of adding the costs [on] and every first of the month they walked up to the mayor's [offi]ce and paid a nominal fine, not as much as would have been an ordinary license, and went on.

Iowa, Dakota, Kansas, Maine, even South Carolina, with its "State Dispensaries," have failed ingloriously in the attempt, and every man of the world knows that there is more drunkenness in a prohibition than in a license place. The reason for this is that a drinking man is going to have his drink. If he can go into a place and get one, he will get it and go on about his business unless there is a lot of treaters there. If he can not get it that way he will get a bottle, and load himself and his associates up with it.

New York state has local option and part of the towns are dry. Our own town is one of the dry ones, yet there are twenty-three government licenses in it. The poor fund is exhausted, the village of Fredonia, its principal town, is out of money, and it was necessary to stop lighting the streets for a time because there was no money to pay for it. The village is losing between three and four thousand dollars a year that used to come from license.

Now lest we be misunderstood, and are accused of an attempt to further the interests of the liquor traffic, let us say right here that from all accounts there is not a drop less liquor sold in Fredonia today than there was during the license regime, and there is no corresponding income from it. Not long since a petition was presented to the village board, asking them to "close up the hop soda joints." The petitioners were asked for evidence to convict, but failing to respond, were requested to present the matter to the district attorney. He informed the petitioners that if they had evidence that would convict the sellers, to place it before him and he would act. Again they failed to do so. Why was it not done? Because it is against popular sentiment. You can not enforce any law that is against popular sentiment, as is evidenced by thousands of unpopular laws now on the statue books and never referred to.

Our prohibition friends should begin at the bottom and climb up. They have attempted to begin at the top and have fallen down. Educate people out of the habit of drinking. Take away from their mode of life those excitants which require stimulants to sustain them. But what are we to do? Alcohol enters into every article of food. When we set our bread to "rise," it is a process of fermentation and alcohol is formed. In fact, some first class physicians claim that alcohol is the only food. Digestion itself is a process of fermentation.

Stop trying to legislate people into being good and educate them to that point. Instead of trying to stop people from attending ball games on Sunday, by law, give some evidence that Sunday is any different from any other day. Remember that the old ipse dixit of the church fathers does not go now. We no longer tremble and cringe because a man who wears a cassock and cowl speaks to us. We know now that he is only a man like ourselves. He is "as clay in the potter's hands, which maketh one vessel unto honor and another unto dishonor." One man happens to be a preacher, the other a hod carrier and the hod carrier has done the most good and least harm of the two, and has a better criminal record in proportion to his numbers as the records of states prisons show.

We defy our critics to show us any passage in the Christians' sacred book that gives authority for the observance of Sunday as a holy day. If they can, the Seventh Day Adventists, with headquarters at Battle Creek, Mich., have a big sum of money ready for them. Don't quibble with "any day is all right so long as you observe one." Not true. "Any" day was not sanctioned. It was a special day. The Seventh day. "Therefore God blessed the Seventh day, and HALLOWED IT." No other day will do, and as there is a difference of a whole day in going around the world, and no one knows where God rested, no one knows or can ever find out, where the day began, or what it was.

What a pity that so much energy is wasted to perpetuate superstition when there is so much good for the world that OUGHT to be done, and COULD be done if common sense prevailed instead of superstitious sentiment.

KANSAS AND MURDERS.

The state of Kansas is in a peculiar position. It has a number of convicted murderers in its prisons and according to the laws, the death sentence is to be carried out "at the will of the Govenor." Up to date no governor has been found who "wills" them to be executed.

While it is not to be wondered at, it is a source of wonder that the only person who has made an effort to demand that the governor [s]hall condemn them, some fifty wh[o] are convicted of murder in the fi[r]st degree, to be executed, is a "[m]inister of the Gospel Peace."

A clipping from a Wes[te]rn paper, now about a year old, te[ll]s the following story of Govenor [H]och's remarks regarding the open [l]etter that Rev. R. A. Ellwood o[f] Leavenworth wrote to him. [R]ev. Ellwood's church should [h]ave him placed in the list of saint[s] like those of the "Holy Inquisition" days.

Topeka, Kansas, J[u]ne 20, (1906.)—Gov. Hoch s[a]id yesterday that he was not [r]eady to give out a formal state[m]ent in reply to the open lette[r] to W. A. Harris and himself, written by the Rev. R. A. Ell[wo]od, of Leavenworth. The R[e]v. Mr. Ellwood suggests that he gov[ern]or sign the death wa[rr]ants of the 50 or more first deg[r]ee murderers now under sen[t]ence of death, at the will of [t]he governor.

"Well," said the go[ve]rnor, I shall see will that these men be put to death, and never will will the hanging of any m[a]n. Do you suppose that if [I] had a man on the gallows, [w]ith my hand on the lever ready [t]o spring the trap, I'd do it? Su[p]pose I should say to that po[o]r creature: 'Do you believe i[n] heaven and hell and that you [w]ill go to one or the other of thes[e] places?' and he should say, 'I [d]o,' do you suppose I woul[d] spring that trap and say: 'G[o] to hell, then?' Indeed, I wou[ld] not.

"What a beautiful [s]pectacle it would be to see 50 [m]en, all in a row, hanged at t[h]e same time, and what a spe[ct]acle we have here. A ministe[r] of the gospel whose duty it is [t]o teach tenderness and who is [t]o emulate the example of th[e] Savior, suggesting that the [st]ate demand an eye for ey[e] and a tooth for a tooth. He [h]ad better read the remaind[er] of the Savior's injunction "

The governor said he did not care to discuss the [E]llwood matter further.

Rev. Ellwood profess[es] to be a [follower of] the Prince [o]f Peace." What a travesty on the [ho]ly name [of Christ]. If he was a Sp[ir]itualist or a Freethinker, what a [h]oly howl would emanate from Chri[s]tian churches at "such barbarism.'

500 Workers Wanted

To send in the names and addresses of five of their friends, wi[th] one dollar, and have them receiv[e] the SUNFLOWER until Septemb[e]r 1. See page 2.

Sin always is in symp[a]thy with the saints who are sore.

FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualist' Association Will be Held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2. p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ressegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow. Elizabeth Lowe Watson, Messrs. Dr. Geo. A Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year. but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m.

All are cordially invited,

HARRISON D. BARRET,
President.
MARY T. LONGLEY,
Secretary.

Malice is composed of the cruel or coldhearted; the smiling or grinning, and the angry or scowling—the first being the effect of pre-natal selfishness; the second of frivolity or love of pleasure, and the latter of some prejudice. "As we (parents) sow, we (they) shall reap."

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent $6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33¾x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chases; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6-, 8-, 9-, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 34 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitcher, foot power; Yarger stapler; gasolene engine with outside copper gasolene tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fireproof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH.

In the Name of Good Order.

"What are they moving the church for?"

"Well, stranger, I'm mayor of these diggin's, an' I'm fer law enforcement. We've got an ordinance what says no saloon shall be nearer than 300 feet from a church. I gave 'em three days to move the church."—Judge.

Life is to be measured not by its reach and vision.

LILY DALE NEWS.

Charlie Haas has a straw hat.

Warm weather is actually here.

George Colvin spent a few hours on the grounds.

Mrs. Scheu has returned from a week's visit to Buffalo.

W. F. Follett is spending a short time on the grounds.

Mrs. Griffey has gone to Ashtabula, O., for a short visit.

A. S. Dayton has bought the Ross cottage on Third street.

C. H. Pope has bought the Baker cottage on Buffalo street.

F. W. Foote and family are visiting at the Sunflower cottage.

The Lloyd and Sherman families are occupying their cottage on North street.

Dr. Hyde was called to Sinclairville to attend a serious case of sickness.

D. B. Merritt has put a new veranda on his cottage on Cleveland street.

H. L. Cohen and wife have arrived and are occupying their cottage on Buffalo street.

Mr. and Mrs. Frank Scott of Hamlet spent Sunday with Mrs. Maggie Turner.

Mrs. Hattie Stone and son Laurel and Alfred Andrews ... spent Sunday ...

Mr. Rouse and his assistants are busy putting the Maplewood into order. They opened Sunday, June 16.

Word received from Mrs. ... ley states ... as favorable ... point to ... sults.

The ... of the entrance ... taken down ... the inscription ... Lily Dale Assembly.

Mrs. ... and Mrs. ... are here for the summer ... cupying ... Cottage Row.

The ... 16th. ... indications ... fishing.

Mrs. ... and Mrs. ... are ... while taking ... Treatment ... Dr. Hyde.

A. Campbell ... his bed ... rheumatism ... improving.

Otis ... cottage ... make his home here ... pert repairer ...

The SUNFLOWER expects ... its stock of colored souvenir ... cards of Lily Dale ... Germany ...

The Maplewood ... ceive guests Sunday ... Rouse ... having ... as his ... dinner ... and thoroughly appreciated.

Many people ... ing country ... number ... and the ... the Saturday evening ... Dale appears ... a pleasure resort ...

A beautiful souvenir ... is the souvenir letter ... the SUNFLOWER ... of fourteen views of Lily Dale ... be written ... a two cent stamp ... an outside ... off and the ... 10 cents ...

A letter from Mrs. ... thews ... C. Matthews ... than ... and he ... summer ... news ... Steele ... fine ... sons ... will ... Stevens ... the ... the G. ...

Reports ... jealous of each other ... it is a sign of love ... bands and wives are not jealous ...

Buffalo Notes

M. E. CADY, Correspondent.

Sunday morning, June 9th, Dr. Lockwood gave a short introductory talk and then devoted the remainder of the time to answering questions handed in from the audience. It is amusing ... peculiar ... that ... people's minds ...

The evening subject was ... Matthew, Mark, Luke and John ... spiritual ... in which ... clearly ... regarding ... Different passages ... having ... under consideration ... lecture ... Buffalo ... attended the State Convention at Rochester ... enjoyable ... business ... was attended ... very able manner and the evening services were made ... interesting by the very able talent that were there.

... Harmony ... Sunday ... medium ... attracted ... afternoon and evening ...

LABOR AND CAPITAL.

HELEN M. DUGGAN

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons for publication in this column, with name and address of person to whom to apply for programs and information.

... AT GRAND LEDGE.

At Grand Ledge, Mich., opens July 20, closes August ... M. ... secretary, Grand Ledge, Mich.

... Oneset, July 28, closes August 26 ... secretary ... Oneset ... Mass.

... ASSEMBLY.

Located at Lily Dale, N. Y., on the ... Secretary ... Chicago, Ill.

... Spiritualist ... Los Angeles ... August ... September ... Los Angeles, Cal.

... opens July 21, closes August ... George A. Fuller, chairman, Onset, Mass.

... opens July 20, closes August ... Robinson ...

LADIES' AUXILIARY AT LILY DALE.

MEDIUMS' AND SPEAKERS' DIRECTORY.

METAPHYSICAL.

Conducted by EVIE P. BACH.

YOUR TONE OF VOICE.

It is not so much what you say
As the manner in which you say it;
It is not so much the language you use
As the tones in which you convey it.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air
And the tones may break the heart.

The words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love and hate,
Envy and anger, are there.

Then, would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.—
The Youth's Companion.

FAITH WILL MOVE MOUNTAINS.

BY WALTER DEVOE.
Fellow of the Illuminati.

A great wave of quickening has come upon the race. It is spreading all over the land and awakening a new manhood and womanhood in young and old. Life is giving birth to a new force and faith in human minds. What seemed beyond the wildest dreams of achievement a few years ago is now considered attainable. "I can and I will," is the new voice that is heard in the land. By faith all things are possible. That old truth is gaining new power. See what marvellous inventions are being wrought out of the faith of human minds. See what faith in electricity is demonstrating. But grandest of all, see what heights of achievement young men and young women are attaning by faith in self. We are beginning to see that the human mind is capable of unlimited development. Divine potentialities are stored in the organism of man, awaiting his recognition and expression. There slumbers within each one of you the fire and force of a wonderful character, as the giant oak slumbers within the acorn, and by faith in yourself the wonderful powers and possibilities within your character will begin to manifest and grow stronger day by day.

The new century begins an era of new faith—faith in the exhaustible powers slumbering in selfhood. The new age calls every mind to awaken its slumbering will and faith and go forth to victory. Self-faith and will can be cultivated by exercise, as one would cultivate a muscle by exercise. "Nerve us with incessant affirmatives," said Emerson. We can nerve ourselves for any task; we can build up brain cells full of faith and will force equal to any demand, by taking a positive, affirmative mental attitude.

Young man, you have the desire to reach a high position in life; you hope for that which seems beyond your reach. You want to go to college or you desire a techinical training to fit vourselves for a position requiring knowledge and skill. I have seen young men overcome what looked like insurmountable obstacles and success. Undauntable faith and persistent willfulness were the mental forces that led them on and gave them the joy of realization.

Have faith in yourself. Have faith in the faculties and your nature. No one can limit you but yourself. Let this be the song of your heart daily: "I can and I will. I will melt down opposition by my fevor. I will convert others by my faith I will infuse others with my living enthusiasm. Even tho everything seem against me, yet will I unceasingly generate new faith, and create day by day the destiny I will to be mine."

Young women, have faith in your ideals. Have faith in the possibilities of making them real. Jean Cowgill, a well known newspaper woman, told me that her desire to become a writer grew so strong that it walked her away from a good position on the stage into the office of Harper's weekly, where she was set to work immediately, and that without experience as a writer. It seems almost impossible that it should be so, that an inexperienced person should walk into a position so easily, but the men and women of faith often do seemingly impossible things. The world is impressionable; it is sensitive to positive minds. All the affairs of the world are mental affairs—minds run them—and minds can be influenced by a mind of faith and conviction. So let your desires and your hopes grow strong.

Build your ideals and aspirations on a strong foundation of faith. Let nothing daunt you Do not let your nervous dread of what people will think paralyze your efforts. Convince yourself first and you will be surprised at the ease with which others respond to your positive thoughts and feelings. By the continual affirmation of your own will your whole mind will become positive and resistant. You will overcome negative mental traits. Your nervousness will be outgrown. You will become fearless. You will become happy in working out your ideals. Your friends will look in your face and behold a joyous, fearless creature, self-generated from the exercise of a sublime faith and an undauntable will.

Like the horseshoe magnet with its sphere of magnetic influence, man carries about with him a sphere of mental influence. If he is negative, his sphere of influence will be small and weak. If he is positive, that is, if his mind teems with thoughts and feelings like faith, courage, confidence, and other bright mental forces, his sphere of influence will be attractive and extensive. Man is an individualized center of intelligence in the vast ocean of mental energy, an individualization of the infinite mind, gradually learning from experience how to individualize more and more of intelligence from the universal source, until he feels within himself the thrill of the Omnipotent Spirit and knows that he is a co-worker with God.—Walter De Voe, Fellow of the Illuminati, in Eltka.

UNORTHODOX.

A principle that needs constant watching may fail you in the hour of need. Be wary.

Test the incredulous on their superiority and they become very credulous.

Humanity's road to happiness is never congested.

People with inflated ideas should enjoy ballooning.

The key to heaven is still spelt in the old way—Love.

Submission to the selfishness of others, is the fertilizer to spirituality—the self-denial that makes for angelhood.

Get right with God—by getting right with your fellow being.

All men may have one origin; but the closer the individual clings to the old root the more fossilized he becomes. Diversification of character makes for progress.

When difficult to forgive, try to find jealousy as the obstacle.

Electricity is the medium between spirit and matter—the element which sensitizes it for the admission of spirit or soul into the same. What the suns are to the planets, the solar plexus is to man—the electrical chambers for co-operative action betwern the two. Electricity being thus superior element to matter cannot be analyzed by any material agency, unless we can analyze sensation or feeling, since it imparts consciousness or intelligence.—Arthur F. Milton.

Campmeeting News.

You can get it by sending 25 cents for the SUNFLOWER until September 1. See page 2.

Food for the Psychic Body.

LILLIAN WHITING.

There can be no question that while food controls and predetermines the achievements of life to a greater degree, it is yet made too prominent and invested with a false importance by the columns of cooking receipts that appear in the daily press, with minute directions for preparing stuff that should certainly never be eaten. The discussion of health foods, the vegetarian regime, etc., while probably contributing much toward reform, has not yet, perhaps, precisely elucidated the fundamental truth regarding the relation of food to life. The salient truth is that the minimum of food is the maximum of health. We are apt to think of food as indispensable, but we are nourished by many things beside, and to far more purpose than by food. The human being is sustained by air to a far greater degree than he realizes, and he is capable of being indefinitely sustained by thought. That which we call physical strength is in its best quality, not physical strength at all, but mental energy. The body is the instrument, the mechanism, but the real force is spiritual. Therefore, whatever nourishes the spiritual energy develops and increases the power and capacity for accomplishment.

Now when we think of the body, not merely as matter, but as a structure complicated by the psychic body interpenetrating the physical body; when we realize that it is psychic being as our real self—the self that thinks, perceives, aspires; the self that is immortal in its nature—we realize that in this self, our real life, that we should eat, sleep, bathe and exercise for the best good of the ethereal body. Here, as many believe, is the explanation of the faith of our friends, the vegetarians. Animal food produces coarse and harsh vibrations; it is not suited to this finer self, this ethereal body. The food that is best suited to this psychic body is that of grains and fruits, rather than vegetables. The ordinary food of the well-regulated family—the average well-to-do people—is a terror to gods and men. The only wonder is that there is any available energy after a regime of soups, fish, meats, game, pastry, ice and heaven knows what. It is signal triumph of mind over matter that the life goes on at all. The whole system is clogged and all sorts of diseases are induced by too much eating. It is a habit only, and there is not the slightest necessity of following it.

The interpenetration of the physical body by the ethereal body is always an essential fact in regard to health. All impressions made on the ethereal react on the physical, and this is the underlying principle of Christian Science—to bring the higher powers to act on this psychic body and thus cause new physical states. This psychic body is in a state of far higher vibration than is the physical. Impressions on it are of a finer character.

More and more can each one learn to carry on his affairs of life by thot than by action. This is like using the electric motor rather than an ox team. It is bringing the swift, sudden, resistless potency rather than the slow, clumsy effort. When the apostle says, "If there be love, charity—think of these things," he offers a philosophic principle. If one would accomplish any specific result, think on it. Build it in the astral, construct it in the ethereal world, and it will take form in the outer world.

The most favorable time for successful auto-suggestion is at night. Before going into the unconscious state of sleep, one should impress the suggestion upon the psychic self. They will work outward the next day. The law of success is in discerning the psychic and magnetic currents and working in accord with them. For thus do all the stars in their courses fight for the achievement, and the personal effort is supported by the polarity of the universe itself.

[illegible] disintegrates all life, and cold preserves bloodless forms of it [illegible] ether, though below zero, contains the germs of life—cold absolute may be the natural state of [illegible]. If true, heaven must be cold and hell must be on earth. And, as 'tis said, if the [illegible] keep heaven warm, what, when [illegible]—Arthur F. Milton.

NO PRINTERS LEFT.

The Columbus Penitentiary News, for many years a famous and flourishing daily paper, published by convicts, has suspended publication for the very good reason that there is not left in that big penal institution a single man who can handle type. Bankers there are in plenty. More than 20 and more are on the way. Several convict banks might be operated with men to spare. Enough lawyers are there to handle an enormous amount of legal business. Doctors and brokers, and other "eminently respectable" citizens are not lacking. Business men, farmers, mechanics and representatives of almost every other department of industrial activity are common there. But there is no printer. The fact throws a new light on a character that has long been commonly misjudged. The printer does not fit his spiritual and normal form. The printer today is a home owner. He is of fixed employment and he has no time for late suppers and fast rides in the benzine buggy. He is—and always was—far above the average man in information and intelligence. All the notable events of human life pass thru this hands and make impress on his brain. The fact that more than 20 bankers are in the Ohio penitentiary, and not one printer, tells of the relative honesty of the printers of today—and tells more, for there are ten printers in the land to one banker. It shows us that the most common and most dangerous crimes of today are not being committed by the world's workers.—Fra Elbertus, in April Philistine.

Fra Elbert might have added that there would be no trouble about holding religious services, nearly every church being represented by their ministers, and that there would be difficulty in presenting a one-act vaudeville on account of the lack of professional actors. There is a good deal of the "stop thief" style in this world. "Physician, heal thyself."

WHAT IS LIFE?

ARTHUR F. MILTON.

Can you drive a blade of grass through a sheet of paper by force? No, for it would be crushed in the attempt.

But nature can drive it through an asphalt-walk, as the close observer may have noticed, though neither seam nor crack warranted such a manifestation. And furthermore, that the blade or blades cut themselves through the hard substance, [illegible] themselves into it, as though [illegible] cut for the purpose.

Of course, a hard rock would have prevented the phenomenon. But [illegible] rock is porus to a degree—all [illegible] being particles or molecular, [illegible] can be penetrated by a power [illegible] the needed vibration to overcome the resistance.

[illegible] grass infused with such a [illegible], however, it would change [illegible] nature, as vibration determines [illegible] state of being—man possessing [illegible] highest forms. The X-ray, electricity, magnetism, mind-force, intelligence and love, constitute some [illegible] higher forms, and possess [illegible] needed vibration or subtle energy to pass through more solid substances.

Force, per se, as we understand it, [illegible] depend on propelling power [illegible] usual motion for its best effects. [illegible] is a subtle influence within or [illegible] it, which is more powerful [illegible] all the energy we can generate. Whether we term it life, soul, spirit or law is indifferent. But it [illegible] something that impels the grass-blade to find its way through solids which a sharp instrument driven by the hand of man can hardly penetrate. Now, what is it!

In its absoluteness the finite mind would perhaps be unable to comprehend it, though it may do so relatively or to the degree that man [illegible] it himself. And he does [illegible] it, only that we term it will, or will-power—the principle exer[illegible] in carrying out his desires, [illegible] after his needs, indulging [illegible] tastes, and regulating, combating or overcoming his passions.

But it may be asked, why did nature give him these to combat against?

Why does nature add wind, storm, cyclone, earthquake and other calamities to its beautiful sunshine?

Without combat there would perhaps be no soul individualization and consequently no immortality; without chaos no harmony; without imperfection no perfection — and, vice versa. Without sunshine there would be no rain. Only where there is action there is counter-action, and the greater the one the greater the other.

Absolutely harmony, which nature represents, must therefore generate absolute chaos when she manifests.

Out of this chaos man evolves, naturally possessing everything that is antithetical to the original. To become one with the latter again seems to be his aim. His innate desire for perfection being the impetus and his will-power the influence of principle which drives him, as it drives the blade of grass thru the crusted earth.

Whatever the obstacle in his way, man reaches the light finally, even though he does so blindly. But the tiniest ray inspires him to expand, and he fits himself to circumstances as the grass-blade does after it has reached the light thru the asphalt crust.

Of course, the better the conditions the better the growth. Civilization and progress aid the human soul as cultivation does plant life.

But there are obstacles, even in civilization. Indolence in one soul-group necessitates increased energy in another to restore the equilibrium, and as nature brooks no selfishness, [illegible] action follows from that which [illegible] opposition to it. Revolution [illegible] the result.

But as the human will, exercised [illegible] justice, is more powerful than that exercised for injustice, it triumphs.

Like the grass-blade it has a subtler influence behind it than blind force, and overcomes obstacles, against which material energy or worldly power is nothing.

The phenomenal success of individuals or of patriots against odds exemplify this. Where there is justice there is law, and law rules whether we term it will-power, life, love or something else.

But that it is something beyond our ken, may be believed; for the effects prove it. Not only in the phenomenon of the grass-blade, but in the readjustment and restoration of things generally, when out of order.

It is asserted that life is motion. Then consciousness must be motion, for that is certainly the best proof of life extant. If life, motion and consciousness are synonymous, then who knows but that the grass-blade is conscious to a degree—fitting itself to circumstances comparatively as man does to the degree that he possesses it. And if all life is conscious then the original must be, and the law of nature or nature per se must be conscious or intelligent, for does not the ultimate effect, man, prove the nature of the cause? Can we grow figs from thistles? Are not man and nature related by virtue of like principles? What we know of our own being we know of life—no more, no less. And we may add, that that life is to us just what we make of it—misery or happiness, shadow or sunshine.

THE PRESENT STATUS OF SPIRITUALISM.

It is to be hoped that the Spiritualists of the United States have some pride in presenting their movement to the world as it really is in respect to numbers, societies, and wealth. Up to the present time, less than one-third of the 760 societies in the United States have made their returns to the Census Bureau. Naturally, many interested people are asking if less than one-third of our leaders have any love for their religion. It rests with the Spiritualists to have their movement properly represented in the report of the Director of the Census. Mr. North is doing everything in his power to collect reliable statistics with regard to Spiritualism. I have done my best to aid him; I have sent out over 600 letters of inquiry to which very few replies have been received. Some of the good people to whom I have written inform me that they are too busy to furnish the desired information; others write long letters about their societies but do not fill the cards as requested; others still make no reply whatever.

It is probable that some of the people to whom these letters go, think that they are getting even with the N. S. A., or spiting its president, by refraining from giving attention to these important letters. They are simply injuring the cause they profess to love by withholding the desired facts. Neither the N. S. A. nor its president, gain anything personally by receiving these communications. The statistics gathered are turned over to the Government by whose clerks compilations are made, showing the standing of Spiritualism in our country. It should be a matter of pride to all Spiritualists to have their religion stand on equal footing with other denominations by having authenticated data placed in the hands of the Government. Is it not the duty of the officers of all local societies and camp meetings to make returns at the earliest possible moment in harmony with fact? Why should not all the members of the Board of Trustees of the N. S. A., likewise the members of all State Boards, be willing to aid in this good work?

We have very few days remaining in which to report the facts regarding the various activities connected with the spiritualistic movement. Prompt action is now necessary. I appeal therefore, to the officers of all of our local societies, and other associations, to fill the cards forwarded them, according to instructions, and mail them at once to me. Credit is given to every one who makes return for his local organization. I am gaining nothing for myself by doing this work; it is for Spiritualism that this added labor has been undertaken. Unless there is cooperation on the part of all local workers, Spiritualism will make a poorer showing in the Census report of the present year than it did in the one made by Supt. Porter, in 1890. Spiritualists, will you not arouse yourselves to the duty of the hour by giving your immediate attention to this important work? It will be your fault if your religion shows a falling off where it should show a decided gain. Once more let me urge you to give this matter considerate attention.

Yours for Spiritualism,

HARRISON D. BARRETT.

SOUL AND SPIRIT.

The words soul and spirit are commonly supposed to mean the same thing; but in reality there is a great difference, and an earnest student of self and mankind has need of knowing in what that difference consists.

Spirit is life indestructible, unchanging, always existent; our spirits are that part of us which always did and always will exist, whether we are conscious of it or not.

Soul is the consciousness of that life, and it may be great as in man, or small as in a leaf or an atom or horse.

Vegetation has souls; so do animals, and such designated as animal souls; but humanity has been blessed with an out-pouring of mind, and so human being is not only conscious, but is self-conscious, and his soul is his own, to increase by careful handling or to lose by his own disregard or wilful neglect.

Spirit has a body, made of mind-matter, and it manifests itself thru that medium; but soul is not spirit any more than a twelve year old boy is a man, but soul may and normally should develop into spirit person, and when this happens the soul has merged into full consciousness of immortality, tho it may still be united with a grosser body, as in the man Jesus.

Soul may develop from animals to men, and from savage men to the intellectuality and spirituality of the highest type, but never involves back the same route.

An individual soul evolves the in continual progression, or else is stamped and passes into eternal oblivion, and that which the individual atoms of spirit has taken such pains and such untold aeons of time to produce, is lost to it forever; but the spirit itself is never lost, only its self-consciousness.—A Psychic Student.

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BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

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Married life was a great aid to me in the study of these kind of problems, for I had a companion in misery—better said, in sympathy with me, who understood me when I spoke of them—one, who had had similar experiences. Thus no other woman could have met the requirements as well. Fate knew what was best for both of us—unless we substitute a law, inherent in souls by which those in sympathy are attracted to each other. Many believe in such a condition of affairs and call that love. But then there is mutual consciousness of the fact present. Two meet, feel a mutual sympathy, and both seek one another as occasions permit. In our case the souls sought each other unconsciously—at least so far as the exterior consciousness was concerned. That, too, might be a law unknown to us. But when we begin to realize how much can be uncovered by the study of this soul-science we do not wonder at any suggestion of that kind. We only wonder at our ignorance—our willful blindness. But circumstances alter cases, and many people haven't time to observe these things.

So it was with us during a period of worldlyism, when our sensitiveness went to sleep.

Society engaged our attention for a number of years, following the third year of our marriage, and for three or four years we enjoyed the prosperity, which was ours. Only the two primal principles, that of sympathy and antipathy, remained with us, and that was our guage in the selection of our associates. We were happy in a material way. But a step-mother entered the household—invited by my father, who also wanted a wife to console him or to condole with in his declining age—my mother having died some six years previous, upon which we moved in with my father to run the house for him and keep him and my sister company.

All went smoothly until this occurrence, when the trouble began. My wife had accustomed herself to be mistress of the house, and the new mistress would not acknowledge her. Jealousy ran riot and I became morose—suffered silent tortures that I couldn't understand. But a new study in our soul-science added a new feature to our knowledge. It was that jealousy, which is in itself morose, makes the one so troubled feel that way, and its influence on a sensitive being occasions the same feeling in him or her. If you are cheerful by nature, and are suddenly precipitated into a condition of moroseness in the presence of another person, without rhyme or reason, you may be sure of possessing a truth concerning that person, known to you thru the medium of that unseen detective the soul. That person is of a jealous disposition, even if not manifested or unknown to the individual. But circumstances will prove it, and if you have of the same evil the proof will not remain out very long. Two like evils will grate against each other and produce effects in short order. But knowing this may preserve you from committing yourself. That is one advantage of having a knowledge of this science.

Had we been that far advanced in our culture, no rupture would have occurred, for my wife could have controlled the little jealousy she had, and my step-mother would have been alone in her discordant vibration. But we only studied this out later, and knowing of it, my wife thereafter, took good care to keep it under foot. And that manner of controlling it, kill[illegible] it, "overcome" evil passions in their inception, and the hand of the soul's gauge-clock has moved another point forward. After that whenever I felt unwillingly morose in the presence of a stranger, I knew there was jealousy lurking in his being. Or, if I felt that way upon entering a house, I knew the predominant influence was jealousy, and if I felt generally morose in a community, I was assured that my presence there occasioned jealousy—the influence centred on me inciting this discomfort, and made me wish I was miles from the place. What I thus felt may be experienced by all sensitive persons, who are any way observant.

Jealousy is an evil most prevalent among the ambitious, who have not yet sloughed off the very obstacle that stands in the way of having their ambitions realized—namely self-love. Ambition in its unalloyed state is the desire to do good or be good—to attain perfection of or in something. But self-love prevents fruition, and seeing in others what they are aspiring for ires them to the extent of their passion; for self-love, like other incongruities in the human character, becomes a passion when permitted to govern the higher or better nature of the individual. Its manifestations are vanity, conceit, false pride, haughtiness and selfishness generally. The high-minded, the pure, the unpretentious and the charitable are not troubled with jealousy. Their very nature repudiates it as something to be shunned, despised, abhorred, and thus it can only find lodgement in the narrow-minded, uncharitable and vain-glorious. Next to selfishness per se, jealousy is the most universal evil in existence; and the fortunate is he who can climb over it, for it relieves the heart of much bitterness and concern about others, tho they do not interest him in the least.

Our removal from my father's house, therefore, put us under a cloud for a time, being the first break into our material happiness since its inception at the nuptial altar. But it had its moral effects in that it opened the doors to our hearts once more—yea, the portals of our soul-natures—and "Richard was himself again," in my case.

From that time on began my "true life," for I walked in the light, as it were. I had a guidance that was superior to all book-knowledge. I could detect jealousy wherever hidden, and could govern myself accordingly. I could sense insincerity in a person thru instinct, as my wife had imparted it to me, or thru intuition, as she termed it. I could control my feelings in the presence of an uncongenial companion or stranger, knowing that the discomfort was merely due to lack of soul harmony, and thus used a little diplomacy to become master of the situation. Not however using my powers to deceive or to flatter beyond reason. I tried the latter once in a moment of over-zealousness, but missed the mark. It proved that there were others, who, while they may not have made soul-science a study as I did, were also intuitive enough to sense insincerity. But I turned the event into a joke to regain his good opinion of myself, or, at least, not to inherit a bad one.

I sensed the discordant vibration between us in a moment, and had learned another lesson. It was that the unexpressed disrespect of another could be sensed or detected by feeling foolish in their presence, or better said, embarrassed. Now, besides being disrespected, some people have the faculty of treating one with contempt. This may be detected in like manner. Besides feeling embarrassed, one feels depressed after a little while, with the desire to get away. Now, add a feeling of fear or dread to the latter, and you are in danger of some sort—the soul sensing it, and reveals its fear to the outer consciousness as uneasiness, which increases till it reaches the point, where a feeling of terror cautions you to leave.

These were the effects of experiences consequent upon noting the first feeling of embarrassment, incited by disrespect in a person my equal in soul-development. We might brook the disrespect or contempt of our inferiors or persons, whose opinions are not valued, but it causes suffering, when coming from our equals, our superiors or even those whose opinions stand for something among their constituents—who are themselves respected for what they are worth. But self-respect inherits respect from others; and a man, who preserves his dignity by a control over his passions, his self-love or his anger when irritated by a difference of opinion in another, or a criticism, can always hold the range and even incite his superiors to a feeling of deference in his behalf, if he remains consistent—true to himself. And to be true to himself a man must feel that way—be honest at heart with no desire to deceive, to flatter or to gain a point for selfish ends. For as we feel o[illegible]ers often feel, or sense our mot[illegible]es. Even the most ignorant-lookin[illegible] are often highly intuitive, and b[illegible] trying to deceive such, we only [illegible]ceive our selves. "Honesty is the best policy" always—even [illegible] a policy, but as a principle it is [illegible]ill better; and it becomes a princi[illegible] by being true to self in matters [illegible]concerning conscience.

An easy conscience is [illegible]so said to be the best bed-fellow. But an easy conscience is a v[illegible]y difficult thing to attain. Even good men are troubled with a v[illegible]y uneasy one at times; for th[illegible] best are liable to make mistak[illegible]—are susceptable to be overcom[illegible] by their passions under pressure [illegible]f temptation or exeitement. B[illegible], regret or remorse follows errors ir[illegible] those who are high-minded or [illegible]nest, and thus may be said to [illegible]e troubled with a bad conscience. But how about those who do [illegible]rong consciously, willingly, d[illegible]ingly, and with self-gratification, who are never troubled with a [illegible]uilty conscience? Should they [illegible] absolved and the really honest [illegible]nd honorable one condemned b[illegible]cause they are?

(To Be Contin[illegible]d.)

BOSTON NO[illegible]ES.

MRS. B. W. BELC[illegible]ER.

DWIGHT HA[illegible]

The Ladies Lyceum [illegible]nion meets at Dwight hall, 514 Tr[illegible]mont street, every Wednesday. Busi[illegible]ess meeting 5 p. m., supper 6.15, e[illegible]ening meeting 7.45. Good medium[illegible]s in attendance at all sessions. Mrs. M. J. Butler, president.

DWIGHT HAL[illegible]

The Ladies Spiritua[illegible]stic Industrial society, meets at [illegible]wight hall 514 Tremont street, eve[illegible]y Thursday. Business meeting, 5.30 [illegible]. m. Supper, 6.30. Evening e[illegible]rcises 7.45. The meetings are dev[illegible]ed to tests and readings by differe[illegible]t mediums. Mrs. B. W. Belcher, [illegible]resident.

May 2 we are to ha[illegible]e Mr. F. H. Roscoe of Providence, [illegible]. I., and we expect a good attenda[illegible]e. We close for the seas[illegible]n May 23.

APPLETON H[illegible]L.

The First Spiritualis[illegible] Ladies Aid Society meets in App[illegible]ton hall, 9 Appleton street, every [illegible]riday. Business meeting, 5 p. m. [illegible]upper, 6.15. Meeting at 8. The ex[illegible]cises consist of remarks, messages [illegible]d tests. Mrs. M. A. Albee[illegible] president.

HARMONY H[illegible]L.

Mrs. Gray condu[illegible]s spiritual meetings at Harmo[illegible]y hall, 724 Washington street. [illegible]unday circle 11 a. m., messages 2: [illegible] and 7:30. Tuesday and Thursda[illegible] 2:45. Best of talent present at al[illegible] sessions.

COMMERCIAL [illegible]ALL

694 Washington stree[illegible] Sundays at 11, 2.30 and 7 30. [illegible]uesdays and Thursdays at 2.30 p. [illegible]. Readings and tests by good me[illegible]ums. N. P. Smith, conductor.

ODD LADIES [illegible]LL

446 Tremont street Mrs. Nellie Carleton Grover conc[illegible]cts spiritual circles for healing an[illegible] many of the healers of Boston an[illegible] vicinity are there each week givi[illegible] free treatments to all who wisl[illegible] it. She also has many message me[illegible]ums Tuesday and Friday at 2.30 [illegible]. m. of each week.

FIRST SPIRITUAL SC[illegible]CE CHURCH

578 Massachusetts [illegible]venue, Cambridge, Mrs. M. A. W[illegible]lkinson, pastor. Services at 3 a[illegible] 7.30 p. m. Sunday, conducted [illegible] Mrs. Lewis and others. The pu[illegible]ic is cordially invited.

FIRST PSYCHIC CHUR[illegible] OF CHRIST.

Room 430, Hunting[illegible]on Chambers. Services every Sunda[illegible] at 2.30 and 7.30 p. m. H. G. [illegible]owand, president.

"BLESSED ARE THE PU[illegible]E IN HEART."

Evil thots, I cast the[illegible] out,
Rid your mind of fea[illegible] and doubt,
Make the world a joy[illegible]us spring
Evil thots will evil b[illegible]g.

Clean of heart and p[illegible]re of soul
Must they be who re[illegible]h the goal
Where bright angels' [illegible]eet have trod,
And the pure in hear[illegible] see God.

Where the night shal[illegible] come no more,
And all sorrow will b[illegible] o'er
Where the shadows n[illegible]ver fall,
But God gives the lig[illegible]t to all.

Trust Him then and [illegible]o the right.
He will keep you thr[illegible] the night,
Safe into that haven [illegible]ring
In the bright and gl[illegible] some spring.

E. B. C.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

Ohio State Spiritualists Convention.

The 10th annual convention of the Ohio Spiritualists association convened at ... house, Sherwood, Ohio, May ...

WEEKLY POWER UPLIFTING

SELF-RESPECT

A TIMELY MESSAGE TO MANKIND.

[illegible]

... man shall know it.

PERSONAL.

... will send us just one new ... subscriber ... Will you and the ...

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., JUNE 29, 1907. | Issued Every Saturday at One Dollar a Year. | Number 326

NEW YORK STATE ASSOCIATION OF SPIRITUALISTS' CONVENTION.

PRESIDENT'S REPORT.

To the New York State Association of Spiritualists.

In submitting this, my report, to the 18th Annual Convention of the New York State Association of Spiritualists, I am glad to be able to say that more people are now investigating psychic manifestations than at any time before, since the birth of Modern Spiritualism; but much of this reseach is done in a quiet independent way and outside of the public work of our societies.

The organized movement has opened the doorway, and the angels are reaching the people, which is certainly gratifying to conscientious workers in this cause. But what would be still more gratifying would be to see these new converts take part in society work, giving the added strength of their influence as their financial support.

But we are glad the people are receiving the knowledge of our beautiful philosophy. And when Spiritualism is generally understood and accepted, and the human race lifted out of its materialistic thot, into a more progressive, more spiritual atmosphere, we will not care so much who shook the tree, or who gathered the plums.

There are obstacles in this work as there are in all reform movements, but the philosophical way is to work in patience and perseverance, remembering that there is strength and growth in the overcoming of obstacles and, the more formidable the obstacle the greater the victory and the greater possible gain in growth and development.

MISSIONARY WORK.

This department of State work has been continued by your faithful missionary and organizer, Mrs T. U. Reynolds, during a considerable part of the past year, the details of which will be given you in her report to the convention.

This is a very important feature of the organization work, and the duties of those to whom it is intrusted involves the inconvenience of being continually on the move from place to place, and consequent lack of many home comforts, and of that quietude which contributes so much to human happiness. But devotion to the Cause, and the consciousness of doing good to others, seems to have inspired our missionary to put forth her best endeavor and to throw her whole life into this work, the result of which cannot be measured in dollars and cents, nor even known to the human mind, but which I am certain is greatly appreciated by the multitudes who have been privileged to attend her meetings, as well as by the Members of the State Board.

Under the conditions that have prevailed, perhaps all has been done in this direction that could be expected. But I want to urge upon this convention, and upon every Spiritualist in the State of New York, the importance of providing conditions that shall make it possible to accomplish much larger results during the coming year. There is a broad field for missionary work. Several large cities in this state have no organized Spiritualist societies, which is also true of a multitude of villages and hamlets. In many of these places there are no avowed Spiritualists, or at least none who are willing to come forward and assist in the arrangements for holding meetings. But with ample funds available, suitable meeting places could be engaged, meetings advertised, and the people would come out and an interest would, in most cases, be awakened that would bear fruit in the future of our movement.

There is still much ignorance concerning Spiritualism and its mission; and, when these Truths are presented in their proper light, prejudice will give way to knowledge, and the advocates of our Cause will be multiplied and the number of auxiliary societies largely increased.

There are thousands of Spiritualists in New York State, and one dollar annually from each of these would create a fund sufficient to put more missionaries in the field, carry forward a much larger work in the direction I have indicated. I trust this convention, or the incoming board, may be able to devise some method for largely increasing this branch of State work.

MASS MEETINGS.

During the year State Association Mass Meetings were held in Potsdam, New York, in New York City and in Buffalo, and the results were favorable to the State Association as well as to the societies in the localities where held, not so much in a financial way as in creating interest and reaching new people.

After missionary work perhaps Mass Meetings, conducted as an organization movement for propoganda work, are next in importance. Wherever such State Association Meetings have been held, the outcome has been favorable, the interest increased and beneficial results have followed.

I recommend that the incoming board be instructed to extend this feature of State work, so as to reach more of the larger towns of the State.

As to the smaller towns the missionary work is supposed to reach them, aitho in some instances it might be advantageous if an assistant could accompany the regular missionary for a state meeting.

LOCAL SOCIETIES.

Our local auxiliary societies as a rule seem to be doing good effective work and I am of the opinion that their reports to the convention will show that the Cause is progressing favorably thru this branch of state work.

This is especially true of those societies where speakers have been engaged for the year or term of months at a time, which indicates the advantage of settled speakers where it is possible.

Two local societies in the state have since our last Convention, purchased and now occupy their own meeting places, notably this, The Plymouth Spiritual Church of Rochester and the Spiritual Society of Hornell. This is gratifying and augurs well for the permanency of the movement. These are good examples to follow.

The State Association has issued six new charters during the year, largely the result of the missionary work; and besides these six some two or three other societies are about to apply for charters and will we believe do so soon.

We welcome these groups of workers to our ranks, believing mutual advantages and added force accrue to them as well as to the State Association in this coöperation for the uplift of humanity.

There are still three or four societies in this state holding charters from the National Association, that were issued before New York State Association was chartered.

At the last National Convention the matter of exclusive jurisdiction of State Associations was given consideration, and a request was to be sent to all such societies in states that are chartered auxiliaries to the National Association asking them to relinquish their charter and take charters from the State Associaton of the state in which they are located. In this connection I suggest that these societies within the border of New York state be invited to transfer their allegiance and give the State Association the benefit of their influence and support, which benefit I trust will be mutual.

CHILDREN'S LYCEUMS.

The inability of your President to visit many of the local societies precludes his giving any detail report on this part of the State work. But our state superintendant of Children's Lyceums, Mrs. Reynolds, will report to the convention. We are, however, confronted with the fact that the number of young persons identified with Spiritualism is not what it should be, and the person who will demonstrate some practical method for strengthening this weak point in our movement, will confer a great favor on the workers and do much to promote the Cause.

STATE DAYS AT CAMPS.

The management of Lily Dale Assembly recognizes this State Association. In 1906 a day was set apart in their summer program, as New York State Day, and for the Assembly in the season of 1907, July 24th is designated as New York State Day. Mrs. T. U. Reynolds and your President are named to speak on that day. The date is about the middle of the assembly season and comes in a week which bristles with good things and it will be a good week for New York ers to attend that beautiful Spiritual st resort. Thomas Grimshaw, of St. Louis, Pastor of a very flourishing Spiritualist church in that city, Mrs. R. S. Lillie of California, Miss Elizabeth [illegible] of Columbus, Ohio, [illegible] C. [illegible] will [illegible] Lily Dale Assembly [illegible] invite you all to come to Lily Dale for New York State day, July 24, 1907, and enjoy the good things there to be presented.

MEDIUMS' CERTIFICATES.

Under the rules and instructions adopted at the last convention medium certificates and other printed blanks were provided to be used for meeting the needs in this direction.

Few mediums have thus far availed themselves of this privilege. But I realize that those intrusted with the duty of determining who of our mediums are, and who are not competent, and worthy to receive the recognition which these certificates are intended to convey, have no easy task before them, should conditions arise whereby large numbers of mediums apply for certificates.

Thus far, however, the system can hardly be said to have had a fair trial, consequently I have no suggestions or recommendations to make regarding this matter.

LEGISLATION.

At the time of our last annual convention there was then pending before the Common Council of the City of Buffalo, a proposed ordinance imposing a license to be paid by persons who practice clairvoyance, fortune telling, etc.

Your president opposed this ordinance and endeavored to secure its modification so as to exempt the legitimate practice of clairvoyance.

I attended the hearings given by the ordinance committee and was assisted by able counsel.

Finally an old state law was unearthed which prohibited the practice of clairvoyance, witchcraft, etc. This old piece of legislation had been forgotten but answered a convenient purpose in this instance, for it was an easy matter to show the council the inconsistency of licensing persons to practice a thing which was prohibited by a state law. Hence the whole matter was dropped and nothing heard from it since.

During the present session of the New York State Legislature a bill has been enacted and become a law called the medical unification bill, which recognizes the system of state control of the practice of medicine.

In some respects this law is more sweeping than the old law. But since "Among the exemptions from the application of this law is the practice of religious tenets of any church, and since the New York State Association is chartered "to conduct religious and other meetings" to foster charter and maintain Spiritualist societies and enterprises for religious and missionary purpose germane to the phenomena, science, philosophy, and religion of Spiritualism, it would seem that ours is clearly a religious organization within the meaning of the law, and that spiritual healing in all its forms fairly comes under this exemption clause, especially when done by those who are working under the state organization or its auxiliary local societies.

THE PIONEER.

The Spiritualist owe a great deal to the pioneers in their movement.

The veteran worker who has borne the brunt of the battle in the heat of the day; the pioneer who has stood up for these truths when the opposition was strong, sometimes almost fierce, and who was met with ridicule, vituperation and ostracism because he or she ventured to express truths that were not understood, consequently were not appreciated by the masses; is certainly entitled to some consideration at the hands of us whose ways are ways of pleasantness as compared with the road they were forced to travel.

The National Association maintains a pension fund and receives donations and disburses these funds to the veterans who are needy and worthy.

Some of us are regular contributors to the National Pension Fund. But I submit to you the question and ask you to consider it. Has not the time already arrived when New York State Association should move in this direction and begin to make provisions for our superannuated workers?

I urge that this convention give careful consideration to this matter.

CORRESPONDENCE AND LITERARY BUREAU.

With sufficient available means for carrying on a correspondence and literary bureau, and with the right person in charge, it would seem that much good work could be done.

Judiciously selected and carefully edited literature could be used to good advantage.

With tact and good judgment coupled with perseverance and love for the cause, ways would suggest themselves for securing a foothold in unworked towns, by getting in touch with one or more good reliable Spiritualists as a nucleus, and by applying the methodical system of modern business institutions, interest could be awakened, and the influence of our movement largely augumented.

The work of this bureau could be a forerunner to the work of the missionary and mass meeting, the one complementing the other, all cooperating for one general purpose. Spiritualists of New York State, are you willing to make the moderate sacrifice which will enable the incoming board of trustees to give this system a trial?

MEMBERSHIPS.

As was stated in your president's last annual report, until local societies are established in many more of the towns and villages of the state, there will be a demand for direct individual memberships, to enable isolated Spiritualists and those in localities where there is insufficient numbers to support a local society, to become a part of the organized movement.

Direct individual members are entitled to participate in the deliberations of the annual convention and have a voice in directing the work of the association.

At the last annual convention a rule was adopted requiring the trustees of the State Association to pass upon the acceptance of applications for membership, which rule has been complied with for the past year.

As we have already stated, if the thousands of worthy Spiritualists in the state would uphold the hands of the state officers and faithful workers, by becoming members of this association, their influence would materially assist in enlarging the scope of the work of our missionaries and organizers along lines heretofore mentioned.

In addition to the active memberships, provision is made for life memberships by the payment of $25.00 which entitles life members to all the privileges of direct individual members during life without payment of annual dues.

We now have quite a list of life members and will gladly welcome additions to this list during this convention, and on thru the coming year.

The money which I invested a few years ago in a life membership is the best investment I have and the one upon which I expect to receive dividends when I enter the spirit world.

THE SPIRITUALIST PRESS.

While the Spiritualist press is not officially a part of the state or national organizations, the editors of all Spiritualist papers are doing a great deal for organized movement.

Their columns are always open to notice of important public meetings, reports of conventions and general information concerning our organized work. The advertising thus given gratis for our New York State Association, if paid for at regular advertising rates, would amount to a goodly sum each year, and while we all feel very grateful to the editors, I feel that we owe them something more than gratitude, and that we can, at least, assist these men who are doing so much for our department of the Spiritualist work, by soliciting subscriptions and doing all in our power to enlarge the circulation of their papers. In doing this we not only help the editors of the papers but we do much to forward our own work in the general movement. The press is the greatest educational factory in the world today. And the Spiritualist press is doing for the world in a general way.

Every Spiritualist press is doing for our Cause in particular, what the secular press is doing for the world in a general way.

Every Spiritualist should take at least one of the Spiritualist papers. And I urge that the workers resolve themselves into a committee of the whole, and work with one accord to extend the circulation and the influence of the Spiritualist press.

We had hoped to have Brother Bach of the SUNFLOWER with us at the convention, but he wrote your president a few days ago that he would be unable to come, which we all very much regret. But let us remember him with something substantial in the way of subscribers, as well as the editors of "Reason," "The Progressive Thinker," "the Light of Truth," and others.

We are not unmindful of the kindly attitude and attention shown by the secular press toward psychic manifestations and Spiritualist teachings, and as our movement and its purposes become better understood it will receive still greater attention from that source.

THE FUTURE OF SPIRITUALISM.

We claim for Spiritualism that it is a progressive movement. Almost sixty years of coöperation between

(Continued on page 8.)

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't forget to state your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it and we must deduct it from the amount you send.

CONVENTION OF THE N. Y. S. A. S.

We devote considerable space this week to the convention of the New York State Association of Spiritualists. We think it is justified for the reason that in the messages of the different ones we find good food for thought among Spiritualists not only of this, but of every other State in the Union.

The President's address is a masterly effort, and it combines much of importance. To use a slang phrase, he "tells it exactly as it is."

It has been said that "Gray hairs should be respected." Moses Hull once said, "Not unless they make themselves respectable." The same thing applies to Spiritualism. We must make ourselves respectable and then we will command respect of the people, regardless of position.

The open attitude of the societies where no conditions attach to membership except the one condition of paying a membership fee, has been a failure. The indiscriminate ordinations have lowered our standard. The N. Y. S. A. S. are trying to undo this. Spiritualists, read this report clear thru and then lift up your hands and voices and help to carry out the recommendations.

WEIGHT OF THE SPIRIT BODY.

I remember reading in The Banner of Light, on several occasions, about 18 or 20 years ago, statements by the best mediums, to the effect that the spirit body has weight the same as the material physical body, and it can be weighed. The scientists then sneered at the idea and left it in the realm of the unknown.

However, enterprising men of brighter minds and less bigotry have lately made experiments, demonstrated the fact that the spirit body has weight and can be weighed. They have found that the physical body loses weight one to one and a half ounce at the time of death. If a body weighing 125 pounds (2000 ounces) loses at death one ounce, this is one two-thousandth; or the weight of the spirit is .002 the weight of the physical body.

Some folks may say this is a trifling matter; yet it proves that the spirit contains material substance having weight, which is of some importance.

One point of wonder in regard to this matter is that so many years intervene from the announcement to the time of actual investigation and demonstration by the experiments of scientific men.

Our spirit teachers tell us that some spirits, after passing out of the mortal body, are too gross and ponderable to rise above the earth plane, and so remain here for a time. Others spirits gravitate to the lower sphere where they remain until they have thrown off ponderable elements, then pass on to higher planes. Some spirits pass directly to the second sphere; some to the third sphere of the spirit world.

A. H. NICHOLAS.

When preaching in his pulpit, near Goshan, Rev. Noah Metzler, a Mennonite divine, was stricken with heart failure, falling to floor. He died in three hours.

THE SPIRITUALIST CENSUS.

The last issue of the SUNFLOWER contained a most excellent article bearing the above caption. The editor has had experience in this field of action, hence knows whereof he speaks. Just why a secretary, or a member, of any local society should refuse to report his organization is a mystery to the Census officials and to the officers of the N. S. A. Due credit is given every one who makes the report and no officer of the N. S. A. gains anything in the way of emoluments in fame or in dollars by lending his aid to the Census Bureau. The report of 1890 was admittedly inaccurate, but the Spiritualists were largely in fault at that time even as they are at the present day because of their refusal to return the names of their societies and the number of members enrolled in each. It does not take five minutes to make out a report for a local society and it does not cost even a postage stamp to mail the same as the government sees fit to frank all of these documents.

Some of the experiences of the statistician for this year are exceedingly interesting. One man writes that he is not a member of any spiritual society or church organization in his place, and must therefore decline to give any information with regard to Spiritualism altho there is a society in his city. Another writes a lengthy letter, declining to fill the card handed him, because he has no time to attend to the matter. Quite a number have enclosed the cards, unfilled instructions, etc., in the addressed envelope, returning them to headquarters without one word of explanation. Knowing some of them, as the writer does, it is quite evident that they are seeking to "get even" with some one, altho by so doing they knowingly injure the cause they claim to love.

It will be next to impossible to secure returns of all Spiritualists in the United States; they reside at widely different points and are not members of any state or local organization. Many of these live in states in which no organization of any kind exists. Why would it not be well for all such to file their names and addresses with the secretary of the N. S. A.? Of course if they do this they will have to go on record as being Spiritualists and willing to be counted as such. The editor of the SUNFLOWER makes an excellent point in saying that some societies report the lowest possible number of members in order to escape the payment of per capita dues on the same. They little realize that their penuriousness acts as a two edged sword, but when the religious statistics for all denominations are made known by the Census Bureau, there will be "wailing and gnashing of teeth" on the part of many Spiritualists because of the ridiculously poor showing they make in that report. Yet these very Spiritualists will have only themselves to blame for their fiasco!

All societies must make there report within the next few days and it behooves all Spiritualists who have received cards to give the matter their immediate attention. It only takes a few moment's time to fill the cards and mail them to the proper officer. They gain credit for themselves but add nothing to the glory of any other individual. No one is making money out of this work; it is an opportunity however, not to be neglected by Spiritualists, for, by embracing it, they can present to the world something worth while respecting what they have done during the past sixty years. There is no truth in the assertion that there are two millions of Spiritualists in this country who are willing to acknowledge themselves as such. The writer finds that his claim of three hundred thousand avowed Spiritualists is not warranted in fact, even tho he thot the number of societies and the large attendance upon the Sunday meetings would substantiate it. The actual membership of societies is far below the figure above stated.

It is true that all who believe in life beyond the grave are Spiritualists, but if the average Presbyterian were to be called a Spiritualist, his wrath would know no bounds and he would promptly repudiate the term. The writer is of the opinion that only those who support Spiritualism by word, by deed, and by purse, should be counted as Spiritualists. Undoubtedly there are as many as one and a half millions of people who are interested in the subject of Occultism in its different branches. The time has come for us as a people to cease making extravagant claims as to numbers, and also in respect to results accomplished during our sixty years of effort. The writer hereby declares that henceforth all figures submitted by him to the friends and opponents of Spiritualism will be placed at the minimum figure and not at the maxium. It is better to underestimate than to overestimate our numbers when talking about our movement. The writer appeals to all readers of this article to heed Editor Bach's request and make immediate returns for their local societies. Who will be the first to respond?

HARRISON D. BARRETT.

WISDOM.

BY W. F. RICE

Wisdom is a friendly thief, often robbing experience of its most formidable weapon, remorse.

Wisdom is acquired when we are too old to profit by it, and then we are only in the primary department.

Wisdom and education are not related. Education may be purchased like a commodity at any university. Wisdom is not for sale.

There are shades of wisdom, just as there are shades and degrees of folly. Because a man is not always wise, it does not follow necessarily that he is a fool. If it were so, the majority of us would be wearing cap and bells. Indeed, it is a question whether the benefits and results of wisdom are all that is claimed for it—whether it really justifies after all. For example, the wise man buys life insurance at an early age and lives to pay his premiums annually with wearisome regularity. That is because the company is a degree wiser than he.

Women are wiser than men. If you do not believe it, ask one of them. [illegible] are wiser [illegible] neither. [illegible] little wiser—wise enough [illegible] they are, with a small [illegible] and a few slaves to tan and bathe them!—Life.

Campmeeting News.

You can get it by sending 25 cents for the SUNFLOWER until September 1. See page 2.

You cannot knit the souls of men with soft solder.

FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualists' Association Will be Held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16 17, and 18, 1907.

Day sessions, at 10 a. m. and 2. p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ressegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple. and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m.

All are cordially invited.

[illegible] President.

MARY T. LONGLEY, Secretary.

Malice is composed of the cruel or coldhearted; the smiling or grinning, and the angry or scowling—the first being the effect of pre-natal selfishness; the second of frivolity or love of pleasure, and the latter of some prejudice. "As we (parents) sow, we (they) shall reap."

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent $6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33¾x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chases; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6-, 8-, 9-, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 34 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitcher, foot power; Yarger stapler; gasolene engine with outside copper gasolene tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fire-proof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH, Lily Dale, N. Y.

In the Name of Good Order.

"What are' they moving the church for?"

"Well, stranger, I'm mayor of these diggin's, an' I'm fer law enforcement. We've got an ordinance what says no saloon shall be nearer than 300 feet from a church. I gave 'em three days to move the church."—Judge.

Life is to be measured not by its reach and vision.

METAPHYSICAL.

Conducted by LYLE F. RACE.

CATCH THE SUNSHINE.

[illegible]

OFFICIAL PROGRAM

Of the Lily Dale Assembly. Opens July 12, Closes September 1, 1907.

[illegible]

OUR READING.

[illegible]

PERSONAL.

[illegible]

HOURS OF THE MORNING.

[illegible]

SPECIAL NOTICE.

[illegible]

NEW YORK STATE CONVENTION.

Mrs. Rathbun's Letter.

In the glow of enthusiasm produced by the success of the New York State Convention of Spiritualists, held at Rochester ... I feel impelled to ask the favor of your columns ...

The weather was ideal—sunshine ...

For angels will meet and greet me there.

I shall have to condense ...

Mrs. Margaret Gaule, Reisinger, the renowned test medium, was in attendance ...

Annual Meeting and Election of Officers at Norwich, Conn.

TRACING THE HORSESHOE SUPERSTITION.

Campmeeting News.

The Banner of Light.

The Uncle Sam Stamp Box.

Lichtstrahlen.

BOOKS AND PAMPHLETS BY Moses and Mattie E. Hull.

Andrew Jackson Davis' Books.

THE MOST OF Dr. Peebles' Books and Pamphlets AT REDUCED PRICES

Who Are These Spiritualists?

Three Journeys Around the World.

Seers of the Ages.

The Employment of Spirits in the Spirit World.

The Spiritual Harp.

The Christ Question Settled.

The Secret of How to Keep Young.

Vaccination a Curse.

Spiritualism Versus Materialism.

Reincarnation.

Obsession, or the Influence of Evil Spirits.

Biography of J. M. Peebles.

Three Journeys Around the World.

Spiritualism Contrasted with Christianity.

The Orthodox Hell and Infant Damnation.

BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

A tender conscience is a sure sign of sensitiveness, either budding or already in bloom. When [illegible] it readily gives way to [illegible]rrassment or blushes; but as [illegible] becomes more self-centered or [illegible] he hides this embarrassment [illegible] will feel it all the more [illegible] this suppression. If wrong he [illegible] make amends ere he can rest, [illegible] much disrespect he may [illegible] the party wronged—unless [illegible]. But then he is not [illegible] evil himself, and his [illegible] is not of any consequence [illegible] wronged party be honest or [illegible]. A man who is too [illegible] to acknowledge a wrong is [illegible] such pride is but a false [illegible] the genuine article being [illegible] arrogance and not of [illegible]. True pride consists in be[illegible] above such small things as [illegible], envy, self-conceit, per[illegible] vanity, penuriousness, un[illegible] and self-love generally. Its [illegible] are self-respect, de[illegible] for others, and justice to[illegible]—possessing honesty as a principle. A man may be proud [illegible] attainments, but he must [illegible] self-respect by soiling [illegible] virtue for self-love. He may be [illegible] his labors or their effects, [illegible] they must not be soiled by un[illegible]. A house in which [illegible] costs a human tear is [illegible] very healthy place to live in [illegible] healthy for the soul; and [illegible] the soul often seriously [illegible]. And a man may [illegible] proud of his person—his strength, his manhood, his per[illegible], his physique or any special [illegible] must not offend [illegible] by self [illegible] for in so doing, [illegible] what he is aiming for—ad[illegible]. All [illegible] about a [illegible] if carried [illegible] which is synonymous [illegible]—not pomposity, [illegible] dignity—modesty being [illegible] brightest jewel in the armor of [illegible] pride or the pride of virtue.

CHAPTER 5

[illegible] AND [illegible]

[illegible] it ever occur to you [illegible] meditation with another [illegible] a distance, that you be[illegible] irritated by the thot or [illegible] the desire of having a [illegible] quarrel with him?

[illegible] rose by such a rap[illegible] in the [illegible] so feeling irritated [illegible] betrays a similar [illegible]. [illegible] soul sensing it from afar [illegible] vibration which each [illegible] sends forth. As well as being [illegible] of things not yet man[illegible] why not such that are in [illegible].

[illegible] man, as a rule, is [illegible] selfishness makes [illegible]. This I discovered one [illegible] thinking of my step[illegible] months after our [illegible]. I subsequently learned [illegible] was subject to fits of [illegible] when directed at [illegible] specially, made it very [illegible] for such. Further[illegible] most persons, when [illegible] they wish them [illegible] often the reverse of [illegible] regret it later [illegible] develop itself that she [illegible] and during [illegible] nothing.

[illegible] sensation confined itself [illegible] thinking [illegible] would have similar [illegible] she was an irritable [illegible] angered [illegible]

[illegible]

[illegible] such a mental quar[illegible] man in whose business [illegible] one day, I suddenly [illegible] followed by a [illegible] depression, as one experi[illegible] when suddenly facing danger. [illegible] what it meant, a fear or [illegible] began to creep over me, as [illegible] I had done him an injury. But [illegible] unable to conjure up anything to reprove myself with. I concluded to investigate matters and find out the meaning of that experience. Data proved that he was plotting against me and would have succeeded in his evil design had I not been warned as stated. To plot against an individual for his own advantage is not the act of a loving soul. It is selfishness, pure and simple—the very antithesis of love, synonymous with hatred or malice, even if not combined with viciousness, as it is often the case in such affairs.

However, I had learned that an unaccountable fear or dread for a person indicates opposition—not friendship—and is a warning to be on guard. Viciousness added to this kind of enmity, incites a feeling akin to that experienced when coming in contact with a vibration that has contempt in its influence—a desire to flee—the soul again sensing evil intentions, of which the exterior consciousness is innocent. These are the fundamentals of an interior soul-sense on which a life's philosophy can be erected, but they are, by far not all of the influences that may be cognized for more specific effects. With these, however, soul-life in the body begins.

I felt safe for a time, at least. I imagined if I could detect unkindly feelings directed towards me, and even discover unspoken evil designs intended, I was free from danger. But I had not calculated on the unhealthy effects of such knowledge. It tired me to be cognizant of it, and I thot of revenging myself. So I began to plot, and in my heart denounced the plotters and haters, generating a hatred for them myself. I got sick, but so did they. A light dawned on me. Was it another soul truth welling up? Perhaps so. However, it occurred to me that a fit of anger or hatred in my step-mother was always followed by illness accompanied by acute pain; and it finally become a household word or warning not to permit her anger to control her, as she would suffer from it. Was I suffering from the hatred within? If so I would curb it hereafter and let the plotters plot and the haters hate to their heart's content. I then argued with myself that I ought to be grateful that I knew of their doings and didn't have to resort to their means of retaliation. So I took the better course and tried to forget, i. e., forgive. It had the desired effect on my exterior being and I got well before they did. After that I made the control of my passions the principle of health, and had no reasons to consult a physician from that time to this writing—a period of twenty years—during which time, however, my opponents, all of them, had their annual doctor's bills to pay, and largely due to their wandering in darkness—not knowing that disease is a veritable effect of sin, so-called.

Were there no sin in the world, there would be no sickness or trouble, such as grow out of sin or passions, was the philosophy I got out of this little experience.

CHAPTER 6.

[illegible] BEHIND THE VEIL THE HONEST MAN'S SALVATION.

It has been variously asserted it is dangerous to peep behind the veil, that it would make mankind unhappy to know the truth. I believe both doctrines to be correct.

But, when the veil is [illegible]ent before our eyes, we cannot hel[illegible] from seeing what is behind it. [illegible]e cannot close the soul's eyes, how[illegible]ver much we try. Thus to look [illegible]ehind the veil cannot be unlawful. Inability would make such a law i[illegible]valid; just as a law would be tha[illegible] ordained men to fly. Where ther[illegible] is no resistance there can be no [illegible]estrictions imposed. Thus, where a [illegible]thing cannot be prevented a law i[illegible] of no use, as, for example putting a [illegible]restriction on breathing. If we ar[illegible] made to see things unwittingly, a[illegible] I discover that it constitutes a nat[illegible]ral power of our being, which ca[illegible] be cultivated for continued seein[illegible] and more of a different kind, it [illegible] in order that we make the best [illegible] it. Certain people still lay rest[illegible]ctions on ordinary education, by [illegible]thholding certain books from publ[illegible] reading; but the more civilized [illegible]portion of mankind has proved s[illegible]h restrictions to be wrong—to b[illegible] a dogmatism or superstition of long ago. Thus a higher civilizatio[illegible] may accept the cultivation o[illegible] the soul-powers as a very natur[illegible] if not a necessary science. If [illegible]he world continues in its selfis[illegible]ness and consolidation of selfish forces to dominate the unselfish [illegible]nd weak, the latter will be comp[illegible]lled to do something for their prot[illegible]tion or invent ways and means to outwit the scheming. There is c[illegible]tainly no better, no fairer, no ch[illegible]per mode of inheriting or begett[illegible]g a plan than the one suggested; [illegible]amely, the unfolding of the powers [illegible]hat enable us to peep behind the ve[illegible] of man's insincerity, deceit, jeal[illegible]sy, duplicity, selfishness, arrogan[illegible], rascality and often his hidden malice or hatred. Soul-science m[illegible]y yet become the honest man's [illegible]uide, protection—yea, his salvati[illegible]n from being forced into sin and selfishness to earn a livelihood.

Many are already s[illegible]fering because too honest to cop[illegible] with the crowd of schemers, [illegible]ho must blunt their conscienc[illegible] to live happily thru life—who m[illegible]ist invent more schemes continual[illegible] to outwit their scheming busines[illegible] opponents—and end their schemin[illegible] by consolidation to the detrim[illegible]t of the already suffering class.

Then why should it be either dangerous or unfortuna[illegible] to know the truth? There may [illegible]e truth in the doctrines under cir[illegible]umstances. It would not be well f[illegible] superstitious people to obtain s[illegible]al visions. They would be apt [illegible] interpret them wrongly, and ma[illegible] them unhappy. Exercized prac[illegible]ally, judiciously, reasonably, an[illegible] for good purposes only, they lea[illegible] to good—like attracting like.

(To Be Continu[illegible]d.)

As the mind can only [illegible]e centred on one subject at a t[illegible]e, so the heart. It must be ei[illegible]er inward (on or for self), which is [illegible]kin to disconnecting the life's sto[illegible]ge-battery from the vital forces of nature, or outward (on or for othe[illegible]) which attracts the needed sti[illegible]ulants for health and strength. [illegible]elf-love is devitalizing; humanity, [illegible]nevolence, charity or generosity, [illegible]hilarating. One leads into a rut or [illegible]narrowness generally; the other to b[illegible]admindedness.—Arthur F. Milton

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The fortune of all is [illegible]ounded on faith in one another.

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

This department is conducted to enable Spiritualists and workers to keep in touch with each other ... send us notices of your engagements, ... items of interest. Officers of societies ... reports of your meetings, entertainments, ... your elections, reports of annual business meetings, in fact, everything ... to know about other societies.

... with typewriter or plainly with pen ... use a pencil or write on both sides of ...

... and to the point. We will adjust ... a weekly ... written on a postal card would ...

... your full name and address to every ... not necessarily for publication, but as ... "correspondent" or "subscriber" ... the author. The printed article ... that way if you wish it but we must have ... our own information.

... will not be returned unless stamps are ... return postage. If not used they will be ... days and then destroyed. Retain copies ... do not return them if we can not use ...

... for the improvement of the paper are in-...

... SUNFLOWER PUB. CO., LILY DALE, N. Y.

... Victoria C. Moore will fill an ... as elocutionist at the ..., N. Y., camp in August.

... H. C. Jones, graduate of the ... Pratt Institute, is open for ... for the coming season. ... him at 856 Braddock ave., ... Pa.

... Anna Carter writes that John ... has an unlimited engagement ... San Diego, Calif., from June ... is reserved for camp-... work in California.

Mrs. Mattie E. Hull has returned ... her Western trip and is now at ... water, Wis., where she can be ... for engagements for the ... season. She will speak at ... August 18, 21 and 24.

As will be seen on page 6, Dr. C. ... has returned to the ... of his mediumship. He is ... located in Chicago and ... addressed for the present at ... Delivery that city.

... Friends write from Baker ..., Ore.: We wish to report from ... society here that we have been ... favored for the past six weeks ... the presence of two noble workers, Dr. Beverly and wife of Chicago. The doctor has given us ... fine, instructive and scientific lectures and with increasing ... he has healed some of the ... cases in our city. He practiced medicine for twenty years, but ... devotes his time to mental and ... healing, with wonderful ... His wife gives fine demonstrations on the platform and her ... are startling as well as convincing. In her private readings she is not only honest but gives spiritual advice that is of great value. We commend these workers ... they are on advanced lines and are sure to bring great profit ... spiritual enlightenment to any community. They spend but a few weeks more upon our coast and then return east. Correspondence will always reach them at 44 East 31st street, Chicago.

Earn As You Go.

Do not be Nature's debtor. For all the enjoyment you get from life you must render back a proportionate amount of service. You cannot cheat Nature. The person who is wholly wrapped up in self-enjoyment is creating a condition that is going to cause him much sorrow.

Character is greater than beauty or wealth and the rag-picker who lives his life in conformity with God's laws is greater than he who commands millions of dollars in ... and still is a slave to enjoyment.

The man who honestly earns and ... on a crust of bread is more to be admired than he who owns great mansions thru dishonest practices.

PSYCHIC.

There is neither a universal center of space nor a fourth dimension of matter. The former would imply limitation and the latter a material universe. What is divined as the fourth dimension is spirit, which exists in all its purity where matter ...—suns, planets, satellites and comets being immersed in it as fish in water—and every universe is a center of its own, depending on its surrounding spirit for existence.

Companionship, a spirit of good fellowship and friendliness, is a good solid foundation for the more air structure of love.

LAKE HELEN.

To our northern friends wishing to hear from the camp will say, weather is very delightful. mercury running from 70° to 96°, which is the warmest we have had this year. All vegetation is looking fine, lawns are getting back their green velvet look, we are eating peaches, pineapples and watermelons. Would you like some? All peaches are fancy packed and are bring from $6.00 to $9.00 a bushel.

Mrs. M. E. Clark has had a new fence put around her cottage, which improves it considerably. Other improvements are expected on her cottage.

Mr. G. Bartholomew is building a bath and bedroom on Blue Bell cottage; also expects to place up to date flush closets in Hiawatha and Peek-a-Boo cottages.

Any one having trees to spare he will take care of them as he wishes to set out some more on his grounds.

Mrs. Josephine Bartholomew is spending a week at Daytona, giving seances. We hear she will stay in Florida this season.

Mrs. Spencer will enlarge her dining room for next season. Her patronage is increasing very rapidly, which shows good satisfaction. Other improvements are contemplated.

Mrs. McGarvey has had a large amount of work done on Harmony Hall in cleaning and repairing bedding, also furnishing the same with new necessaties required in the building.

H. Holleby is still keeping up his end of the work on yards left in his charge, also the rose garden.

Mrs. E. H. Thompson, who has made Lily Dale her summer home for a number of years, has decided that this camp ground is good enough for her this season.

Mrs. Emma Huff spent two weeks at Daytona. She is having the rooms in the third floor of her hotel ceiled.

Mr. J. Slater's new cottage is being rushed along in good order. Lathers and plumbers have the house in charge this week.

We have heard of two more cottages to be erected this season, besides a number to be repaired and painted.

A telephone has been placed on the grounds which is something that was needed.

Herbert Spencer has returned from packing pines and is getting his rigs and horses in shape to do the draying for the camp next season, as he has entered in a contract with the association to the same.

A new boat and bathing dock has been built in Lake Colby and a bathing house is to be built in the fall.

JACK.

A LETTER TO THE EDITOR FROM DR. J. M. PEEBLES.

My dear brother:

I just called the typewriter to say a few words, and to enclose the within printed brochure, gotten out by the Victorian Ass'n of Spiritualists. An English clergyman attacked Spiritualism, which attack formed a long report in the daily "Age." I promptly replied to him. He replied to me briefly, and I again replied to him forwarding the same to the daily "Age," which its Editor refused to publish. The V. S. Association then took the matter up, and put it into pamphlet form, printing a large edition. Mr. Stamford a prominent Spiritualist taking 1000 copies, sending one to every preacher in Victoria. This was a sample of energy, enterprise and practical Spiritualism. Many Spiritualism are as penurious and close fisted as are their orthodox neighbors, whose religion they despise. When the gospel of Spiritualism goes down into men's pockets, operating like leaven in meal, it promises and prophesies of effectually leavening the whole material lump. Clean bodies and pure spirits are naturally necessary supporters.

I have been lecturing to this society in Melbourne two months, and have three more Sundays. I gave my first lecture here 35 years ago—the first ever given in this City of 500,000. Some of those who listened to me then are attending my lectures now every Sunday evening. There are 27 places in this City, parlors, drawing rooms and halls where Spiritualist meetings are held. I hear nothing here of frauds among mediums, but there is quite too much jealousy and envy manifest among some of them. It is late in the Autumn, here and the leaves are falling from the trees. They have no snow in Melbourne, but some little on the distant mountains. The sun at noon time is north of us, and many things are seemingly turned around and upside down.

I leave here soon for Sydney New South Wales, to lecture a few Sundays in the Unitarian pulpit. The Pastor, Rev. Mr. Walters, being deeply interested in Spiritualism, and be it said to his honor he has the courage of his conviction. From there I go to Queensland to lecture a month in Brisbane, where the Spiritualists and Theosophists work together with a good degree of harmony, and why should they not as both oppose materialism, and both believe in inter-communication between the worlds visible and invisible.

Cordially yours,

J. M. PEEBLES, M. D.

Melbourne, Australia.

SOME MISTAKES OF THE EDITOR-AT-LARGE.

I am strongly impressed to oppose certain assumptions and assertions expressed by Editor-at-Large in the SUNFLOWER, No. 323. My combat is with the statements expressed.

He says: "Every person who denies the existence of God and declares that life ends with the grave is a Materialist."

I deny the existence of any good and I am not a Materialist, no more than I am a Theist. I am an unbeliever in gods, devils, saviors, bibles and all religious systems based on faith in them; and my record shows that I have been as true and faithful to the cause of Spiritualism as any Theist.

"Every person who believes in God and a future life is a Spiritualist."

I am a Spiritualist and do not believe in a god. Belief in a god does not make anybody a Spiritualist. It is a matter of fact, knowledge, experience; and does not depend on belief in anything. Millions ... are not Spiritualists. This ... assertion avail nothing.

"There is no middle ground. It is either Spiritualism with a recognition of God or it is Materialism with its annihilation and blasphemous assertions that there is no God."

He may scare some people with his hobgoblin blasphemy, but I deny the reality of any such thing as blasphemy. Spiritualism has no use for a god. It stands in antagonism to the Bible, its God, its blood atonement, salvation, damnation, and proves them false.

We perceive that Editor-at-Large is an inveterate Theist, Christian and Bible believer; and the god he approves is Jehovah—most abominable of all gods according to history—as plainly evident in his use of Bible quotations, doctrines and arguments.

Notwithstanding, he has often affirmed he does not believe in a personal God, and descants learnedly upon a god he avers is unknown, incomprehensible, undefinable, infinite.

In one of his annual reports several years ago he declared that "The N. S. A. would place the religion of Spiritualism reverently upon the basis of Scientific Theism."

We had hoped and wished that he would explain that and give us an example of "Scientific Theism;" but he has never made a public statement of it. We know that he runs his own religion in the old ruts, but fail to perceive any science in it.

Science treats of known facts, and anything unknown or infinite or incomprehensible has no place in the empire of Science. It has never discovered a fact that proves the existence of a god. Science and Theism stand in opposition with many grand victories for Science, and the champions of Theism have abandoned the contest.

A. H. NICHOLAS.

Don't worry about what your neighbor is doing or has done. If you keep yourself straight you will have your hands complete full. You will be so busy it won't make much difference to you what the other fellow does.—Du Bois D.

... for THE SUNFLOWER.

PRESIDENTS REPORT.

(Continued from Page 1.)

advanced teachers in higher spheres and conscientious men and women on the earth plane have borne its fruit and made a marked impress upon human thought and contributed largely to the world's advancement, intellectually, materially and spiritually. The foundation for this progressive movement is the proof of continuity of life, together with the fact of spirit intercommunication. [illegible]

[illegible]

fact that the whole tone and subject matter of modern preaching has been modified and elevated by spirit teaching and the propaganda of Spiritualism.

Brother and Sister Spiritualist, this victory is yours. You have, by the aid of your angel helpers, won this great battle in the war for freedom. But a greater conflict is before you.

Momentous problems now confront the American people, upon the wise solution of which depends the future welfare and happiness of generations yet unborn. [illegible]

[illegible]

RESOLUTIONS.

To the Officers and Delegates of the New York State Association of Spiritualists, in convention assembled. [illegible]

[illegible]

America, and we commend it to the liberality of men of wealth and to Spiritualists generally. [illegible]

[illegible]

Better believe yourself a dunce and work away than imagine yourself to be [illegible]

JULY

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., JULY 6, 1907. Issued Every Saturday at One Dollar a Year. Number 327

HOW MUCH DOES YOUR SOUL WEIGH?

BY PROF. W. M. LOCKWOOD.

The various opinions of writers regarding the weight of the soul, as noted in the periodicals and news papers of the day, take on the coloring of materialism or ecclesiasticism, according to the individual opinion of the writer and the plane of his thot.

Inasmuch as some of these articles are aimed at Spiritualism, and thus far no reply has been made from the ranks of the spiritual philosophy, we will review briefly the fundamental thesis of these speculators, while presenting in brief form a view of the spiritual philosophy. Since a comprehension of these divergent points of reasoning is of vital importance in tracing sequences of thot.

There has always existed between the materialist and the ecclesiastic, a strange and unaccountable bond of mental assimilation. The former accepts the data of matter and the automatic theory, and postulates his speculations and arguments upon that hypothesis, while assuming to be an agnostic as to the creation of man by an Almighty God, but denying in general the spiritual character of nature's elemental substances.

The ecclesiastic on the other hand affirms the verity of the visible and material universe, claiming its creation and existence by and thru the power of an omnipotent God who is said to operate thru "spiritual law," and while ridiculing the materialist for his infidelity and the grossness of his materialism, his own system of worship and religious propagandism takes on the grossest forms of materialistic sensualism in his ceremonies of conversion of the soul, forms of baptism by water sacramental rites consecrations, ordinations, dedications, burial ceremonies, etc., and finally by claiming that the soul, if a member of their sect, goes direct to heaven (which will not be made until the day after judgment, see Rev. 21st) to worship with the redeemed in a material heaven, fifteen miles high from the basement—without elevators—presided over by a material anthropomorphic god, whose praises and honors will be sung by twenty-four elders and four strange beasts, full of eyes within and without, while a vast concourse of the redeemed who have been bodily resurrected in material form, are to join in the chorus when that "new song is put into their mouth," forever and forever.

That some of these ecclesiastical souls might possibly weigh from half an ounce to an ounce and a half while it may tax the imagination and credulity of the poet and philisopher to believe it, yet, according to the idea promulgated that the soul sleeps in the grave with the body until resurrection morn, and as exampled by the resurrection of Jesus Christ (as told by Matthew, Mark, Luke and John) it is possible that minimum amounts of specific gravity will continue to be the gauge and measure of the value of those souls which enter heaven on the merits of the atonement of Jesus Christ, in the "Sweet Bye and Bye."

In direct contrast to all of this the philosophical Spiritualist postulates a spiritual universe, composed of an innumerable number of elements, containing specific spiritual forces and energies. He separates what we call matter, into four forms—viz, solids, fluids, gases and electro-magnetic spiritual substances. He affirms that these substances are not matter in the abstract but that which lies under and promotes the formation of matter. Thus, the active life principle of oxygen and hydrogen are invisible spiritual substances, each possessing electro-magnetic polarity, which function is operative in their combination to form water, which we call matter. So what we call matter, in reality, is spiritual substances in combination.

The terms spirit or spiritual in this analysis have no reference to Jehovah or his spirit, or to any of the 47 Gods of the Bible, but are words expressive of the primordial character of cosmic elements. An egg is not a chicken, and a pile of lumber is not a house; and for analogous reasons spirit and spiritual elements are not matter. Hence we affirm that matter in any form only represents the diversity of spiritual elements in their order and formula of combination. That all processes of accretion are psychic in their character, and that all growth, all integration and disintegration is carried on within a molecular spectrum beyond ordinary vision, no physicist will deny.

What we call health in a physiological sense, is the perfect balance between vital action representing the life principle, and chemical action representing the process by which vital action is sustained in the form where these actions and reactions occur. This principle applies to all forms and types of life which are carried on and sustained by accretion and nourishment whether plasmatic or bioplasmatic. The vital or life principle is of electro-magnetic character, and is called the soul by all authentic physiologists, since it is the energy and entity that persists amid the active chemical changes taking place. The soul is called by some, the formative force or shaping principle since we note its individuality in the various types of existence and its continuity in promoting a definite form. How do we know that it is the real thing that nature develops? First because the form we see is constantly changing and second because it is a principle in chemical physics that the central tendency of all elements of nature is to form something unlike any of the combining factors, and in all life forms we see the perpetuity of this shaping formative soul force, amid all cosmic changes. The formative soul principle of a sunflower, shapes and grows a sunflower, and the formative vital life principle of a kernel of corn, grows corn. Now comes the great question of the hour.

HAS THIS SOUL PRINCIPLE WEIGHT?

Does it possess averdupois measured by specific gravity of which water is the unit of measurment? It seems that the experiments made thus far by Dr. MacDougal have been confined to human forms and dogs, and while he finds phenomena in weighing the human body at the moment of transition, indicative that the soul or vital principle has weight, he observed nothing in the death of dogs to indicate that they had a soul.

Now they certaintly had a life principle with its vitality. There was a formative process in their anatomy that developed a dog and not a cat; they had five special senses like a man, three of which in the average dog are more acute than in man, seeing, hearing and smelling, their deficiency being in mental co-ordination; yet, with all of this argument or similitude in the general character of nerve ganglia of the dog, with all of this superiority of sensory and motor structure, the doctor's scales failed to indicate a soul presence. We sincerely trust that the lack of shortage of the scales in these experiments on 15 dogs was not biased by hereditary opinions, for if so, none of the experiments were scientific.

Since gravities are of two forms; one, specific, of which water is the unit of measurement, and the other etheric, of which hydrogen is the unit, it will seem to all careful investigators to be doubtful if the formula of the shortage of specific gravity alone, could be made to account for the flight of the soul at the moment of transition, or the reason that its affinities are of etheric character, rather than specific, hence a more subtle mechanism will be necessary to measure its gravity and magnetic tension, than an averdupois scale. This idea gains strength when we reflect that death in all types of disease begins in the blood.

The loss of vitality in the blood corpuscles, indicates a molecular change taking place. This change in the chemical character of the blood induces physiological change in the arteries, veins and capillaries of the entire system promoting atrophy, degeneration and disintegration of the tissues. Disintegration involves those chemical changes eliminating various forms of gases and invisible compounds, breaking up polar affinities and lowering specific gravities. Molecular death sets in some time before the individual ceases to breathe. The heart ceases to beat, when the electro-magnetism of the blood is not vital enough to open and close the valves of that organ.

Vital processes are known to the physicist and physiologist as invisible modes of motion. That the soul with its function of vitality can be weighed by any deductive experiment with Fairbanks scale, seems about as plausible as measuring sunlight with a yard stick. That there are many physiological changes in the human body, just before and immediately after the heart's action ceases, is well known to the surgeon sectionist, and those who make post-mortem examinations. If, however, Dr. MacDougal strikes a dead ... in his search for the soul, and succeeds, he will find many, very many light weights, whose principle delight in this world was a psalm, and whose only aspiration in the hereafter, is to get a harp.

A VISION.

Into my life there comes a vision
Of the years of long ago,
Sometimes wafted on the breezes,
Sometimes gliding o'er the snow;
And hoary frost of ages—
Coming down the unseen years,
Some with light and happy faces
Some are filled with unshed tears.

Then the spirits in the vision
Turn their eyes of limpid ...res,
To a cross on Calvary's mountain
Where love personified expires;
Being crucified and tortured
Sweating blood in bitterest pain,
While the Roman rabble shouting
Hurl derision at his name.

Then the spirits speak unto me
Saying—"Fill the minds of youth
With the seeds of light eternal,
Of the living life and truth.

It will come adown the ages
Like a stream of living flame,
Lighting up the darkset pathway,
Making night and day the same.

Like a star of radiant splendor,
Gem of earth and Queen of night,
Rarest tints are gleaming tender,
Rayed and flashing, gleaming bright.

They shall rise, by all that's sacred,
Love celestial, truth sublime,
And the angels whispering murmurs
Down the corridors of time.

Truth and love shall walk together,
Down the pathway of the years
Faith and hope as fellow-workers,
Drying up the bitter tears."

Viewed in the distance nearing—
Down the vista of all time
We shall live in the forever—
We shall live in the sublime.

We shall live in the forever,
We shall live and we shall love,
For ... the radiant promise
... in the stars above.

EMMA MORSE PERRY.

... in the great lesson ...

SPIRITUALIST FRAUD AND CHRISTIAN STAGNATION.

The Enemies of Human Progress.

Of these two great evils, it is indeed, difficult to say which is the greater.

The Christian errs on the side of knowledge, but the Spiritualist who, knowing the truth, sells his birthright for a mess of porridge, is certainly a most dangerous person, and can do more harm in one minute than a dozen can do good in a life time.

It is not a difficult matter these days to find both men and women with broad intellects, but to find a truly honest person one that would not sell the spirit world for dollars, appears as difficult as in the days of Diogenes.

I have heard more than one medium complain that as they were giving their services to the spirit world, the least the spirits should do is to look after their wants.

Can it be possible that any person could be so stupid as to suppose that spirits are engaged in manufacturing dollars and cents?

If it were really so, certainly many loving mothers would help their own dear children here on earth. But it is not so, and shall we decide, therefore, not to give our aid in the cause of justice and truth? Better would it be to do that same than to think for one moment that the spirit world cannot get along without us, or that truth can be advanced by admixtures of fraud and deceit. Better, a thousand times better have no Spiritualism than to have a spurious article. If we cannot have the plain, single, unadulterated truth, then let us have nothing.

The spirit world is most anxious to help along suffering people, but there are many other things which, if they did do, would drive away many noble-minded people. But their object is pure and noble. They have nothing to gain for their untiring efforts and want nothing better than to see us happy and advancing in our own interest, but they must have tools to work with. They are not looking for perfection in us. They are not looking for knowledge, for they are in a position to know what is needed most for the betterment of us all, nor are they looking for magnetic subjects, for they possess the power to magnetize any person, due time being allowed for that process, but they are looking for and must have honest reliable material to work upon. Give them that and they can do wonders.

Where is the man or woman who could take interest in and work hard for, a person incapable of appreciating their efforts and whose mind was absorbed in some selfish gain? Yet, we expect the spirits to do all of this and much more besides.

It is hard to witness the Christian's obstinacy in holding to old worn-out doctrines which have not advanced one step in the generations of the past, but it is certainly more trying to be obliged to witness the many money-making schemes which even otherwise respectable mediums condescend to lower themselves to, and all at the expense of our pure religion.

Indeed, it is not to be wondered at that there should exist so much suspicion as to our integrity on the truth of our claims.

Our noble Cause suffers dearly from all those petty efforts to scrape in dollars.

Let us try to have a little more circumspection about these matters. Let us show the world we love our religion better than dollars for it is here where the test comes in, and few they be who stand it.

We possess an invaluable truth. How is the world to know it if they cannot trust us? They certainly can never know it by us putting it on the market for sale at any price.

I hope every pure and noble-minded Spiritualist will wake up to this great evil and unite their efforts to seperate the chaff from the wheat so that the world may see there is really some truth in our claims after all and something worth respecting in our religion.

FRED DUGGAN.

THE THEODORE J. MAYER ENDOWMENT FUND.

The following quotation from a friendly letter recently received at the office of the N. S. A., speaks for itself, and should be an inspiration to a thousand other Spiritualists to do likewise.

"I have been reading with great interest the pathetic appeals in the good spiritual papers for contributions to the endowment fund so appropriately named for Theodore J. Mayer, am in hearty sympathy with this excellent movement but have lived long enough to know that interest and sympathy do not amount to much unless they are backed by something more substantial. I want to start an hundred dollar subscription list this morning, and believe that I can get one or two more of the same kind in my home city. Let me know what you think of this plan, will send my check for one hundred dollars at any time.

Kindly yours,
M. A. MCHATTON.
Texas, June 13."

This good sister's offer should thrill the heart of every Spiritualist in America. Surely, one thousand of them can afford to give one hundred dollars each to Spiritualism; OUR PEOPLE AS A CLASS ARE NOT POOR; they have money for almost everything save for the support of their religion. A bit of consecration at this time would do the work. Let one thousand men and women with devotion equal to that of sister McHatton, step to the front with one hundred dollars each. It means an endowment fund of permanent proportions. If each Spiritualist aside from those who give one hundred dollars each, would follow with one dollar each, the Mayer fund would become an eternal source of revenue and of continued support for our beloved Cause. Raise the Mayer Fund and there will be no further need of appeals for money thru the press. Let the Spiritualists do Their Work: DO IT NOW and Spiritualism as a factor in the religious life of the American people becomes a permanent power for good.

Send in your money; your checks for this one hundred dollar list. NOW IS THE TIME TO ACT. Who will be the first to respond? Texas has spoken. What say all other States in the Union? Let us hear promptly from every Spiritualist in America. Address all letters and make all checks and money orders payable to

MARY T. LONGLEY.
Secretary
600 Pa. Ave. S. E. Washington, D. C.

THE MOTHER HEART.

This, then, is the true inwardness of the woman's movement—the unquenchable maternal instinct; the mother heart brooding over her young. Great social reforms have been accomplished by the trumpet call of men with a good deal of the mother heart in them—men like Dickens, Charles Reade; men whose imperial convictions were at all events subordinated to the aching sympathy for suffering humanity lying at their very gates.—Florence Bright in the Fortnightly Review.

The only people who insist on class barriers are those who are too small to see over them.

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.

When you want the address on your paper changed, always give the address to which it has been going, as well as the new address, or we cannot find the name on our subscription list to make the change.

We are not responsible for, and do not necessarily endorse the opinions expressed by correspondents.

Rejected communications will be preserved thirty days, after which they will be destroyed. No manuscript will be returned unless stamps to prepay postage are enclosed.

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Six months,	.50
Three months,	25
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With five subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES.

½ inch, one insertion, 40c, three insertions, $1.00.
1 " " " 75c, " " 1.80
3 " " " 1.50, " " 4.50.
Reading notices, 15c a line, 20 lines, 10c a line. Discounts for Time and Space.

REMITTANCES.

Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't neglect to sign your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

IS THE SIMPLIFIED SPELLING "SILLY?"

Our contemporary, Light, of London, England, is greatly perturbed on account of the use of some of the Simplified Spelling in the SUNFLOWER, saying "it makes Spiritualism look silly."

We are a little surprised at our good brothers of Light. We had always supposed that Brothers Phillips and Wallis were very progressive people, and were up-to-date. It is then a matter of remark that they should condemn us in the way they did in their issue of June 15th. "Thot has nothing to recommend, or even justify it." Well, perhaps not. We are not sticklers for that, but has "thought" anything to recommend or justify it? Why spell it "thought," "though," "catalogue," "decalogue," "although," etc.? Is there anything to justify it? Why spell it "phthistic?" Is there anything to justify it? Upon what sensible roots do these words depend? Is there any sense in putting that "ugh" on "though?" Does not "tho" answer every purpose?

We wonder if our good bothers realize that many of the best educated people of this country are endorsing and using that system? Do they read the Literary Digest? It is one of the leading literary magazines of the age. It they do, they will know that it is edited by some of the best scholers in America, and is published by Funk & Wagnahls, Dr. Funk being the editor-in-chief of the Standard Dictionary, the leading book of the kind publshed. The Literary Digest uses ALL of the 300 words recommended by the Simplified Spelling board, which numbers among its directors the leading college professors of America.

While we do not expect to see an immediate change to this system, it is surprising how many of the leading papers of this country are adopting it, and twenty years from now a paper that does not use it will be considered so far behind the times as not to be in the up-to-date lines at all. By that time we even expect see Light coming out with that style."

Light is a good paper. We enjoy it more than any other foreign paper we receive, and we hope it will live long to spread the tidings in the interest of which it is published.

THE LIGHT OF TRUTH DISCONTINUES PUBLICATION.

The current issue of the Light of Truth announces that with this issue it completes its 40th volume, and discontinues publication.

For twenty years, under one of several names, it has advocated the Spiritualist movement, according to the best ideas of its editors and publishers. It has seen dark days, when the clouds have been dark and dreary, but, unlike other Spiritualist papers, it has had a man at the helm,

JAMES B. TOWNSEND,

who was willing to make sacrifices on the altar of that ism which he believed to be the true one. It has been stated, whether with or without authority, that it has taken as high as $3,500.00 a year to meet the expenses, in addition to the receipts of the paper. If any such figure is correct, or approximateiy so, it has meant sacrifice on the part of someone and those sacrifices have not been appreciated.

There no question in the minds of the public workers in the Spiritualist field that there is a decided lack of interest in the support of our institutions. Meetings languish, or are supported by a very few people. Salaries of speakers have gone down so low that a man cannot support his family on them and he must seek other modes of gaining a livelihood. All this time the liberal churches are ready to hire our better class of speakers at living salaries, and many have gone there as a matter of necessity.

This is the second of our best papers to under within a year, the Banner having suspended last July, and only shortly before that the Philosophical Journal went the way of the other two, while the smaller ones have gone down like ice in an August sun.

Spiritualists, this condition of affairs augurs ill for you unless you make some move to undo it. If your Spiritualism is not worth a dollar a year to you to support its institutions, it is not worth much. If it is, then get a move on yourselves, and support and sustain your institutions.

The best wishes of the SUNFLOWER is extended to our good brothers, James B. Townsend and Willard J. Hull, and we trust they will be successful in the new fields of labor. They propofe to establish a paper for the women and older children of the home.

Is True Religion a Belief or a Life?

I am led to this writing by reading an article in the SUNFLOWER of June 8. It is intended more as a supplement to that than as a criticism, tho the writer and myself do not agree in every respect.

Good quotations are given from the Bible to show that some of the writers believed more in good works than in dogmatic belief.

These statements are even less comprehensive than that of that incomparable deist Thomas Paine, who said, "The world is my country; to do good is my religion." But still there is a belief connected with every form of religious activities. Thomas Paine believed in a God, but in one that was not addicted to vain foolishness. He believed that there was nothing that we could do to please God better than to be servicable to our fellows. Without this belief he would not have had this religion.

Orthodox Christians believe that God has the vanity and weakness of detestable monarchs, being gratified with forms, ceremonies and supplications, and that we shall be doomed to eternal misery if we do not conform to this plan. They have frequently gone so far as to deny that a good life has any saving quality; that morality is but "filthy rags," a doctrine that is against honest and kind service. The orthodox belief never makes one better, and frequently makes him worse. The point I am after making is, that it is not a matter of belief and no belief, but of different kinds of belief. All religions, whether true or false are three fold; belief, emotion, conduct, and their conduct results from their beliefs and emotions. The two important results that come to humanity from this religion is the happiness it brings to him and other human beings, and the effect it has on the progress of the world.

Spiritualists have risen above the idea that God feels like taking revenge on any of his creatures; or that we can in any way tickle his vanity. We do not fear in any direct way, but we realize that unpleasantness results from violated law. Universalists and Unitarians are nearly with us on this point.

The Supreme cares no more for our feelings, devotions and attitude towards Him than we do how the meanest worm in the ground feels towards us.

People are generally aggressive in their religion and politics in proportion to the importance they attach to their vievs. The real nature of mankind in general has not changed much in the last thousand years, and we owe the greater toleration we enjoy more to the other causes than to a higher human standard.

Spiritualists do not believe others are going to hell because they do not conform to their religious views. This makes them comparatively careless as to whether his neighbors or his children are Spiritualists. A multitude of sects have compelled a respect for each towards all. We have pretty nearly the same heart that the people had in the dark ages, but we do not feel the danger from being contaminated by false doctrines. The people have advanced rapidly in the last two hundred years, in the thought that their children are not doomed to perdition by not belonging to any Christian organization, or by being out of the church altogether.

Because this is so we hear it said all around that humanity has evolved a kindlier disposition. This is only a partial view. Just extend your vision, from the mere toleration of sects to the toleration of the different religious systems. We have shown an intolerant hate towards the Mormons, which shows the old Adam is as full of spite as ever. The law had nothing against Joseph Smith, but the Christian spirit determined that he should not live and he was murdered by a Christian mob. Christians have continued to persecute the religion he founded, while it has continued to thrive. This religion has thriven because it has shown a higher moral standard than Christianity, but the union of the Christian against it would now deprive it of representation in congress were it not that its great numbers has made it a powerful political factor. We are not justified in bragging of our religious tolerance yet. The writer says: "The spirit of the New Testament is clear." It is anything you desire, from chattle slavery and the damnation of innocent children to a perfect Socialism, and universal salvation.

SAMUEL BLODGETT.

The law of attraction is at the foundation of all natural, constructive processes; therefore, to promote construction, growth, advancement and success, we must work in harmony with that law. If we wish to obtain the superior, we must become superior, because it is only like that attracts the like. But the domineering attitude is repellent; consequently interferes with the law of attraction. When you want good things, make yourself better, and better things will come to you without fail. Good things, however, do not submit to force; therefore to try to secure better things thru forceful methods will result in failure. The domineering mind can gain possession only of the inferior, those things that are so weak that they can not control themselves.—Eternal Progress.

FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualist' Association Will be Held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16 17, and 18, 1907.

Day sessions, at 10 a. m. and 2. p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ressegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m. All are cordially invited.

HARRISON D. BARRETT,
President.

MARY T. LONGLEY,
Secretary.

There is a good deal of difference between believing what we are told about the father in heaven and believing what he tells us.

There is no profit in the friendship that knows no investment of the self.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent $6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33⅝x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chases; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6-, 8-, 9-, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 34 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitcher, foot power; Yarger stapler; gasolene engine with outside copper gasolene tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fireproof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH,
Lily Dale, N. Y.

Sensitives are more easily chilled and suffer more from cold than those of impulsive temperament, while the latter are more readily flushed and suffer from heat. Warm climates for thinkers and dreamers; cold climates for workers and artizans—one seeking light, the other power.

The people who expect great things of us are the ones who should help us to great things.

LILY DALE NEWS.

Mrs. Hannah Sigler has arrived for the season.

M. L. Scheu made a trip to Buffalo last week.

The current magazines can be had at the Pagoda.

I. G. Turner and family spent Sunday in Hamlet.

Mrs. S. Augusta Armstrong has arrived for the season.

Dora Schaffer, who is to assist at the Leolyn, has arrived.

Mrs Anna Loekle of Peru, Ills., is located at the Jackson cottage.

E. H. Colvin of Brant, is spending a few days at Mrs. Maud Smith's.

F. E Evstaphieve has gone to the National Military Home at Milwaukee, Wis.

S. J. Richardson was called to Erie, Pa., to give magnetic treatments.

Mrs. Thompkins of Buffalo is visiting her sister, Mrs. M. E. Hardenburg.

Mrs. Alger is spending a short time here, when she will return to Flint, Mich.

The Maplewood, Leolyn, and Jackson Cottage are all open and doing business.

Mrs. M. A. Baker of Limestone, N. Y., is occupying her cottage on South street.

Mrs. Darling of Wellsville, N. Y., has rented the Thomas cottage on Library street.

Mr. and Mrs. A. C. Baker of Lake Helen, have rented the Agnew cottage on Fourth street.

Mrs. Briddell has arrived and is located at the Schulz's cottage next to the SUNFLOWER office.

Herman Pangburn of Stockton is spending a good share of his time here engaged in tinwork.

Mrs. Mary Webb Baker has arrived and is occupying the Webb cottage on Second street.

Mrs. L. G. Reed and son of Toledo, O., have arrived and are at the McDonald cottage on Third street.

A card from Mrs. Emma J. Huff indicates that she will spend the the summer at Kingston, Idaho.

Mr and Mrs. Crosby and two sons, of Ashtabula, O., have arrived for the season and are located at the Maplewood.

Mrs. J. C. Bristol, after her winter's work in Pennsylvania, is located for the summer at her cottage on Third street.

M. S. Allen of Hamlet, is here taking the Buchanan Vacuum treatment from Dr. Hyde. The doctor has a number of other patients in the same line.

Letters from Mr. and Mrs. N. C. Lutgen inform us that they are pleasantly located at Helena, Mont., that he has steady employment at good wages, and they are improving in health.

J. B. Jonson, materializing medium of Toledo, O., writes us that he will arrive about July 15, and will be accompanied by Mr. Eli Wonderly, a powerful healing medium.

A. H. Jackson is building a new platform around the Pagoda. Its stock has mostly arrived and while somewhat handicapped, it is still open to business. Get postal cards, tablets, etc., at the Pagoda now instead of at the SUNFLOWER office.

C. A. Shourds who has been spending a month's vacation here, has returned to Atlantic City. Mr. Campbell has so far recovered from his indisposition that he is around the grounds quite freely.

Mrs. C. F. Glenn and daughter, Eugenia, of Newark, O., have arrived for the season and are occupying their cottage on North street. Mr. Glenn and son, Walter, and Mr. Albert Yonz, will arrive August 15th.

A mail box will be placed at the Pagoda this summer (under the supervision of the U. S. Postal Department) for the convenience of visitors to Lily Dale. The mail will be collected half an hour before each mail train.

The opening is very near. Only a few days more and the gates will be open, the speakers and mediums will be in force, Forest Temple will be animated, and the streets will be teeming with life, all intent upon learning something of the philosophy of life, and of having a summer outing.

Mr. and Mrs. Robert Greenamyer of Buffalo, spent Sunday on the grounds.

Remember the Fourtn of July celebration here. Ball game, 2 p. m., dancing afternoon and all night, fireworks. A general good time.

The Winchester family reunion took place at the home of Mr. and Mrs. A. H. Winchester, Saturday June 29th. About fifty members were present, among them being two great-grandchildren of Mr. Winchester and one of Mrs. Winchester.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets a the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, 221 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7.45 p. m.

Sunday June 30, closes the season's lectures until the first Sunday in September.

Dr. Lockwood's morning discourse Sunday, June 23, was, "Is financial competency on the part of a few, a menace to moral and social equity?" Evening topic, "Is social intercourse in the spirit realms the same as here on earth?" An interested audience listened to the doctor's able explanation of the subjects.

Tuesday evening, July 2, the members of the Children's Lyceum will give an entertainment at the Temple. Patrons of SUNFLOWER in Buffalo, come and bring your friends.

The Wednesday evening seance at the Temple was well attended. Mrs. Moore and Miss Juergensen were the message bearers and many words of praise were heard. Dr. Lockwood made a few interesting remarks at the opening of the meeting, then he made it very interesting to those who gathered in a separate circle, and received a reading and diagnosis from him.

Thots of Those Who Attended The N. Y. S. Convention of Spiritualists.

Fifty-nine years ago, three little girls entered the city of Rochester, and after people became aware of their powers, they were thronged with callers.

People called in carriages, on horseback, on foot, until the highway was blocked and it was impossible to get thru. They were persecuted, and submitted to all kinds of indignities, by doubting Thomases. This present month the State held its convention, in this same city, not in the same humble way, but in one of the finest edifices that ornaments the city.

Thru some unknown law friends assembled from all parts of the country. Some to relate their knowledge, others to investigate and learn, if possible, if there is a hereafter, others out of curiosity. With what result? The most perfect harmony prevailed. The business meetings were conducted with our honored president in the chair. As we sat in the audience and looked at the officers that have served so well and been so faithful all these years, we wondered if any one will ever be capable of filling their places in the future as they have done in the past? We certainly feel that they have fulfilled the text "Let us not be weary in well-doing."

What effect does the convention produce on the visitors?

As we unite our forces to bring about success, it fills each one with a desire to do better work in the future than has been done in the past. Anyone who attends this yearly service, who has any desire to work, can do so by making that desire known; for there is work for all and each one find their particular groove.

The time is fast approaching when all self-respecting and honest mediums will become identified with the State or some local organization, for "united we stand, divided we fall."

If we expect respect, let us live so as to command it. There is no reason why Spiritualists should not, as a body, stand at the head.

They certainly will if they live according to their knowledge. Work while the daylight lasteth for night will come when none can work.

ADDIE COOPER.

Even the secrets of the dead may be sometimes discovered by the flora growing out of their graves; for the flesh is impregnated with the magnetism of their life's impulses and fertilizes the soil accordingly at disintegration.

SPIRITUALISM

The Universal Illumination.

Spiritualism the universal illumination of all people, cannot be limited by any individual or collective processes as by united individuals, unless separateness is swallowed up in divine love for the unfolding good of all.

In such organization of interest, the heart impulses will control, instead of the cold reasoning faculties of the mind, which alone is like the frost out of season—kills our best fruits—in the bud.

This may seem prophetic, and a far-a-way, some time in the future, to some, as a benign blessing to the inhabitants of our beautiful world; that which I am now going to record—for the perusal of the much loved, and read SUNFLOWER, by its readers.

Mr. Editor, preaching and reading are valuable incentives, and feed the intellect of all who have become conscious that mental man must have his daily and weekly spiritual supply from the concentrated invoked sources and that by individuals representing the same as editors, and public advocates in various ways, to supply this natural demand of the unfolding souls of men and women into grandeur of manifestation.

The time will certainly come when the higher consciousness of mankind will realize the importance of studying the real need of the individual, as an aid for the real health and happiness of the most advanced in body, intellect and spirit. The worldly wealth, if rightly appropriated, would prolong the life of mortals to a great period —in fact it occurs to me that the mortal would be so subject to the higher that life would predominate fleshly vibration with progressive soul forces. That transmutation imperceptible would enable the spirit inhabiting a fleshly body to eliminate the dross, and that without passing thru the grave of corruption as today.

The error is that people do not keep up a teeming desire to advance —to demand, something new and then enact it, absorb new life and [illegible] for new experiences. Do not be satisfied, is my advice, to grow indifferent Spiritualists; take hold of the labor at hand and mean business. If engaged in some employment that you feel exhausted, cast it out of your path take a first step, and take hold somewhere else. It will bring you in contact with new associations, give you new life, keep you young, give happiness and success. The trouble is we cling to things that we have accustomed ourselves to believe we could not part with, just as our ancestors have done, they exhausted their lives, in that one routine of living and had they understood there was a new life experience in something else they would have built a new body, while nature unconsciously to them would have helped to evolve the old structure that had served its practical purpose in the life already experienced.

Let us learn to cast off the old without being forced and evicted into spirit life in order to do the needful work for the advancement of ourselves and consequently universal humanity, the spirit world, and all inhabitants inclusive, whom I believe are interested in bringing a new phase into manifestation, and that is eternal youth from living within, equally with mind and spirit in evolving a physical form and that in beauty and loveliness, robed in garments of wisdom, wedded with knowledge, matter and soul balanced thru the harmonious blending of mind with spirit, for progressive, harmonious evolution, and involution for new creations, into manifestation.

I am one in fearless search for the hidden life within; unselfishly for triumphant humanity whom, as a whole, will in time and eternity, know the full import of our thot world and how we build to life—to live.

M. C. W.

No man ever found this world a weary place who had a worthy work to do.

A great many saints blow the gas out with their sighing and then complain that God has forsaken them.

The practice of happiness does much for the power of holiness.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich, opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

CENTRAL NEW YORK CAMP

at Freeville, N. Y., opens July 20, closes August 19, B. L. Robinson, secretary, McLean, N. Y.

ASHLEY CAMP

at Ashley, O., opens August 4, closes August 25. Will Randolph, secretary, Ashley, O.

PARKLAND CAMP, PA.

Parkland Heights Spiritualists Home and Campmeeting association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

*Mary E Clark, 361 So. Warren St, Syracuse, N Y
Fred R Niles, 38 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 126 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 202 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2341 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 40 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2341 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 391, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 263 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by EVIE F. BACH.

IF ALL WHO HATE WOULD LOVE US.

CHEERFUL SPIRITUALISM.

THE DIVINE NATURE OF MAN.

CONSOLATION.

THE LIGHT.

Truly the Light does shine upon the world today and the wonderful ...

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

A Medium Levitated.

WILL ORGANIZED SPIRITUALISM PERISH?

I read in your last number about whether organized Spiritualism will perish or not. I believe in the first place that Spiritualism has never been organized to the extent that almost all other forms of religion have, in proportion to its adherents, and it never will until it has entered the churches and spiritualized them and cooperated with them and made their organizations our own.

Spiritualism is doing this now, and will do more and more in this line of work for all future time. It is with soul-satisfaction that I behold more and more reciprocity in religious work of all denominations more brotherly love, more tender sympathy for the foundation principles which underlay every denomination, and less bickering about the particular form of creed.

Spiritualism is spiritualizing more and faster than many are aware of, perhaps. Not only did the pioneer mediums of forty years and more ago, with their radicalism, proclaim the new truth of spiritual enlightenment, and the work has gone on with less and less radicalism until now the spirit friends can inspire many a minister in any denomination, irrespective of creeds, and I will say that I have listened to as grand and far-reaching a sermon in the orthodox church as I ever have, with the exception of radicalism, and this latter phase should die out.

Neither should we oppose the ministers, because they are better than their creeds, and a spirit in[illegible]

It was only a short time ago that I received a message from a master from the spiritual congress, that there would be, or should be a change among our mediums in the way they presented Spiritualism to the world. We should enter the churches and proclaim the truth of spiritual enlightenment therein, and cooperate with them in every essential way. That the time is ripe for this I most devoutly hope, and [illegible] it goes a long way towards solving the problem of organization and the support of the same.

There is no one more anxious to have Spiritualism organized than myself. I think we should hold [illegible] to some show of an organization as a distinct spiritual propaganda, but our greatest numerical strength comes in cooperating with the churches as above indicated.

If Spiritualism should organize as the Christian Science churches did I would bespeak an early demise for it, and I do bespeak an early demise for Christian Science. It is the least cooperative or reciprocal in outward show with other denominations than any other form of belief I know of. The healing part of their religion has come to stay, but they want to be careful how they hold others from cooperating with them, or slur others who [illegible] the same methods, but affix [illegible] truthful name thereto.

Cooperation and spiritual reciprocity [illegible] outworking our highest ideals, as it concerns the individual, the home, the religious and the [illegible] political and national life, [illegible] should be the watchword of [illegible] branch of human life, and [illegible] extent that it is, we are or[illegible] into a common brother[illegible] united action for all things [illegible] truthful. It is for this [illegible] that I see a long life for [illegible] enlightenment if we follow [illegible] the masters from the [illegible] congress above.

JOHN F. BARRETT.

SPECIAL NOTICE.

[illegible] of spiritual societies, [illegible] interested in having [illegible] assigned its proper [illegible] the forthcoming census re[illegible] Director North, are earnestly requested to forward to my address [illegible] the earliest possible moment [illegible] facts that may be in their possession, regarding the local societies [illegible] which they are members. The [illegible] of the N. S. A., has been [illegible] in the work of collecting reliable data with regard to Spiritualism, and I am now acting as the Special Agent of the census Bureau in an endeavor to obtain the desired information. Will the friends who have received blanks kindly fill them and return same at once.

Yours for Spiritualism,

HARRISON D. BARRETT.

600 Penn Ave, S. E. Washington, D. C.

The Departure of James D. Palmer to the Higher Life.

Poet and moralist from the dawn of the literary age have meditated and sung of the sad brevity of human life.

The old and the young have seen in the career of man, a study, a tragedy and a psalm.

Death is a common heritage—a universal destiny awaiting every living thing on earth, yet enevitable, so common—just as common as birth—we are never rationally ready to give up the precious heritage of life be our state and condition ever so humble or ever so hard.

There is always a solemn thought connected with life. The joy of consciousness, the innate love of life, carries with it that love of association, persons and objects that form so great a charm to the setting and framing of the experiences of life.

The pain of human frailty and mortality comes so forcibly to me in the death of J. D. Palmer of Willoughby, Ohio. An old friend, whom I met in the early days of my life in Spiritualism, at whose home I have lived, at whose table I have eaten, whose friendship has continued until we at last meet again, and I find him a familiar personality at Lake Helen camp, Florida, where he and his faithful wife made me welcome at their fair home, amid the scent of roses and orange blossoms.

Pictures like these live in memory and will so live for eternity in the karma of our lives.

Mr. Palmer was a man of strong personality, generous instincts, and directness of mental action. He was strong in his affections with a mind of clear sight and decision. He had been a Spiritualist for a great number of years. He has been a faithful friend of the Lake Helen enterprise from its start. Every year has seen him there with his gentle wife. He has lived to see the camp grow up and stand erect on its feet, as an institution that will live in the coming years. His name will be entwined with others in the work of its upbuilding.

Not one person familiar with Lake Helen but will drop a tear at the great loss we all have sustained in his going hence.

Mr. Palmer was born in 1834 at North Adams, N. Y. He was a direct descendent of Walter Palmer the founder of Stonington, Conn., in 1653. He was a courageous man. He served through the war of the Rebellion under Col. Gibson of the 49th Ohio volunteers.

The dark days of the national conflict he passed fighting, not as a mere soldier but as a lover of his country, its integrity and the full establishment of human freedom under its flag.

He was married to Miss T. Sophe-onia Sperry and leaves one daughter, Mrs. C. T. Singer and two grand-children, Mr. Sidney Kent Singer of Boston and the Princess Jean Ghika of Paris, France.

The funeral services were conducted by Mrs. Carrie Twing, also a life long friend and a great helper at Lake Helen camp whose home is at Westfield. N. Y. Her eloquent words portrayed the grief of the friends and the real fact of continued existence, to those assembled.

The pall bearers were Messrs. E. W. Bond, C. D. Clark, J. T. Sherman, D. T. Howe, G. G. Wilson and C. M. Foy. The body was buried in the local cemetery.

Mrs. Palmer remains with us and may she realize that satisfaction to the fullest of the great natural truth that life is continuous and that again we shall meet one another face to face in a finer and grander world, where death and sad separation cannot enter.

J. CLEGG WRIGHT.

THE WAY OF A BOY.

When mother sits beside my bed
At night and strokes and smoothes
my head
And kisses me, I think some way.
How naughty I have been all day!
Of how I waded in the brook
And of the sweeties that I took
And how I smashed a window
light
A-wrestlin'—me and Bobby White—
And tore my pants and told a lie.
It almost makes me want to cry
When mother pats and kisses me,
I'm just as sorry as can be,
But I don't tell her so—no sir!
She knows it all; you can't fool
her.

Anti-Astrology.

By astrologers, too much importance is made out of astrology, out of the supposed influence of the planets and the distant stars upon a person's life at the short time of birth, and not enough out of the long nine months of embryonic life, hereditary influence and late environment.

The astrological time at birth or supposed planetary influence can not be longer than one hour; or we will concede such time to be one day. As there are 30 days in a month, there are 270 days in the hereditary period. Then the hereditary period of influence would be 270 times stronger and greater than the astrological day of birth, for supposed planetary influence. As there are 24 hours in a day there are 270 times 24 hours in the nine months hereditary period or 6480 hours. Hence the hereditary period of influence would be 6480 times stronger and greater than the astrological hour of birth for supposed planetary influence.

To suppose that the distant planets, and the stars a thousand times more distant, should have more influence upon the lives of mortals than their tightly fitting embryonic, parental and hereditary environment have, is stretching nature's truths a mighty long ways.

How often we hear the remark that the child resembles its parents in looks and disposition. This remark is universal, showing how the great majority of mankind believe and think and what the truth is.

Experts who study phrenology and physiognomy and hereditary conditions agree in saying that hereditary influences and environments are the only great influences that shape the destinies of mortals, but the brief astrological influence of the distant stars, amounts to a tiny trifle.

Astrologers want a genteel, easy profession to make a livelihood. Cunningly and artfully they mix the mathematical truths of astronomy with their astrology to prove their theories. Out of their printed books, they read the same horoscope for many people born at the same hour but under widely different hereditary conditions and environment.

Astrologers guess at the horoscope and then they say a lot of things that are applicable to most anybody, so they will hit a little truth somewhere.

As they magnify their astrology for a livelihood and dupe unthinking people, they are genteel grafters.

H. E. MARTIN.

49 Dudley Place, Grand Rapids, Mich.

[Editor's note.—As the SUNFLOWER believes in giving all sides a hearing, and we have devoted much space to astrology, we publish the above criticism. We think Brother Martin has been unfortunate in his investigations of astrology, or he would not have the opinion he appears to have. Many think that astrology consists of the readings given by biology, where a certain reading is given for a month. That is, every person born between certain days is given the same reading. This is all wrong. Astrology is a most complex science, and it requires careful study and investigation and VERY CAREFUL calculations to read correctly.

The SUNFLOWER certainly can not endorse the idea that all "astrologers are grafters," altho some doubtless are.]

Read the story by Arthur F. Milton on page 6.

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

Tho doubtful, whether anyone would misuse his soul powers, because one who reaches this lucid state also has a tender conscience as a compliment, yet it is not impossible. A friend of mine relates an incident which nearly drove him mad, due to misuse of his intuitive powers and the consequences thereof.

Thinking of his employer one day, he says, he suddenly saw him in his mind's eye sitting at his desk, signing a check. Not only did he see the man, but saw the signature so plain, that it impressed itself on his memory in such a manner that he could trace it on the paper before him. The next thot was to try it for practical purposes. Securing a blank check he wrote out a small sum and signed his employer's name as it now illuminated itself on the very paper, after having made the first experiment. The result was that he got the money without trouble, but the trouble in his soul began immediately after. He could not return the sum drawn, as he had decided after the first night's bout with a guilty conscience for he had no access to the deposit book, tho he had no fear of its being discovered or noticed, because the sum was too insignificant to cause any alarm. But it was the act which bothered him. Why he did it, was a mystery. It seemed he had suggested the test so strongly to himself that it was carried out before reason could interfere. Of course, all forgers do not operate from the interior. They are simply expert penman. But those who do, must expect to suffer; for an extremely subtle conscience [illegible] soul-sight, and he who has had one experience, doesn't want another. No wonder the Master of the Art said: "Heaven and hell are within every one's own breast."

My friend said hell followed him [illegible] made a clean breast [illegible] to the bookkeeper who had the handling of the check-book and deposit. Fortunately this gentleman [illegible] the case in [illegible] and straightened out [illegible] friend.

[illegible] the danger in the [illegible] this power is pretty well [illegible] conscience that will [illegible] the hand from being [illegible] for in the heart [illegible] is centered—the fountain [illegible] the purest love, [illegible] truth and the best [illegible] this veil of tears [illegible] entering this sphere [illegible] ness and doubt. But for [illegible] light, we would despair, [illegible] love we would become discouraged; but for its hope we [illegible] become despondent and die [illegible]. A higher law, however, has foreseen these effects and made it possible for poor humanity to unfold these higher powers, just when most needed them.

CHAPTER 7.

[illegible] INTUITIVE KNOWLEDGE.

So far we have been dealing in emotions rather than sensations.

To be accurate in our dissecting of human character, it were better to separate them and define the difference.

[illegible] hatred, contempt and [illegible] generally, are emotions—[illegible] experiences—interior impulses. [illegible] the body or the exterior [illegible] may be classed as [illegible] those that create [illegible] or pain tho naturally [illegible] on the [illegible] or [illegible] nothing [illegible] the life-principle [illegible] effects—thus without [illegible] force distinct from [illegible] by science. Or [illegible] that all creative force [illegible]—conscious—and [illegible] thru that perfected entity called man? The effect should prove the nature of the cause. An automaton may possess all the perfect ability that force can generate, even to sensitizing its body by electrical action, but it still remains minus an independent consciousness—a will of its own, also a presumable effect of that original cause. Now, if the cause of life is conscious and has a positive will, it cannot be mere blind force or law, as science may choose to term it.

We cannot object to the existence of laws in nature. They may be self-existent or self-created, but if they constitute the origin of human life—let it be evolutionary—they must contain the cause of man's intelligence—an effect science has not yet been able to even counterfeit.

Since the soul senses things beyond the reach of material science, may not this instinctive or intuitive belief in a superior intelligent power in nature, be one of them—soul recognizing soul, its origin? It may be the only proof we ever will obtain, but it should be equally as acceptable as other unseen things are thus obtained. And what grander conception of a Deity can we have than that nature is that superior intelligence—omnipresent, omniscient and omnipotent?

But material science may not wish to admit this. It is of no consequence; for its field is to study effects. Soul science studies causes. Both have good missions. Antagonizing each other is therefore out of place. Effects can only be cognized by the exterior consciousness; causes by the interior—yet the former is dependent on the latter for its ability to do so. Should they not then have equal rights as factors in our search after truth?

Man is a dual being, and may already be recognized as such thru this dual consciousness, even tho his entire existence were annihilated with death of the body. But why the fear of doing wrong—the guilty conscience when done? Is the soul cognizant of a higher law than man's? Why need it fear the consequences of doing wrong, if it is to be annihilated at death of the body? It certainly would not fear an unconscious or a mere blind force. Again it must know something not accessable to the exterior man, unless we attribute it to a false education. But whence the same fear of the untutored savage? What is this, but an effect of intuitive knowledge, if we may so term it?

Education is not intuitive knowledge, but a memorizing of effects—mixed with theory occasionally, that the soul rejects. But the outer consciousness may be over-educated—may have so many theories instilled that it controls the entire being, and forces the soul to accept things not consistent with absolute truth. In that way the interior consciousness may be overshadowed, and intuition become a dead letter. Belief then becomes a matter of education, in which may be taught that man has or has not a soul. If the former, it is also taught that faith must accompany the acceptance. It is thus a theory, not knowledge. But a theoretical belief in some things is better than a factious, denial—especially in a truth so easily proved. Not by others, but by ourselves and to ourselves. Whether we have a soul is the question, and that can only be determined by ourselves. Introspection, and observation of that which teaches us a lesson aside from our knowledge of material facts, is all that is needed to become a student in soul-science; and once interested, there will be no lack of subjects for analysis.

The beginning can be made by studying our emotions—our causal sensations—those impulses that give life, motion, volition to the exterior, the effects, just as force or law in the universe gives motion to the heavenly bodies, vitality and growth to vegetation—also effects. The soul is to man what the law of gravity is to the earth and if we could sense this law as we do our own soul we might be able to define it. Perhaps we may yet unfold to that degree of sensitiveness, and reach beyond the mere feeling of influences or impulses emanating from our fellow beings. It is already claimed that such can be done—substantiated by proofs—but we shall confine ourselves to the human emotions for the present—intuitive knowledge.

CHAPTER 8.

THE SOUL'S MEMORY—DISCERNMENT—MOTIVE-POWER.

It may be argued that emotions are effects arising from the soul, and that even the soul is an effect, evolved from a prior cause. But it is our cause, at all events, a part of the original cause, and its effects are the cause of our sensations. Thus we may treat the emotions as causes in a relativ way and be logical without be ıg dogmatic about it. And as we annot understand these emotio s as effects touching us from oth souls, without a prior knowledg of the same in or thru ourselves, e call it intuitive knowledge - information gathered thru self-s ady or the causes within us.

Our emotions, th refore, constitute the stepping tones to the study of soul-scien with self-knowledge as the b. is of understanding human na are—the external effect of these internal life-principles.

Thru my emotions I began to understand self. S lf-knowledge led to the understand ıg of others. Experience added to 1 oth.

Thus, whenever I elt irritable, unaccountably distu ed or low-spirited, I knew ther was something wrong with the cause—some discordant vibration ouching the soul from without, an upon investigation, could genera y trace it to the source, if it cam within range of my soul penetra on. If not, I sought nearer home or the cause to see whether I had one anything to inherit the disturl ance. Sometimes I could find readily; at other times not until xperience or the effects brought it view. But it always proved s nething that needed adjusting or c rrecting, being either the effect of an error, something forgotten or a "sin of omission," which we often commit unconsciously, bı not unconscious to the one affected or omitted.

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MRS. B. W. BE HER

has given up her roo s at 43 Linden street, West Ev ett, for the summer. Parties w hing private sittings, circles or p tform work, can correspond with her at 293 Pleasant street, Ma boro, Mass., as all correspondenc will be forwarded to her thru the summer months.

The United State Capitol.

The United States ca tol at Washington is one of the ıost majestic buildings in the world. t was first begun in 1793, when the r rth wing was founded. This was fi hed in 1800, and the south wing wa egun in 1811. The building was burn by the British in 1814, and rebuild g did not begin until 1817. In 185 the new extensions began, the h se of representatives first occupyi g its present hall in 1857, the sena its present quarters in 1859. The me was constructed between 1856 d 1865. The cost of the building has xceeded $30,000,000. The dome is 30 feet high and 135 in diameter, contain 4,000 tons of iron, arranged to move luring atmospheric changes like the nfolding of a lily.

The rotunda beneath s 96 feet in diameter and 180 feet gh. The extreme length of the buil ng is 751 feet; extreme breadth, 324 f t. It covers 153,112 square feet of gr und. The architecture is of the Co thian order; the material of the cen al structures yellowish sandstone pai ted white, of the wings white marb tinged with blue.

LIGHT FROM EVERYWHERE



T ... department is conducted to enable Spiritualists ... workers to keep in touch with each other ... Send us notices of your engagements ... items of interest. Officers of societies ... reports of your meetings, entertainments, ... you have, your elections, reports of anniversaries, business meetings, in fact, everything ... like to know about other societies.

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... SUNFLOWER PUB. CO., LILY DALE, N. Y.

M... Bliss will spend the summer ... cottage at Onset.

... White has been busily en-... at Lawrence and other points ... Mrs. Mary Shaw of ... field, Mo. a trumpet medium ... doing very satisfacrory ... Lawrence.

M... Mary C. Ward writes that ... engaged at Kingsville, ... time, but recently made ... to Erie, Pa., where there is a ... manifested for a settled speak-... the nucleus of a prosper-... organization. She has not yet ... whether to locate at Erie or ...

... correspondent writes from Syra-... N. Y.: The Lone Star Spirit-... Society, located at 1002 Mont-... St., is holding services Sun-... and Wednesdy evenings of each ... The officers and members ... good workers. Each seems ... with the other as to who can ... most. A seance was held at ... home of Mrs. E. H. Phelps, 210 ... South Ave., for the benefit of the society. Mrs. Adeline Cooper gave ... readings, which were readily ... proving to be beneficial ... financially and socially. Your ... SUNFLOWER does much to ... the members. May you ... continue to be blessed as ... helped others.

M... M. Kerr writes from ... Not being acquaint-... with Spiritualism and having a ... to satisfy my curiosity, I went ... West Side Spiritual church ... upon invitation to at-... meeting there. Mrs. Harris ... a reading in which she out-... certain things which proved ... as she said would. Now I ... state this: I am only slight-... acquainted with Mrs. Harris, and ... a Spiritualist, but can read-... as to the proof of her ... ability and accuracy in ... work. This lady is surely ... with powerful skill as her ... work always shows.

Mrs. ... Stumpf writes: I am ... German parlor meetings in ... N. J. every Sunday, and I ... successful with them. I ... large interest and every Sun-... there are new comers and many ... who have never attended ... meeting before and they bring ... friends the next time, and so ... always good attendance. ... we can start a society there. I ... up the meetings all this ... I also held two meetings ... English society in Paterson, ... had good success with ... So the good work goes on ... truth of Spiritualism is ... more and more and becomes ... broadcast notwith-... that it is ridiculed and ... practiced. The true ... will always find plenty of ... do much good. Many of ... attend my parlor meet-... Paterson, came with heavy ... on account of some trouble or ... some loved one, and after ... they shook hands with ... thanked me, saying they ... better and they always ... again. This proves there is ... room for a good honest ... I will arrive in Lily Dale ... first week in July.

M... a man thinks he must be a ... deal of a saint because he suc-... in making so many other peo-... miserable.

Your credit in heaven depends on earth's debts to you.

WHO WAS RONALDS ROMYEN?

An Interesting Series of Experiences

AGNES V. KELLEY.

It was several years after being called home from Georgetown convent before I again experienced one of these psycho-arie flights. During the interval many changes had taken place in our family. First, on account of mother's poor health, had moved from Little Rock, Ark., about seven miles, on our cotton plantation, to a place called McAlmont, after a famous family of M. D.'s.

While here my older sister made the acquaintance of a certain gentleman. They were, as we supposed, engaged to be married; but all of a sudden this gentleman returned to his home in Iowa, and very shortly after, sister was married to a planter, native to that place.

Some two years more went by when one Sunday morning as I was starting with my baby sister to go to church, I stepped out of the path to let a gentieman pass us. He bowed rather frienldy like for a stranger, for I could not recall his face, having seen him but once before. Little sister seemed surprised that I should step aside. "What did you do that for, Agnes? Did you see a snake?" she inquired. I replied that the gentleman did not look as if he intended to give the right of way himself so that we had to do so or collide.

The little face was puzzled, but she answered: "What man? I did n't see anyone, Agnes."

Now the path was perfectly straight for several rods and upon looking back I could discover no one.

This went on for several days. I would see the stranger every day—sometimes two or three times a day—but said nothing more to anyone about the vision.

The next Sunday morning found me ill in bed. I had risen early and as I had often done before, gone to a hillside overlooking the river. From this vantage point, if the air was clear enough, we could hear the boom of the cannon, and on rare occasions catch a glimpse of the flag as it was hoisted at sunrise, far over the river, where the garrison lay.

I guess I told you in my last that after returning from Georgetown, thru the intercessions of another uncle (father's brother—the one I saw in California was mother's brother) I had been sitting in spirit circles for development. After the first few times sitting I was never again hurt when I took these psycho-areal flights. This morning was just a week after I had stepped aside to let the stranger pass. I had seated myself at the roots of a great gum tree and set myself at work to solve the mystery of the stranger I saw daily, and yet knew that none other saw him but myself. I began to chant my song. At first I got no response but not far away I saw something moving among the trees. I called and an answer came back, "Elizier heard you chile, and so she come to watch while you sing you pretty song."

At first I was stricken with terror for this was not my own colored nurse, but Elizier, the "woman of black magic," a queen among the Negroes. The "voodoo priestess." Elizier took no notice of my alarm but sat down diagonally opposite at the base of another gum tree. She watched me kindly for a while, then plunged into a narrative of some kindly deed accomplished in her behalf by my father. Her speech was eloquent and thrilled me strangely. She wound up by saying, "Then in course I'm bound to watch over the 'doctor's daughter,' for it is written in the clouds yonder that you will be a great physician. Aye, ye will go barefoot over the broken stones, very hot from the scorching sun. Tears will flow from your eyes like rain in the springtime; but you will not falter. True to your trust, you will journey over land and over seas. From the mountain top you will watch the sun rise. From the valley you will look toward the mountain where the sun has set. Let not your heart be troubled. Somewhere in the world the sun is still shining. Wipe away your tears, child, and sleep, sleep, sleep. And remember that what you dream is prophetic of your future. Sleep on."

Elizier had scarcely finished her command (I recognized it to be a command) before I was fast asleep. Again I saw the stranger. I was afraid of him, but tremblingly I placed my hand in his and was led to the altar. On looking up I noticed that the altar cloth was hor bly soiled and mildewed and there ere other stains horribly suggestive f a sacrifice. I wondered what it m int. The priest was my old friend and confessor, Father Fitzgerald, iow bishop of Little Rock.) He no ced my gaze fixed upon the cloth and taking it up he shook it out, hen lo! it was white as snow.

I heard the priest murmur: "Emblematic of a perfect life." His gaze into my eyes was significant. Said he, as if reading the question ir my mind, "There stood before me nce, two beautiful maids. One ure, with that purity where no stair has ever touched. Reared with te ider watchful care, guarded from very suggestion of evil. She knows not the meaning of the word 'sin.' Oh me, if evil should come to this naid I fear she would not know ho to resist it. The purity of the ure, who know not impurity, is to b defenseless. The other avoid. My child, see for yourself, and judg ye if the maid who has never kı own impurity is more fair than the one purified?"

And then I beheld anothe vision—a vision within a vision. The stranger was still by my side a d I knew that henceforth I shoul be called his wife. With him I vent north—farther and farther n rth. The land was white with snow and I shuddered when the cold wind lew furiously upon me. I staid h re a while and saw the snow melt and the grass come forth green and full of promise. Yes, we would bu d a home here. After all, one coul get used to the frozen North, and the summers at least were full of be uty. I looked about me and the oom was strange, yet I heard the oice of the priest, low, mellow and lled with a sad, minor music. "They that are faithful in the little tl ngs, shall be made ruler over gr ater things."

I looked down and in my rms was a little child. I was a mo her, and for the child I must ma e a home. Home was the desire o my heart. But no, the stranger whispers "come further north." Onward flies the express, over wid rivers and deep ravines, then I an told to look westward where a few spirelike trees and ragged rocks d pped into the very clouds. I needed not the whisper of the stranger t tell me that these are the Rockies. How fast the time flies. I knew we had been among the Rockies only a few months. I had conceived a reat love for the Rockies. After ll a home built among the crags ould be a place to love and rest in, or I was growing very weary of the constant travel, but suddenly the stranger remembers the East. The place of his birth. After all, there s no place like the place where you were born. We will go to Pennsylvania, and there we will make a hom for our little ones. There are thr e of them now, two boys and a gir.

Then what could it mean? hese men, the priest, grown very ray, and two I knew to be phys cians came and placed a cloth ove the stranger's head. It was the altar cloth. It was moth-eaten, ar l its mildewed folds filled the roon It was horrible, horrible. I wante l the priest to smooth out the fold and banish the stains, as before, b t he only smiled sadly and told me that he no longer had the power to whiten my altar cloth and that h nceforth my office was to purify a d to bless.

(To Be Continued.)

Japanese Art Symbols.

If a Japanese artist wishes t describe in color and design the anticipation of happiness he draws a p ture which is a combination of an April evening, a moon, a nightingale nd a plum tree or two. Victory is symbolized by the iris, grace and uietness by the willow tree and the wallow for symbols. Patriotism is ometimes indicated by a spray of cerry blossoms. The almond flower the flower of spring and symbolizes b auty. The dragon twines and writh an artistic course through all Jap nese art, root and branch. His na e is Tatsu, and when you see him pi ured as fighting with a tiger it is the s mbol of religion fighting against pow . A dragon floating about in the ouds means success in life. Tori, the cock, perched upon a drum, signifies good government. Both the Greeks a l the Japs use the butterfly to symboli e immortality.

The hypocrite's great busin ss is to find some appearance of vir ue to cover every vice.

To attempt a great work is to become a great worker.

G. A. R. MEMORIAL ADDRESS.

BY GEORGE W. KATES.

George W. Kates gave an address to the Grand Army veterans at Thornton, Pa., in the Methodist Church, on the occasion of the annual memorial services. He spoke in part as follows:

Commander, Comrades and Friends:

I am glad to be with you to-day on the occasion of your memorial service for the comrades who have passed on to their reward in the spheres of the soul. As a comrade of the younger generation who enlisted in the civil war that befell our country, I am not here to glorify war and extol its benefits, for I feel that instead of benefits accruing therefrom, that, at least, for some time, more terrible afflictions were created than any other evil could accomplish. As said by Sherman, "War is Hell." I feel that my duty in life is to herald peace as the benefactor that will lead the races of men to great results for civilization in the development of arts, science, mechanism, knowledge and for general progress.

My mind reverts today to the nativity at Bethlehem, when the angels heralded to the Shepards the "Good tidings of great joy * * on earth peace, good will toward men." And I recall that this Christ child when as a man fulfilling his destined spiritual ministry, said: "This is my commandment, that ye love one another." These are cardinal principles of the Christian religion. If selfish greed amongst the people of earth and in national life, were destroyed and the love of each other developed, we would find that wars would soon cease. It is national greed that usually ushers in warfare.

Each nation increases its armament all possible, until they can defiantly say to other nations, like school-boys do to each other: "I dare you!" The great standing armies are a menace to civilization; for warfare is a destroyer and devastator.

The great expense entailed by large armaments is sufficient to develop great utilities for all mankind. The expense of a battleship equals that of all the buildings of Harvard college. Apply these millions necessary for support of army and navy, to industrial conditions and internal improvements, and our nation would soon be great in artisans, scientists, literati, merchants and mechanics, with a development of good roads everywhere within its borders, art halls, libraries, colleges, parks and manifolding blessings for each generation to follow in future. As soldiers, we know the horrors and privations of warfare. We earnestly hope that no more men shall ever engage in its demoralizing and disease-creating pursuit.

We teach patriotism; but only such love of country that shall entail peace on earth. We think that militarism need not be taught as a part of the system of education of the youth. We were not soldiers by training; but only by necessity at an epoch in our national career when the very soul of our national life was threatened. We went forth at our nation's call to preserve its institutions which were for the rights of every human being as proclaimed by the Declaration of Independence, viz.: "All men were endowed by the creator with certain inalienable rights, amongst which are life, liberty and the pursuit of happiness."

Selfish greed has enslaved millions of human beings, and the question of "states rights" had almost threatened the national autonomy, and become of a character threatening to the free institutions of a Republic. Altho our brethren rebelled, they did so for sectional privileges that were detrimental to the other section. We happened to live in the section where defense was necessary. We became an army of defenders and not aggressors. Soon as the victory was won we returned to our homes and beat our swords into pruning hooks, and took up the industrial pursuits of husbandry, mechanics, merchandising, etc., and North and South gave the glorious promise of restoration that today is realized in the magnificence of our great productive country, and united people. Such an army was never seen before, and never will be again unless some nation trespasses and makes it once more a necessity. As patriots we will defend our homes and firesides, altho it may once more set our civilization back, and bring sore affliction to our mothers and wives. I would that I had time today to talk about the sad effect of war upon mothers, wives and children. I would like to talk about the effect of war upon the young men, the influence of which is always felt by resultant immoralities and retarded purposes of life. Let us trust that at the Hague this month great progress will be made for arbitration of all national differences, until finally during the life of some early generation there shall be the complete disarmament of the world and the angel song resound thruout every corridor of the earth, and peace and good will be realized.

Comrades, I rejoice that you are honored for your many sacrifices for your country's welfare, and that you honor your fallen comrades by placing flowers upon their graves, for in the eternal life they know that your love for them unites you each and all in a divine consanguinity. Go forth unto your duties of life as good citizens and noble exemplars to the comibg generations, as men who love their fellow men; and march on until victory shall crown humanity with the pursuits of peace that shall create the armies of industrialism instead of militarism.

But, I can truly sing as follows, with Charles G. Halpine:

Comrades known in marches many,
Comrades tried in dangers many,
Comrades bound by memories many,
Brothers ever let us be.
Wounds or sickness may betide us,
Marching orders may divide us,
But whatever fate betide us,
Brothers of the heart are we.

Comrades known by faith the clearest,
Tried when death was near and nearest,
Bound we are by ties the dearest,
Brothers ever more to be.
And, if spared, and growing older,
Shoulder still in line with shoulder,
And with hearts no thrill the colder,
Brothers ever we shall be.

By communion of the banner—
Crimson, white, and starry banner—
By the baptism of the banner,
Children of one church are we.
Creed nor faction can divide us,
Race nor language can divide us,
Still, whatever fate betide us,
Children of the flag are we.

MENTAL DYSPEPSIA.

ARTHUR F. MILTON.

However gorgeous the the scenery or pleasingly artistic the sight that meets one in the morning, it becomes commonplace in the end—even monotonous after a long interval without change.

The mental nature needs a change of diet as well as the expression of ideas as well as to eye reflections—science and politics not excepted.

A man may be aiming to acquire a complete knowledge of a science or a philosophy, but in the midst of his studies he will always feel temporary need or desire for a change.

The cause may be physical—to give that lobe of the brain a rest which is being wearied by over-exercise—but it is as often the mental nature which demands this as it is a physical necessity. But either is right, and should be heeded.

Insanity, softening of the brain and paralysis are not infrequently the cause of harping on one life-chord exclusively—i. e., crippling one or more lobes of the brain by overstrain or exertion. Perfect rest from mental labors, sleep or change of intellectual diet, according to circumstances, should have due consideration by all whose life's work depends on the energies of the mind. A little self-knowledge in such instances is more beneficial than medical knowledge applied. Drugs will not cure a "mind diseased," nor do much for a tired or worn-out brain. Change of scenery for the one, and rest for the other, are the best curatives.

"Grind" may make man an automaton, but his writings finally lose flavor, taste, inspiration, force, and weary the reader comparative to the worn-out or fossilised state of the writer's brain. The writings of the "hireling editor" or of one who is forced to express dictated ideas may be readily detected by their flatness, or our own unwillingness to plod thru the maze—for maze it is, when one mind becomes the slave of another.

To express the opinions of a mind not our own, and which are perhaps in more or less conflict with our feeling, is like trying to vomit up one's liver. But, like a bad habit, it may be enforced; and by repeated effort under pressure of circumstances or need, can become automatic—tho subject to the same craving for change that the aforenamed are.

Now, as well as the brain can become automatic for an intellectual effect, it may become so for a sensual or an emotional effect.

A long indulged passion or sensual pleasure, of which the lower brain is the conscious agent, may temper a portion of the latter so strongly as to make it the ruling principle of the possessor—placing itself in evidence, if but as a reminder, whenever the upper brain is passive.

In like manner old feelings of prejudice may arise by past reflections. The cause of either may be physical, if we have good reasons to believe that we have outgrown their control spiritually. But it also intimates of after effects that must be guarded against, lest they assert themselves too strongly for our peace of conscience.

Temporary change of occupation and environment, or travel are antidotes to the temptations of old evils, if the moral force of the intellectual brain is not strong enough to allay or overcome them. But when such an old passion insists, even when intellectually active, it may intimate a "mind disease," or mental dyspepsia, which requires time to heal—the curative being persistent effort to think it away—the intellectual brain acting on its animal part for a positive effect until the virulency of the latter is stilled.

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THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., JULY 13, 1907. Issued Every Saturday at One Dollar a Year. Number 328

THE PEPPER-VANDERBILT MARRIAGE.

The action of the representatives of the Associated Press in reporting the recent marriage of Mr. Edward Ward Vanderbilt and Miss May S. Pepper, while not exceptional in its sensational character, is yet out of keeping with the spirit of high-toned journalism and up-to-date newspaper [illegible]

[illegible]

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[illegible]

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HOW SHALL UNBELIEVERS BE TREATED.

A suggestion is being made by the church people to the effect that unbelievers should be kindly treated in order that their unbelief may be overcome. It is needless to say that the opposers of this plan are the clergy. They know too well that the position of the unbeliever is impregnable, from their point of view, and that attempt to argue with them, to discuss the primal principles of any religion, is to be so badly beaten that they can not find themselves. That in an argument with rationalism, revelation is always downed unless the argument of abuse is introduced.

Unbelievers are a peculiar class. They have accepted things because to accept the others is utterly outside of the realm of reason. To argue with an unbeliever that he should accept on faith that the world is flat or to attempt to prove that a man was born without natural parents, is like going out at noon under a cloudless sky, and arguing against the existence of sunshine. Is there a Christian on earth, who if his or her daughter should attempt to account for a child born to her on the "over-shadowing" theory, would not be utterly disgusted? Then what diffirence in today and a month, a year, or a hundred thousand years ago?

The church has stood as long as it has on account of the fact that it has appealed to the prejudice, not the reason, of the world. It has scared men and women into conversion, and many times the scare has done good. Sometimes we think it would be a good thing if Spiritualism had a devil to spur the lagging feet of its advocates.

It is a step in advance when the church people will advocate "treating unbelievers kindly in order to convert them from their unbelief," but it will be death to the church ideas, for if they talk kindly and discuss matters on a reasonable basis it means the downfall of revelation every time.

WHERE IS THE SEAT OF THE SOUL?

From time immemorial men have been trying to find out where the soul is located, and one organ after another has been selected, only to fall of its own weight when the use of the organ was discovered.

The spleen was supposed to be the seat of the soul for ages. Then it was discovered that the gland was not at all essential to the individual, as its removal did not appear to change the action of the system in the least. It has been claimed that it was the place in which the white blood corpuscles were evolved, but if that was true, it is doubtful if it could be removed without detrimental effects. However, if it was the seat of the soul, it is certain that man can live without a soul.

The pineal gland has also been called the seat of the soul. But now it has been shown that the organ is the remnant of an additional eye, or that at some time man had but one eye. There are legends of one eyed people, having but one large eye, sometimes at the base of the brain, but more often in the middle of the forehead.

The front brain has been the seat of the soul, but that has now been dispelled, and all that is left is to claim that it is in the pit of the stomach, the solar plexus, because when we are agitated, it affects us.

As it has been customary for ignorance to place the soul in some organ of which the use is unknown, why not put it is the vermiform appendix. We don't know what it is for—don't know as it is for anything. So it is a good place to locate the soul.

CHRISTIAN MISSIONARIES.

If, as stated by the bishops and lords of England, Christian missions are at a standstill on account of the "intrenched and unyielding position of the Eastern religions," we would like to have these learned religionists tell us what their arbitrary god is doing while the "heathen" and "anti-Christ" people are standing pat. A man recently left his property so that his daughters could not get it if they married ministers. Perhaps his head was level.

SOME POINTERS FOR SPIRITUALISTS

It is a frequent question made to each Spiritualist: "Is the cause of Spiritualism progressing?" And our people in the press, with editorial seconding, have been expressing doubt about progress and organized success. The N. S. A. officials, as well, seem to be in a pessimistic mood. It has been catching. And there have been causes at work. The most prominent feature of all this lack of courage, has been caused by a lessening of financial support from locals to the national organizations. We have run against a financial crisis, more than a spiritual one. We measure our cause continually by the results at the door of meetings, or by the contents of the collection basket. The platform power is of no avail, if the door receipts are poor. Is it not time for such judgment to be stopped? The zeal necessary for support and enthusiasm must be quickened by some process. "What shall be done to secure results?" is often asked of me, and is discussed at meetings. I often say, "Stop expecting public results." And at once I am pounced upon with the positive statement that the society would go to the demnition bow-wows, if they did not secure door fees sufficient to support. Hence, they must have "attractions." Sensationalism has thus been fostered and made paramount. Mediumship is exploited, instead of utilized for spiritual purposes. Fraud is proclaimed as being more possible than genuine mediumship. Doubt is constant, and the cause has become negative. We need positive phenomena, and positive philosophy. Then the Spiritualists may gain some will-power and personal force.

I want to ask: "Are the Spiritualists willing to support their public cause?"

If they are, then it is time to make your society arrangements to have meetings within your financial ability, until you gain strength to assume a large public expense. But you assume large expense with no internal development, and without any pledges of support. The individual has speculated, and often lost a few dollars, and then quits; and the local society does the same, and when losses accumulate, many draw away and let one or two pay and thus all quit.

Your organized efforts are often very foolish.

The remedy is as follows: Organize by agreeing to pay a stipulated amount each for support. I have heard many say that the society is a bore, when it often asks for money. Well, why not give it the funds necessary by some business methods that makes the accumulation fair and easy? Do that by a paying membership! But, you reply: "We have no right to shut the membership against any one who cannot afford to pay." Very true! But, perhaps the business management may best be given to such as have some financial ability to create business success. Let the meetings be free, and they who cannot subscribe any given sums, will occasionally be able to give a dime or more. The legal membership of paying persons can then better regulate their efforts, and realize how much the need is for their giving. The treasury will soon become an understood affair, and pass away from an uncertain one. We cannot escape the financial feature in this commercial age. Our start toward spiritual culture must be from a financial basis. Just as home is, so must be any public enterprise. The church has never been financed by the Lord, and Spiritualism will not be financed by the spirits. That is the human part of the cause.

SOME METHODISM.

I was officially asked by the pastor and officers of the Methodist church opposite my home, to give the public discourse last Sunday evening, to their congregation, and of course I accepted, and supplied the pulpit for that occasion. They all knew me to be a Spiritualist speaker or minister; and had possibly some desire to hear what kind of talk I would give, as they have no means of attending meetings where we hold them. Let people get hungry, is my cure for many diseases of the flesh, and mental and spiritual diseases will soon or late cry aloud for a healer if allowed to starve a little or get too much affected by dyspepsia. It does not pay to force! By sensible methods create desire. People may need the phenomena to convince them of spirit communion, but they must sincerely seek for it rather than have it forced upon them. Perhaps we need a change of method. The Methodists reported their collections, and were so satisfied with the small amounts I heard reported, that I asked them: "How do you support the church?" Listen, Oh Spiritualists, to the reply: "Our members are each paying members and they bear the burden." What they get from public meetings is used for only special and not the absolutely necessary purposes. Can Spiritualists so support?

If they will not, then there should be no organized society in your community. You complain of the N. S. A. and the States associations asking for contributions and per capita dues. Some local societies are so impecunious that they refuse to coöperate with these bodies, because it costs twenty-five cents annually, per capita. When you see this small and miserly matter stated in cold print, does it not make you feel small yourself? It should!

Your Spiritualism does not cost you enough! You will better appreciate it if you learn the art of giving for others to enjoy.

THE TEMPLE FUND.

When I have written to you about the Temple fund we hope to obtain some time, and utilize it for public good, you say: "Well, it will not do me any good to give to it, for perhaps complete strangers to me will derive the benefit." Are there any strangers? We are each and all of one divine, human and immortal family. What helps one of us, helps all of us. It is not asking you to be very humanitarian to contribute only one dollar for membership. But, that is what I have been asking of you, and you do not respond. I have been looking over my records of work afield, and your names and faces have come before me, and I have heard you say: "Your work was well done," and should have support. Did you want that support given to me or the N. S. A. or other association I was working under, in order that we might be better able to minister unto your personal spiritual needs; or were you unselfish enough to want us to be supported for the good of the entire people? Answer to your soul.

If in your soul you can say to self: "I want all helped," then your response to public needs will not be withheld. You will respond to public calls, and engage in the active support of you local society. Do not stop to question its personnel; for if you are not a part of it, then the suffering conditions are being measurably created by you. The way to success is by coöperation.

Concentration is helpful; but consecration is a sure motor for success. Let us each and all join in good works and in cheerful giving of time, labor and means. Our cause of Spiritualism will then become a power. I have caught the Methodist spirit of method; and hope to see the Spiritualists support revealed truth, with greater power than is given by others to superstition, mythology and dogma. What will be said of you by your soul-companions, when you meet and realize you failed to help others as they had striven to help you? Let me urge you to be members of your local society, then coöperate with the state and national bodies in the achievement of good works, until the earth shall resound with the plaudits of angels. Be paying members, who shall be ashamed to trust your cause unto the desultory support of a curious public, rather than being well sustained by yourselves.

Did you make any self-denial for the Temple fund? I asked for some slight tokens of your willingness to give, even by a self denial. I will not judge you, but I shall know that faithful souls will respond.

GEORGE W. KATES,
Cheyney, Pa.

You often can lead with the silken cord of love when all the cables of logic would fail.

Stirring up dry bones serves as a thought-fertilizer.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent $6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33⅝x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chases; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6-, 8-, 9-, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 34 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitcher, foot power; Yarger stapler; gasolene engine with outside copper gasolene tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fire-proof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH,
Lily Dale, N. Y.

There is a compelling power in man that gives him no real happiness, no peace, no satisfaction, unless he is living up to his highest. Anything less than this breeds dissatisfaction. In other words, he must progress, must grow, must aspire, look onward and upward, if he would preserve himself from a tedious flatness. And, no matter how high he may climb, other heights will still tower above him, unfulfilled ideals will ever beckon him on.
—William D. Little.

LILY DALE NEWS.

Mrs. Rowland has arrived for the season.

Mr. Cole of Elkhart, Ind., is a recent arrival.

Mrs. Maggie Turner spent a day in Jamestown.

Helen Kent of Buffalo has been visiting Drusilla Knox.

Miss Bessie Akin of Buffalo visited Grace Champlin.

Miss Lucy Greene has arrived, and will take charge of the library.

Miss Loeckle has engaged a room at Mrs. Hardenburg's on Fourth street.

The Misses Carrie and Agnes Donovan spent the Fourth at Graham Turner's.

The Waterhouse family and a number of guests spent the Fourth here.

Mrs. Pressing and family have arrived and are occupying their cottage on Buffalo street.

Leon Rowe and family of Daytona, Fla., are enjoying themselves in a two weeks' visit here.

Mr. and Mrs. Akin of Titusville have arrived and are occupying their cottage on Second street.

Mr. and Mrs. Humphrey and son have arrived for the season. Mrs. Fixen is expected on the 10th.

Roy Turner, Miss Louise Greenamyer, Miss Flossie Griswold, Mr. Gregory, were recent visitors.

Mrs. Sylvia Herman and Miss Mary Coleman of Buffalo, are visiting their mother, Mrs. Shaffer.

Wm. J. Card, for a number of years our summer baker, now of Buffalo is spending a few days here.

The three Morrison sisters of Punxsutawney, Pa., have arrived and are occupying the small Hyde cottage on North street.

Mr. A. Campbell has received a new gasolene launch which will be an addition to the fleet of these boats plying the Cassadaga lakes.

Mrs. Avis A. Reed has sold her cottage on South street to Mrs. Lena Knox, formerly of Silver Creek, now a resident of Lily Dale.

Mrs. Eilbeck of Dawson City, Y. T., (the Klondike) and Mrs. ...mann of Chicago, spent Sunday as guests of Mr. A. Campbell.

A reception will be held in the Auditorium Friday evening, to permit the members of the board of directors meeting visitors and residents. Everybody invited.

So many people have arrived that it has been impossible for us to keep track of them. So don't consider it a personal affront if your name does not appear in the list.

Before another issue the meeting will be opened to the public. The grounds are in good shape for the opening, and the prospects are fine for a good meeting. Everything is promising.

After this week we will not attempt to make local notices of arrivals as it is impossible to keep track of them. We will devote our space to the general news of the grounds.

Mr. and Mrs. D. M. Davidson of Detroit, were callers at the SUNFLOWER office. Mrs. Davidson is editor of the Occult, a monthly magazine on "New Thought" lines published at Detroit.

Every train is bringing in its quota of visitors, many of whom are coming for the season, and there are more strangers on the grounds now than has been the case for some time. Many of them are taking cottages with the intention of remaining thru the season.

H. W. Richardson and R. W. Savage spent a day on the grounds in attendance at a board meeting. The most important business transacted was the gate and ground fees. Admission at the gate will now be 20 cents week days and 25 cents Sundays. The fee for remaining on the grounds will remain as before, 10 cents daily and $4 for season tickets.

Prof. Sheehan, who is to have charge of the School of Vocal Instruction, has been arranging the classes. The first will meet at Library hall, Friday, July 12, the sight reading class at 11 a. m. and the choral class at 1 p. m. The classes will meet Friday, Saturday and Monday of each week. The public is invited to attend one lesson in each class free.

The bath house is open for business with hot and cold tub baths, and will be in charge of Mrs. A. H. Winchester. Bathing suits can be rented from her by those who enjoy bathing in the lake.

The Fourth of July was observed by an all day celebration, dancing, fireworks, and a general good time. The pleasure of the day was not marred by any accidents or public demonstrations, everything going as smoothly as clock work. The hotels, restaurants and stands were well patronized.

Mrs. Laura Pelham of Ellicottville, N. Y., and Mr. C. T. Thurston of Arkansas City, Kan., were married at the home of Rev. Horace G. Ogden, at Jamestown, July 2. Mr. Thurston is an extensive farmer and banker of the West. They will spend the summer at the home of Mr. Thurston's sister, Mrs. Z. T. Gates, at Lily Dale.

THE CENSUS AGAIN.

The Spiritualists of the United States are requested to take notice that only those who are members of a local society, organized and conducted in harmony with the rules of all religious bodies, are to be counted in the present census. Those who flock around the person of some medium from week to week, or attend gatherings managed by individuals for their own personal profit, cannot be enumerated. A local society, to be counted as such, must have a board of trustees, consisting at least of three persons and be conducted according to well-defined rules. All Spiritual societies, whether or not affiliated with the N. S. A. or State Associations, will be recognized and their members counted. They are classed by themselves while the great body of affiliated societies will be recognized as making up the organic strength of the Spiritualists of America.

The director of the census is not unjust to the Spiritualists in being thus explicit in his rulings. All other denominations must meet the same requirements. As the followers of other religions are willing to be counted and are not ashamed to acknowledge themselves as adherents to their special faith it will not be difficult to secure a correct enumeration of the members of all churches in the land. The selfishness and cowardice of pretended Spiritualists will have much to do with the small number who report themselves as followers of the religion of Spiritualism. Unwillingness to belong to any organization for fear of being obliged to pay ten cents per year to support it, or from another and more absurd reason still, fear of having their freedom abridged, is now in evidence in the poor showing Spiritualism will make in the census report. The picayune Spiritualists who pride themselves on being "individualists," and members of no society of any sort, are almost wholly responsible for the pitiful exhibit that Spiritualism will make when the figures are given out.

There is one way by which this shameful condition can be offset in part. The special agent for the Spiritualists will have the privilege of making a written statement regarding the widely scattered condition of our forces and that in many localities societies cannot be maintained for lack of numbers. Now, if the isolated Spiritualists of the nation will but report their names and addresses to the headquarters of the N. S. A., either to the president or secretary, it will be possible to report approximately the number of unattached believers in Spiritualism. Will not all who read this notice who are not members of any local or state organization, send in their names at once? The census agent will only count you as Spiritualists. You will not be asked for ten cents nor even for one cent. The government wants to know who you are, where you are, and what is your religion. Are you willing to stand up and be counted? If so, send in your names and addresses provided you are not already enrolled on the books of some society.

Mr. Editor, the writer respectfully submits that the taking of this census is the best argument for Spiritualists to join local or state societies that he has ever found. Those who stay outside injure Spiritualism by so doing and stamp themselves with cowardise. Isolated and unattached Spiritualists, shall we hear from you? Are you willing to enroll yourselves as Spiritualists? Your names and addresses will be thankfully received. Address either Mary T. Longley, Secretary, 600 Pennsylvania avenue, S. E., Washington, D. C., or myself.

Yours for Spiritualism,
HARRISON D. BARRETT.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening meetings 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, 381 Main street every Sunday evening at 7:45. C. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 314 Connecticut street. Sunday at 7.45 p. m.

Sunday morning, June 30, the subject for the lecture was "From the plane of human reasoning, are any of nature's attributes and tendencies immoral?" The evening topic was, "The moral superiority of the spiritual philosophy to any system of religion known in modern times." Prof. Lockwood's discourses on these topics were very able elucidations and were listened to by very interested audiences. During the evening he gave a most beautiful poem, the inspiration of which touched the very souls of those who heard it. The duet by Mrs. Phelps and Miss Dean was excellent, and most ably rendered. The meetings closed for the summer and will reopen the first Sunday in September.

Tuesday evening the members of the Lyceum, connected with the First Spiritual society, held an entertainment and dramatic play, coupled with music and recitation. Each one participating in the evening's exercises rendered the part assigned to them in an excellent manner, making it very interesting to the audience, and it will bear repeating at some future time.

Your correspondent had the pleasure of meeting Dr. Oliver of Philadelphia, who has been sojourning at Buffalo for a short time, stopping at the Hotel Victoria, 570 Main St. He is looking well and was in his usual good humor.

FIFTEENTH ANNUAL CONVENTION

of the National Spiritualists' Association Will be Held in Masonic Temple, F and Ninth Sts., N. W., Washington, D. C., October 14, 15, 16 17, and 18, 1907.

Day sessions, at 10 a. m. and 2. p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ressegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rate there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m. All are cordially invited.

HARRISON D. BARRETT,
President.

MARY T. LONGLEY,
Secretary.

Always be cheerful.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich, opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

CENTRAL NEW YORK CAMP

at Freeville, N. Y., opens July 20, closes August 19, B. L. Robinson, secretary, McLean, N. Y.

ASHLEY CAMP

at Ashley, O., opens August 4, closes August 25. Will Randolph, secretary, Ashley, O.

PARKLAND CAMP, PA.

Parkland Heights Spiritualists Home and Campmeeting association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

*Mary E Clark, 351 So. Warren St, Syracuse, N Y
Fred B Niles, 28 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 282 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 185 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 282 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Aila A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 220 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 40 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 163 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y*
G W Kates and wife, Cheyney, Pa*
Mary M Jennings Moravia, N Y*

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 203 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by EVE F. ...

IT REALLY DOESN'T MATTER.

It really doesn't matter much
If bank accounts are ...
If we have sunshine in our hearts
We're rich enough ...

It really doesn't matter much
If beauty knows us not;
If we have tact and intellect
We'll lead the common ...

It really doesn't matter much
If we've no shining fame;
If we plug on, and do the square
We'll get there just the same.
—From The Bookkeeper.

THE LAND OF CONTENT.

Study the expressions of the infinite, and keep in mind that you yourself are a far grander expression of it than anything you have ever seen, and thereby begin to realize what you are.

This is sure to bring peace, and after peace comes power, and after power comes ... The agitated soul is capable of little if anything. An investigation of your nature and its possibilities will bring you peace.

A few weeks ago ... spending the evening with an artist friend whom I had succeeded in interesting in the new thought some months previously.

During our conversation she related an experience which was about as follows:

"I had been painting ... all day, and when it became too dark to work any longer I left my studio and went down into the ... and lay down on the couch to rest a little before the lamps were lit.

"I was musing on all these things that we have been so interested in lately, and after a time I seemed to get away from my surroundings entirely. I was not sleeping, but waking.

"I thought I stood upon the shore of a great sea. The place was very beautiful; trees and flowers were abundant. There were many others beside myself there, and song and light laughter floated thru the trees. Every heart was joyous but mine. I alone was ... and nothing satisfied ...

OFFICIAL PROGRAM

LILY DALE

SOUVENIR LETTER.

VOICES OF THE MORNING.

The Banner of Light

GREAT SPIRITIST & ASTROLOGIST

AN ASTONISHING OFFER!

SEND THREE TWO CENT STAMPS

Mrs. Dr. Dobson-Barker

San Jose, Cal.

THE DRINK QUESTION.

I suppose there are scarce ... not believe that we as a people would be better off if there was less intoxicating liquors drank. Some believe this question is the most important ... before the American people. ...

[illegible]

Andrew Jackson Davis' Books

[illegible]

DENTON'S SOUL OF THINGS

[illegible]

THE GOD QUESTION

[illegible]

BOOKS AND PAMPHLETS BY Moses and Mattie E. Hull.

[illegible]

THE MOST OF

Dr. Peebles' Books and Pamphlets

AT REDUCED PRICES

Who Are These Spiritualists

Three Journeys Around the World

Seers of the Ages

The Employment of Spirits in the Spirit World

The Spiritual Harp

The Christ Question Settled

The Secret of How to Keep Young

Vaccination a Curse

Spiritualism Versus Materialism

Reincarnation

Obsession, or the Influence of Evil Spirits

Biography of J. M. Peebles

Three Jubilee Lectures

Spiritualism Commanded of God

The Orthodox Hell and Infant Damnation

The "Spirit" Did It Proceed

Spiritualism in All Lands

The Pressing Call of Spiritualism

An Epistle of Dr. Peebles to Seventh-Day Adventists

A Plea for Justice to Mediums

The General Teachings of Spiritualism

The Eightieth Birthday Anniversary of Dr. Peebles

Fiftieth Anniversary of Modern Spiritualism

Are Animals Immortal

Can be had at this Office or direct from Dr. Peebles, Battle Creek, Mich.

BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

[illegible] "HIGHER REALMS," "PSYCHIC WORLD," ETC.

Who does not make a mistake in his accounts, his plans or the carrying out of a project? And who has not felt uneasy on this account, unable to find rest until shocked by a reminder? What unseen agency is that, which is superior to brain-memory? Is it not the soul, to whose existence we are indebted as the primal incentive to all we do? Why should it not, therefore, have a memory of its own, urging the completion of that originally intended? And are not errors or [illegible] the uncompleted parts of [illegible] It is we, the soul, who [illegible] the cause of all the brain or the body has to carry out—per[illegible]—and causes are indestructible, [illegible] absolute in effect. The soul, therefore does not forget, even if [the] brain does. It thinks, and com[ing] from the soul, thot is an emo[tion], not a sensation. The brain is but the medium for its expression [and] its manifestation—just as it is the medium for the sensibilities of the body.

[illegible] the soul in varied expres[sion] according to the scope it has [illegible] thru its medium. A [illegible] soul has limited ex[illegible], whether caused by [illegible] emotions, such as selfish[ness], conceit, [or] vanity, while a [illegible] broadened by humanity, [illegible] benevolence, tolerance, rev[erence] [or] virtue, has greater ex[illegible] powers, and gives expres[sion] [illegible] unless prevented [illegible] by a defective brain or [illegible] physically or morally diseased. [illegible] the soul is the thinker, the law [illegible] manifestation and he who rec[ognizes] this, cannot fail to under[stand] [illegible] its mission—to view life from [a] [illegible] and more interesting [standpoint] than the ordinary.

Soul-life is the true life—that [to] which we are tending—and physi[cal] [illegible] process to in[illegible] the soul—the man. [illegible] matter [illegible] By the pro[illegible] it becomes [illegible] in man [illegible]

[illegible] makes of himself [illegible] is the soul's [illegible] The [illegible] of soul [illegible] warm [illegible] a wr[illegible] [illegible] its fellow [illegible] when in [illegible] with nature, stripped of the [body] that partially protects it? [illegible] must suffer we can infer [illegible] circumstances [illegible]

[illegible] pain is the result of [illegible] by the body; soul [illegible] on like principles. [illegible] sadness melan[choly] [illegible] disquietude, fear, dis[content], despondency etc., are [illegible] the conditions inherited as [illegible] results of soul error or [illegible] while their opposites [are] the effects of right doing—pos[sessing] the accordant vibration [illegible] that is consistent with [the] equilibrium of nature or law. [illegible] notice the secret [delight] overcoming you when doing [a] good deed unsolicited? It is the [soul] feeling happy in its impulse of [illegible] Nature ever gives or im[parts], and the soul that imitates [illegible] harmony with its parent [illegible] Thus its happiness. The [illegible] must naturally effect. The [illegible] be applied in its broadest [sense] [illegible] experienced by tests. The [illegible] feeling of the cowardice [illegible] upon a mean act [illegible] the [illegible] feeling of independence [illegible] may be sensed [illegible] bodily or [illegible]

[Hon]esty is the greatest principle [illegible] soul in [illegible] Not only does the posses[sor] [enjoy] this delight, but others [illegible] his presence and have an [intuitive] regard for him—the soul-nature of others sensing this as they do dishonesty or deceit in a man. Even the dullest often have good soul-sense, or discernment enough to suspicion a thief. In like manner they respect honesty. That is their intuitive knowledge, even if they have no other, or sense nothing else to keep them posted on the unseen. But in some souls this sense is keenly developed, and, besides enjoying its use for self, such make good detectives. Every soul-function has its special advantages in life, and properly placed, may earn a comfortable living for its body. But dishonesty or selfishness darkens the function exercised—that is, the mode of exercising it dulls it to the extent of its misuse—just as any special misuse of the brain would dull it in that direction or for the effect exercised. Misuse means not pointing in the direction that nature's forces are—positive. Misuse of any talent, therefore, means negatively directed or pointing downward, figuratively speaking.

Now, love exercised positively, stands for honesty; negatively it signifies selfishness. Positively it means justice; negatively injustice. In comparison to its positive use it brightens up the soul making it discerning or intuitive to causes—sensing human emotions as they actually exist, however pretentious to the contrary; and among these emotions are the thot-waves or the impulses that indicate special desires, needs, tastes, wishes; or convey special influences and effects, as accompany unexpressed opinions, either for good or ill. But thot it is, and the absolutely honest man—whose impulse of love stands balanced with the equalibrium of nature's law or justice—catch the meaning of these thot-waves by their influence. From that he can judge of their nature and act accordingly. Honesty or exact justice is, therefore, the highest virtue that the soul can exercise; just as temperance or moderation in all things, is the leading principle of the body. But without temperance, even the soul in its highest state of activity or intuitive sensing, may be hampered; for it needs the brain as its medium to make itself understood by the man of flesh—its temporary material covering. Thus temperance should accompany honesty to make the gift valid or of practical use. Without it, the gift may be considered on a par with genius or talent minus [illegible]. While intemperance may not exactly darken the gift of discernment, it destroys its keenness and takes off the polish or respect that belongs to it. Thus the drunken wit may amuse, but he does not command or inherit reverence. There is no dignity in human animalism. True dignity is an effect of temperance and honesty in happy union—justice to oneself and mankind in one impulse of being, and constitutes the highest emotion of all, in that thot or intelligence is implied in it, namely, self-respect.

With self-respect as the foundation—not pomposity, vain-glory, self-sufficiency or self-righteousness, which too many mistake for dignity—man is on solid ground, and feels his power beyond all human opinion or deference; and it is felt in return by those coming within his influence. Genuine dignity needs no outward show to be sensed by the soul—it being a condition or law—a cause, and thus its potency. It carries its own conviction; its claims are inherent in the condition, and therefore absolute in the sense that law is. "Some are born to command" means that true dignity was theirs at birth and its influence carried the man above his fellow beings. Some term it "magnetism" or "will-power," but willpower may be exercised arbitrarily, injudiciously, unjustly. It is a perversion of soul-force in general or as a whole, for all that the soul does is by use of the will or volition. The animal, too, has will, but not as a force that commands independently of its bodily or physical effort. It too has pride—the pride of its strength or beauty—and man largely imitates this. As such it is false pride or vanity—not true pride. True pride is dignity also, for it implies strength of soul—reverence, justice, purity—influences that command respect unsolicited. We cannot enforce respect. It may resemble such, but fear is the emotion really incited—not confidence or love that true pride or dignity generates. And when carried out arbitrarily, unjustly or without reason, it becomes arrogance pure and simply, and generates hatred in those affected by it. Will-power negatively directed acts for a similar effect on the soul influenced, and incites this to negative action or hatred, the antithesis of love, another all-pervading principle of the soul as will-power is; for all we do has a motive in it—a raison d'etre—whether based on sympathy, selfishness or plain duty.

Next to will-power a[nd] love, is reason which control ou[r] actions—also a general principle [of] the soul. With reason, will-powe[r] and love, man is ushered into [e]xistence—three primal causes, wh[ic]h symbolize omniscience, omnip[ot]ence and omnipresence. Thru re[a]son he is cognizant of effects—t[h]at which has dimensions—and thr[u] which he may become all-knowing so far as his environments are co[n]cerned or he is able to reach out in the acquisition of knowledge. Thru will-power he is enabled t[o] carry out what he reasons or thin[k]s, and becomes omnipotent in so far as his influence extends as a ca[u]se. Thru love he is moved to act—this furnishing the foundation fo[r] the other principles to act or not [t]o act, according to the soul's des[ir]e or wish, the interest it has in t[he] matter—omnipresent as far as ci[rc]umstances permit.

(To Be Continu[e]d.)

BOSTON NO[T]ES.

MRS. B. W. BELC[H]ER.

DWIGHT HAL[L].

HARMONY HA[LL].

Mrs. Gray conduc[ts] spiritual meetings at Harmon[y] hall, 724 Washington street S[u]nday circle 11 a. m., messages 2:3[0] and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all [se]ssions.

COMMERCIAL H[A]LL

694 Washington street, Sundays at 11, 2.30 and 7.30. T[hur]sdays and Thursdays at 2.30 p. m. Readings and tests by good med[iu]ms. N. P. Smith, conductor.

ODD LADIES H[AL]L.

446 Tremont street, Mrs. Nellie Carleton Grover condu[c]ts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish. She also has many message medi[u]ms Tuesday and Friday at 2.30 [p.] m. of each week.

FIRST SPIRITUAL SCIE[NC]E CHURCH

578 Massachusetts a[v]enue, Cambridge, Mrs. M. A. W[ilk]inson, pastor. Services at 3 anc 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The publ[ic] is cordially invited.

FIRST PSYCHIC CHURC[H] OF CHRIST.

Room 430, Huntingt[on] Chambers. Services every Sunday at 2.30 and 7.30 p. m. H. G. H[o]ward, president.

MRS. B. W. BEL[C]HER

has given up her room at 43 Linden street, West Ev[er]ett, for the summer. Parties wi[sh]ing private sittings, circles or pl[at]form work, can correspond with [h]er at 293 Pleasant street, Mar[lb]oro, Mass., as all correspondence will be forwarded to her thru the summer months.

WORSHIPERS OF FIRE.

Mysterious Sect of Well Edu[ca]ted, Apparently Intelligent English [P]eople.

Only the other day [I] lid I make the strange discovery [th]at there exists in London a myst[er]ious sect of fire worshipers not for[ei]gners either, but well educated an[d] apparently intelligent people of g[o]od social position, writes a Lond[o]n correspondent of the New York [H]erald.

I was out at Balhan[n], a suburb of South London, when a [f]riend, pointing to a big house [w]ith windows heavily shuttered insi[de], said, "Do you know what place [th]at is?"

"According to the [c]alendar," he proceeded, "this is the [l]ongest day. Inside that house the[re] have been assembled since sunr[ise] about 200 people who call t[he]mselves the 'Faithist Community' and there, with all the light of [th]e day shut out, they are bowing [o]r kneeling before a little oil [la]mp, worshiping the sun.

"Their ordinary da[y]s of worship are Sundays and M[on]days. Their rites are said to follo[w] closely the lines of worship of t[he] Parsees, a race which some sixt[ee]n or seventeen hundred years a[go] was driven from Persia to se[e]k a home on the western sho[re]s of India. They worship fire and [l]ight and are directing their praise naturally to the sun as the greate[st] emblem of fire and light. Their [s]hrine in that big dismal deserted-lo[o]king house is the little oil lamp refe[r]red to, which is carefully watched [a]nd never allowed to go out."

LIGHT FROM EVERYWHERE

EAST NORTH



WEST SOUTH

Th[illegible] partment is conducted to enable Spiritualists [illegible] Workers to keep in touch with each other [illegible] work. Send us notices of your engage[illegible] other items of interest. Officers of socie[illegible] reports of your meetings, entertainments, [illegible] you have, your elections, reports of an[illegible] other business meetings, in fact, everything [illegible] like to know about other societies.

W[illegible] reports with typewriter or plainly with pen [illegible] Never use a pencil or write on both sides of [illegible].

M[illegible] short and to the point. We will adjust [illegible] the space we have to use. A weekly no[illegible] written on a postal card would [illegible] column.

[illegible] your full name and address to every [illegible] not necessarily for publication, but as [illegible] good faith. "correspondent" or "subscri[illegible] to the author. The printed article [illegible] that way if you wish it but we must have [illegible] our own information.

M[illegible] will not be returned unless stamps are [illegible] return postage. If not used they will be [illegible] days and then destroyed. Retain copies [illegible] we do not return them if we can not use [illegible].

[illegible] for the improvement of the paper are in[illegible].

[illegible] SUNFLOWER PUB. CO., LILY DALE, N. Y.

W[illegible] can not fill any more orders [illegible] story, "Biography of the [illegible] all of our back numbers [illegible] en exhausted.

Mrs May A. Price has been fil[illegible] engagement at the Roches[illegible] Plymouth Temple. She is ex[illegible] at Lily Dale soon.

[illegible] want a list of the 47 gods [illegible] Bible, send 5 cents to Dr. [illegible] Lockwood, 570 Main street, [illegible] N. Y. They make good [illegible] when your orthodox [illegible] let you with the one god [illegible].

[illegible] correspondent writes from Syra[illegible] N. Y.: The Psychological [illegible] society holds services on [illegible] second floor of the Lynch [illegible] S. Salina St. on Sunday [illegible] Thursday evening of each [illegible] Sacksville G. Leyson con[illegible] the services. Mr. Leyson is [illegible] an inspired speaker his [illegible] are very instructive and [illegible] taining. He also gives some [illegible] fine messages from our [illegible] friends.

[illegible] correspondent writes from Syra[illegible] N. Y.: Mrs. M. E. Clark, [illegible] of this city, but now as[illegible] pastor of the Plymouth [illegible] of Rochester, lectured be[illegible] Lone Star Spiritualist so[illegible] of this city. Mrs. Clark as [illegible] and medium stands second [illegible]. The spirit messages were [illegible] recognized. We hope to [illegible] the privilege of having her [illegible] us again soon. She will re[illegible] Rochester on Friday to be [illegible] for her duties in the church [illegible] Sunday.

[illegible] arrangements are completed [illegible] the opening of Lake Pleasant [illegible] July 2nd. Those who expec[illegible] to go down on account of the [illegible] will be greatly mistaken. Ar[illegible] rangements have been made for the [illegible] of those who attend, and [illegible] will be no difficulty about ac[illegible] commodations or talent. Count Lake Pleasant in your list of sum[illegible] attractions. Fourteen new [illegible] have been built and many [illegible] arranged. If friends wish to [illegible] the camp, send donation to Mrs. A[illegible] S. Waterhouse, Lake Pleasant, Mass.

Thomas W. McPherson, secretary, [illegible] from Seattle, Wash.: I wish [illegible] notify our Spiritualist friends [illegible] there will be no encampment [illegible] Edgewood, Washington, this [illegible] owing to the absence [illegible] president, vice-president, [illegible] other prominent members of [illegible] board during the time [illegible] necessary arrangements should [illegible] been made for the successful [illegible] of the camp. The [illegible] state convention will con[illegible] the city of Tacoma, Sep[illegible] 17 18, 19, 1907, during [illegible] time some of the most prom[illegible] speakers of the order will [illegible] participate in the evening exercises. [illegible] to call attention also of all [illegible] societies of this state, that it [illegible] be necessery for them to remit [illegible] the secretary of the S. S. A. of W[illegible] the sum of 50c per capita on [illegible] before September 1st.

[illegible] us see that, whenever we have [illegible] to be loving, we have also [illegible] to be wise; that, whenever we [illegible] been blind to our own neigh[illegible] interests, we have also been [illegible] to our own; whenever we have hurt others, we have hurt ourselves much more.—Charles Kingsley.

MEDIUMS AT THE JAMESTOWN EXPOSITION.

The attention of the Executive officers of the N. S. A., has been called to the fact that mediums for different phases of phenomena have gone, and are still going, to the Jamestown Exposition, with the hope of making use of their special powers for financial gain. The civil authorities exact a license fee of one hundred dollars, from every person who sets himself forth as a medium, or a fortune-teller. The people round about Jamestown are very conservative and do not patronize mediums in any way whatever. It is also said that the management of the Exposition does not hesitate to make it unpleasant for everyone who engages in psychic work. In view of these facts, it would be well for all mediums to give the Jamestown Exposition a wide berth unless they have plenty of money for license fees and cost of living. Mediumship can be used to better advantage in other places. This warning is made necessary by reason of the fate of those who have thus far been there.

HARRISON D. BARRETT,
N. S. A., president.

THE WONEWOC, WIS., CAMP.

The management of the Wonewoc Camp is pleased to announce that the Western Passenger Association has granted a rate of one fare and three-fifths for the round trip, on the certificate plan. This means that all the friends visiting the camp will pay full fare going to the camp, and three-fifths returning, provided that one hundred have purchased tickets over fifty cents in value, between July 11th and July 17th.

We wish to call upon the friends everywhere, who intend to visit the camp, to see to it that they get their tickets on the above plan. Make up parties in your towns, and come to the opening meeting—a program of unusual strength has been prepared for this camp, and the meeting will be of absorbing interests from its opening to its close.

The above mentioned rates are on the basis of fares which went into effect in May. These rates are good over lines in Illinois, Minnesota and Wisconsin, Iowa etc. Thus the friends in Minnesota and elsewhere can the advantage of this rule.

Send at once to the secretary for one of our programs. See what splendid talent we have, then come and enjoy the beauties of our camp.

Here are some of the workers. Harrison D. Barrett; E. W. Sprague; Mrs. E. W. Sprague; Georgia Gladys Cooley; Mrs. J. P. Whitwell; Frank T. Ripley; Mrs. Lichtig; Will J. Erwood and others. In addition to these Mr. Johnson, materializing medium of Toledo, and Mrs. De-Wolf-Kiser, slate writing medium of Chicago will be in attendance. The best of everything will be had. Come and enjoy yourself.

GERTRUDE SPOONER-GRISWOLD
Secretary,
Wonewoc, Wis.

A DELIGHTFUL MUSICALE AT THE OLD LADIES' HOME, BUFFALO.

Wednesday evening the 26th of June, thru the courtesy of Mrs. Frank B. Knapp of Arkansas St. and extended courtesy of Miss Gertrude Boone Newerf of Vernon Place, and her two neices, Miss Edna R. Newerf and Miss Gertrude Newerf, all of Buffalo, N. Y., the old ladies of "The Home for the Friendless," were highly entertained by the above quartette. Miss Gertrude Boone Newerf is teacher of the modern vocal method. Old time songs as well as new songs, were sung, giving much pleasure to the old, ladies, matrons, nurses, yes, and the kind maids. A desire was expressed that a repetition of the evening's pleasure might be given. A promise was given that in the near future they would come again. We have the pleasure of noting that these gifted singers are friends of our sister Mrs. Eliza G. B. Kemble, who is one of the family of the above named home. Especially Mrs. Knapp, our sister, differs in her belief from her friends, as they are among the Baptist throng.

It's always the short winded man who does the loudest shouting at a footrace.

LEGEND OF THE BOUNTY.

A British Brig whose Ghost still Sails the South Seas.

So famous has become the Flying Dutchman and the story of the punishment visited for impiety upon her captain that the yarn has overshadowed many others equally good. There is, for instance, the tale still told in the atolls of the south seas concerning the brig Bounty, of mutiny fame, which, for dramatic intenseness, far outweighs it.

As a tale of adventure few, if any, stories of real life can exceed in tragic detail the story of the mutiny of the British brig of war Bounty. Her men, disheartened and oppressed by a tyrannical captain, set upon their officers and, murdering some, set the rest afloat in open boats. Then the mutineers sailed to a deserted island, first taking unto themselves wives of the daughters of the islanders and their descendants still live on a rocky island in the south Pacific. For years after the mutiny the whereabouts of the ship and her crew was unknown, and she was supposed to have foundered at sea. Naturally stories, weaving themselves from the phantasmagoria of the sea, were told concerning her at the wharves where seamen congregated and finally crystallized into one grewsome yarn which might have served Coleridge as the framework for his "Rime of the Ancient Mariner." Any old whaler in 'Frisco can tell the legend which is the white man's contribution to the romance swathed south sea islands.

She, like the death ship seen by the Ancient Mariner, comes sweeping down on a vessel when the wind has fallen and the ship lies "idle as a painted ship upon a painted ocean." Her dead crew are at quarters, and her murdered officers are still on the quarter deck, but there is no flag flying. Aft, at the taffrail, a man is struggling to raise the bunting, but, as the old whaler will tell you, he can't—"God won't let him." The planking of the ship is covered with mould, and her sails, worn by countless winds, are thin as lace, letting the sun thru in golden arabesques. All is order and discipline aboard as she sails slowly by the becalmed whaler, the white water under her forefoot and her wake trailing behind, a glittering furrow. She swings wide as she comes near, the sun glances for a moment on her gossamer canvas and—she is not. She "goes out like a slush lamp in a blow," say old shellbacks who have seen her. —New York Herald.

SPIRITUALISM IS PROGRESSING.

A New Society in Syracuse, N. Y.

It is certainly needless to tell those who are interested in this great cause, that Spiritualism is getting a stronger foothold this year than in any former year since 1848. There has another society been organized and chartered in Syracuse, with nineteen members and little money in the treasury, the name being Lone Star Spiritualist Society.

Members are all enthusiastic and each one seems to be a committee of one to invite people to join or to assist by contributions. We believe the spiritual forces will stand ready with their help thru hours of discouragement. We hope in time to be able to build a church or at least own some building that will be appropriate to hold services in. If any one wishes to contribute to our treasury towards helping us it will be gratefully received by our treasurer, Mrs Elnora Bell, 811 Laurel St. Syracuse, N. Y., or Mrs. Elizabeth S. Conger secretary, 109 Burt St., Syracuse, N. Y., or Mrs Adaline Cooper, pastor, 1002 Montgomery St. Syracuse, N. Y.

Any one visiting this city will find a welcome awaiting them if they attend the Sunday or Wednesday service at the home of Mrs. Cooper at the above address

We expect to conduct services right along thru the summer months.

CORRESPONDENT.

We believe that obedience to duty is the way of life, and no one can do wrong without suffering. We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thot and life. We believe that no real harm can befall the righteous in life and death.—[illegible] F. Dole.

Cora L. V. Richmond at the Hague Peace Conference.

THE HAGUE, June 24, 1907.

To the Editor Sunflower:

I am enclosing with this the address delivered by me today to the president of the Peace Congress of the nations, accompanied by my credentials. [illegible]

The International Peace Conference organized by Mr. Stead and the resident members of the International Correspondence Bureau will form, by far, the more interesting body of the two. We were made members of this latter body and yesterday assisted, by invitation, in forming the plan of program for the conference.

Mr. Stead will give the opening address next Saturday evening. I am invited to give the address of the evening on Wednesday evening, June 26th. [illegible]

[illegible]

EARTHWORMS.

[illegible]

MYSTERY OF DREAMS

Slumberland Visions That Were Prophetic in Character.

A SORRY, FAITHLESS LOVER.

[illegible]

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; I[T]S SCIENCE, AND ALLIE[D] SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., JUL[Y] 20, 1907. | Issued Every Saturday at One Dollar a Year. | Number 329

THE SOUTHERN CASSADAGA SPIRITUALI[S]T CAMPMEETING ASSOCIATION

Will Hold Its Fourteenth Annual Convention at Lake Helen, Fla., Feb. 2d to Mch. 15, 1908.

Location on Lake Helen.

... H... 1[?] miles south of Jacksonville, is situated on ... branch of the "Florida East Coast Railroad," a ... n New Smyrna and Orange City Junction, connecting ... with the Plant System, thus giving a choice ... Jacksonville and making connections with the ... boats from Jacksonville on the St. John's River at ... eight miles from the Camp.

... Ground is three quarters of a mile south of the ... of Lake Helen. It is beautifully situated on ... overlooking a chain of lakes prominent among ...

... fever and malaria are unknown; the high altitude ... makes this location especially beneficial to ... with pulmonary diseases ... cannot be found in Florida.

Climate.

... winter at Lake Helen is mostly like that ... While it is essential to be provided with ... cool weather, it is positively neces-



LAKE HELEN.

... supplied with light waists, coats and thin underclothing ... greater part of the time.

... contemplating the building of Cottages should plan ... for warming purposes, as occasionally cooler days oc... little fire is needed, and as much of the time the weather ... discomfort is felt unless provision is made for ...

Lots.

... leased for 99 years, after the manner of the Lily ... Western New York. A yearly rental of from $2 ... to the Association for these lots ground for tenting ...

Library.

... Library and building instituted by Marion Skidmore, is ... the attractions of the Camp. Many valuable books ... contributed last year.

The Hotel Cassadaga.

... improvements have been made at the hotel and the rooms ... equipped for heating when necessary. This building ... and controlled by Emma J. Huff, who is reasonable in her charges, and always willing to look after the comfort of her ...

T... Dining Hall is now owned and operated by the Mrs. ... Lloyd of Lily Dale, N. Y., who serve good meals ... reasonable rates, prices by the week or terms very moderate.



MRS. TWING.

A Meat Market, Grocery, Bakery and General Supply Store ... kept upon the grounds.

The daily mail will be brought upon the grounds.

Brigham Hall.

This is of 18 rooms, well furnished, good closets, nice spring be... halls well lighted, one lamp and stove in each room.

The Apartment House.

Built by the Association for light housekeeping, is one of the conveniences of the Camp. This building is constructed in suites of three rooms, to be rented separately or together. A kitchen in center accommodates those rent[in]g rooms on either side. These rooms are 12 x 14 feet in si[ze], and are furnished with beds, pillows and comfortables, chai[rs], rocker, table and lamp. The kitchen has one cook stove wi[th] two sets of furniture, broom, dust pans, two of each. All [el]se must be supplied by the occupants.

The price of these rooms with one-half [o]f kitchen, are from $2.50 to $3.50 per week, according to locati[o]n.

The suites of three rooms will be rented [f]or the entire winter



MRS MORRILL.

for $55, paid in advance. Corner roo[m] with one-half of kitchen, $30. Inside room, $25, with one-[h]alf of kitchen.

This building has recently been repaired [a]nd painted, and sixteen new dressers have been purchased an[d] one placed in each living room. All persons wishing to rent rooms in the apartment house should correspond with Mary McGarvy, of Lake Helen, Florida, enclosing stamp for reply.

Cottages and Table B[o]ard.

Furnished Cottages and Rooms in C[ot]tages at reasonable rates.

Mrs. A. M. Spencer has enlarged her [D]ining Room and is now amply provided to accommodate a la[rg]e number of Table Boarders, at reasonable rates.

Bazaar.

Persons coming to the camp are requ[es]ted to bring fancy articles and materials for making them, as [c]ontributions to the Bazaar which will be opened during the [m]eeting for the benefit of the Association. Those desirous of se[nd]ing articles for this sale may direct them to Mrs. M. E. Clark, [L]ake Helen, Florida.

Admission to Grour[d]s.

The expenses of the meetings are necessa[ri]ly large, on account of the long distances that speakers and m[ed]iums must travel to reach the Camp. To help defray this ex[pe]nse, a small admission fee of ten cents is charged on enteri[ng] the grounds, and ten cents a day while remaining, unless a [s]eason ticket is held, which can be purchased for $2.50 for the en[ti]re season.

Auditorium.

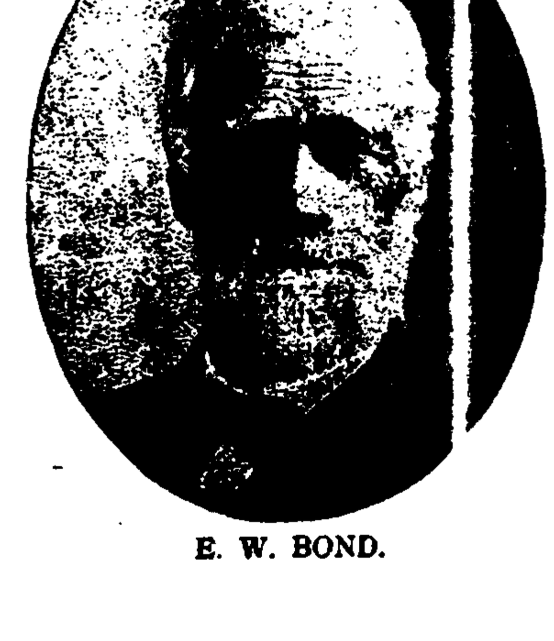
This fine building is located on a bl[uff] overlooking Lake Colby. During the past season importan[t] improvements have been made looking to the comfort of the a[ud]iences. The sides have been enclosed and six large memorial [w]indows, contributed by generous friends, together with the addit[io]n of heating stoves, adapt it to all the vicissitudes of hot wea[th]er and temperature. It has a large stage, very comfortable seats and will hold nearly a thousand people.

Newspapers.

Particulars concerning Camp and sea[s]on of 1906 will be found from time to time in the Progressi[ve] Thinker, and the Sunflower. Every Spiritualist should subs[cr]ibe for one or all of these progressive papers, and keep abreast [of] the times.

Program.

Carrie E. S. Twing of Westfield, N. Y. . J. Clegg Wright, Amelia, Ohio, Mrs. D. A. Morrill, Grand [R]apids, Mich., Clara Field Conant, Bartow, Florida, and Ann[a] Thronsden, Indianapolis, Ind., have already been engaged a[s] speakers, and message mediums. J. Clegg Wright, will come ea[r]ly in the season and organize his classes, and continue them thr[u] the term, giving six lessons per week.



E. W. BOND.

Mediums.

Mediums for materialization, trumpet seances, test, trance writing and healing will be in attendance.

Amusements, etc.

Dramatic entertainments, card parties and weekly dances are features of the Camp. Seances by the different mediums are held evenings. Good music will be provided. After December 1, 1907, meetings will be held each Sunday at the Auditorium until the yearly session commences. No better place can be found for a winter home than the Southern Camp ground and vicinity.

Artesian Well--Running Water.

Two deep rock wells have been drilled, and the water piped to a large tank on the hill. A new engine and wind mill, supplies the force that distributes the water thru the pipe lines to all the cottages and public buildings, giving an abundance of the purest and best water for all purposes.

Railroads.

The best route from the middle Western States and Cincinnati to Lake Helen, is the Queen and Cresent Route. It is something more than 100 miles shorter than any other line from Cincinnati and the Northwest to points in Florida.

During the session of the Campmeeting at Lake Helen, special service is run by this line and its connections, so that leaving Cincinnati in the morning one reaches Lake Helen next day in the afternoon. Low excursion rates for the winter, solid vestibule trains from Cincinnati to Jacksonville with thru sleeping cars daily. No change of cars from Cincinnati to Jacksonville observation, cafe, parlor cars on daylight trains between Cincinnati and Chattanooga.

When ready to make your southern trip, do not fail to see



Yours Truly
J. Clegg Wright

that your ticket reads via. Cincinnati, Queen and Cresent route to Jacksonville and East Coast Line to Lake Helen.

Full information will be given by addressing W. C. Rinearson, General Passenger agent Queen and Crescent Route, Cincinnati, Ohio.

For special information write to Mrs. Mary McGarvy, Lake Helen, Florida, enclosing stamp for reply.

Excursion to Florida.

People who wish to visit Florida the coming winter, can go on one of the first class, low priced excursions by an excellent Steamship line to Lake Helen, or to other places in Florida from New York City, which are under the management of H. A. Buddington of Springfield, Mass. (91 Sherman St.) These excursions run in the months of October, November, December and January. Tourist between New York City and Jacksonville will save twenty-five dollars by joining these excursions instead of going by railroad.

For particulars write him (enclosing four cents in stamps for postage on circulars, folders, etc.) and full information will be given.

New Pavilion.

The new Pavilion is completed, a magnificent structure 75 feet square with a dance hall 60 x 60 and three rooms 15 x 20 set apart for the Ladies Aid to do their work, making the whole in conjunction a complete and fitting place for dances, card parties, suppers and all social amusements.

Mr. Herbert Spencer has been granted the privilege of doing the trucking for the campers and will meet every train and convey the passengers to the Camp.

The public buildings have been painted the Rose Garden and Audobon park have been hedged, Butler Park, Lake and Washington parks have been greatly improved; fifteen acres of Pine Grove fronting the Lakes have been purchased, and the Association have now in their possession 55 acres of land and water that constitutes one of the Beauty Spots of Florida. The Rose Garden that annually yields its millions of roses, will win every soul that comes. All are cordially invited.

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
When you want the address on your paper changed, always give the address to which it has been going as well as the new address, or we cannot find the name on our subscription list to make the change.
We are not responsible for, and do not necessarily endorse the opinions expressed by correspondents.
Rejected communications will be preserved thirty days, after which they will be destroyed. No manuscripts will be returned unless stamps to prepay postage are enclosed.

SUBSCRIPTION RATES:

Single Subscription, per year,	$1.00
Six months,	.50
Three months,	.25
For foreign countries except Canada and Mexico,	1.50
Six months,	.75
Three months,	.40

With five subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES.

1 inch one insertion, 40c;	three insertions,	$1.00.
2 " " " 75c,	" "	1.80.
3 " " " 1.50;	" "	4.50.

Reading notices, 15c a line, 20 lines, 10c a line. Discount for Time and Space.

REMITTANCES.

Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't forget to write your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

MORRIS PRATT INSTITUTE.

The catalogs and circulars of the Morris Pratt Institute—17,000 of them—are now ready for distribution. In sending these where they will do the most good you who read this article can be of great assistance.

Do you not know of workers in our ranks who would be benefitted by a two years' course at this school? If so please send me their names and addresses that I may write them and send them notices of the school. Do you not know of others not active workers but who could be made so did they possess a better education? If so will you not hand me their names and addresses also? Do you not know of people who have a taste for study and who have money and time to gratify that taste for self improvement and yet are too old to enter the public school and who are not qualified to pass the examination required to enter any other advanced institution of learning? If so please let me know their addresses that I may inform them of this school where no examination is required and when any one over fifteen can enter. Do you not know of Spiritualist parents who have sons or daughters graduated from the public school and yet who intend to give them a still higher or more special education? If so please write me of them that they may be made to know they are not obliged to send their children to institutions where Spiritualism is ignored and often insulted.

Do you not know of men and women who would like to fit themselves to be workers with tongue and pen in the great field of human welfare outside as well as inside the ranks of Spiritualism? If so and you will inform me I will write them and call their attention to the advantages of this school over the more conservative schools of the land.

Furthermore if there is a society of Spiritualists in your city or town of which you are a member or with which you are acquainted is there not some one of its members whom the society would be glad to aid in coming here? Some state associations have already voted to send one student from each of their respective states. Would it not be well for every state to do the same?

Not only does the school need students but direct contributions of money as well. I receive letters from those who ought to come and who are kept from coming only by the lack of money. Are you not willing to aid such? Can you contribute for a nobler purpose?

The world needs nothing so much as schools whose class room work is illumined by the light of Spiritualism; as teachers who understand and accept the principles of our phenomena and philosophy. We have heretofore bent all our efforts towards pushing Spiritualism into the realm of religion. We have organized churches and religious bodies thruout our land that we might aid in reforming and even reconstructing the religion of the world. This is a noble work. But is it not time that we take another step in advance by pushing Spiritualism still further on into another great field of human life—into the field of education?

Let us not forget "Tis education forms the common mind." Let us not forget that it is the teacher more than the preacher or lecturer that molds the character of the coming age. Spiritualism is needed nowhere more than in the educational world which we have neglected to enter. This school is its introduction into that world. It must not, it shall not fail. It is small now but the Spiritualists of America have the students, the money and the ability to give it a commanding position among the schools of our land.

I can remember when Oberlin was the only college of letters in this country which admitted women on an equality with men. Now co-education is almost universal.

Morris Pratt Institute is the first school in America or even in the world which admits Spiritualism and makes it one of its chief corner stones. Doing this is a new departure in spiritualistic work and it calls for the support of every man, woman and child in our ranks. It calls for students; it calls for money; it calls for sympathy; it calls for words of encouragement from every speaker on our platforms and every writer for our papers and periodicals.

Spiritualists of our land! Send your young people—send your sons and daughters, seeking a higher education to Morris Pratt Institute instead of sending them to Unitarian or other Christian institutions unless you wish to be disloyal to truth and to yourselves.

Is not this institution worthy your patronage? Ask its graduates. Ask the committee which the N. S. A. sent three years ago to investigate its work. Dr. Warne was chairman of that committee. Four days of the most critical examination was given. Write to that committee. Ask Mr. and Mrs. E. W. Sprague; ask John D. Vail; ask Geo. H. Brooks; ask Mr. Grimshaw; ask Cora L. V. Richmond; ask Harrison D. Barrett; ask Mrs. J. R. Francis; ask Dr. Randall; ask not those who have never been here and who know nothing personally of the work done or the methods adopted but ask those who individually know what they are saying. If you are a teacher or a good judge of teaching come and join or visit the school and satisfy yourself as to its merits.

If it is not a good school—if it is not the equal of other schools—if it is not worthy of patronage then it behooves the Spiritualists of America to rally around it and reconstruct it and make it a first class institution of learning.

This magnificent property—worth not less than $15,000—belongs to the Spiritualists of America so long as it is used for school purposes. It is now almost free of debt. When such a noble gift as this is made to us and we prove unfaithful to the trust, or incapable of its proper management or indifferent to its interests can we find fault if monied men bequeath their property to Christian or other people who are more worthy of it. If we turn our backs on education—on genuine intellectual culture—can we or ought we as a people to expect to have the confidence of the educational or even of the commercial world?

Sanford, the multi-millionaire who founded Sanford University of California, altho a Spiritualist, did not see fit to put it in the hands of Spiritualists.

Ought we to wonder if wealthy men in our ranks fail to trust us with their wealth if we allow the one institution of learning which we already have, to half starve for want of our own patronage. Rockefeller entrusted the Chicago University to Christians or at least to people who are not Spiritualists and what a mighty power they have made it because they appreciate the vast importande attached to education in this modern age. Can we expect any Rockefeller in our own ranks to trust us with such an institution if we allow this smaller institution to ask in vain for the sympathy and support of Spiritualists? If we are faithless in small things can we be trusted with great things?

By our acts today are we [illegible] to make the history of Spiritualism? Are we willing as a body [illegible] to history as a people [illegible] to the intellectual demands of the age or so false to truth as to let this school, entrusted to our care, starve for want of patronage while the names of Spiritualists and of the grown children of Spiritualists go to swell the catalogs of other institutions of learning?

The question presses home upon us. Are we as Spiritualists to take no part in the great movements of the day for the general welfare of man? Is it possible we do not see that as a body we ought to be a factor, and a potent factor, in every department of human progress; and that the educational department is one of the most important?

Let this call go to the head and heart of every Spiritualist in America. This school has been deeded by Morris Pratt to [illegible]. What are you going to do with it? Let us prove by our words and acts that Morris Pratt did not cast his pearls before swine. Let us repudiate such an idea. It is false.

A. J. WEAVER, principal.
Morris Pratt Institute,
Whitewater, Wisconsin.

HUMAN BODIES EMIT RAYS OF COLORED LIGHT.

One of the latest scientific discoveries is that all human beings emit rays of various colored light from their bodies, and that the color of such rays is determined by one's mental and moral growth. The rays have been classified and thrown from the body on screens by means of a delicate instrument, so that they become visible to persons of ordinary eyesight.

Anger gives rise to red of all shades, from brick red to brilliant scarlet; brutal anger shows as flashes of livid, dull red from dark brown clouds, and the anger of "noble indignation" as a vivid scarlet.

Affection sends out clouds, of rosy hue, varying from dull crimson, where the love is animal in nature, [illegible] mingled with brown where selfish, or with dull green where jealous, to the most exquisite shades of delicate rose, like the [illegible] when [illegible] from all selfish elements, and goes out in wider circles of generous impersonal tenderness to all who are in need.

Intellect produces yellow rays—the pure reason directed to spiritual ends, giving rise to very beautiful yellow, while used for more selfish ends or mingled with ambition it yields deeper shades of orange, clear and intense. And these rays are moulded into forms of color by thot; every thot takes form as a color-shape, and according to the nature of the thot, so its color.

With the clearer vision will come the power to visualize every thot projected in one's neighborhood. Not only the rays emanating from this person or that shall serve us as a guide to his character, but every thot he fashions shall be seen and its color noted. So that if it be an ill one and directed against us, tho our mental matter fails to answer to the coarser vibration, and no impression on our minds is made; we shall perceive the warning color and take note of the evil nature of the thinker.

To create beautiful thot forms, directing them on missions of love and charity, will be a never-ending source of delight, and in so doing we shall awaken to a yet higher life, the spiritual, and draw nearer still to the threshold of the Most High. —By Edward E. Long, in "The Herald of the Golden Age."

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night session of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is transacted. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.

Whether you can attend, or not, we hope to have your membership for the next fiscal year:—15, 1907 to October 15, 1908.

MEMBERSHIP FEE ONE DOLLAR.

To insure the best possible report of membership fees received, and funds on hand, at the time of our annual report, the T. F. S., asks that you remit for 1908 membership, previous to October 1st, next, if you can do so. All new members you can obtain for next year, will be of great help to the fund, and to our society.

SOLICIT SOME DONATIONS IF YOU CAN.

Remit to Mrs. Carrie H. Mong, Secretary, 415 S Franklin street, Muncie, Indiana, or, to

GEORGE W. KATES,
President.
Cheyney, Pa.

Subscribe for THE SUNFLOWER.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent $6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33⅝x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chases; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6-, 8-, 9-, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 34 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitcher, foot power; Yarger stapler; gasolene engine with outside copper gasolene tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fire-proof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH,
Lily Dale, N. Y.

Whatever mental difficulties, whatever religious doubts and misgivings may await you, stand fast in this faith—that there is truth that may be yours; that an absolute and unquestioning fidelity to the truth God has already revealed to us, which He has written for us in the constitution of the world, of our own nature, of our moral being, is the true and only condition of further revelation.—Thomas Starr King.

LILY DALE NEWS.

Mrs. Peterson has arrived and will open the Lyceum immediately.

The Bowling Alley is in charge of Jean Reed and is opened for games.

Prof. Sheehan has been on the grounds several days and is arranging his classes in vocal culture.

The dancing school, under the management of Mr. and Mrs. Binney, will begin Monday afternoon, July 15.

Frank Fuller and A. S. Dayton have a good stock of groceries and all classes of camp supplies which are sold at reasonable prices. Fresh baked goods every day.

Mrs. M. E. Clark has arrived and has opened the Bazar. They will have two evenings each week in the Auditorium for fairs and entertainments.

Saturday morning inaugurated J. Clegg Wright's class lectures, and the afternoon was occupied by Mrs. A. J. Pettingill with lecture. She also gave messages Friday afternoon.

Mr. Greenamyer has secured a first class automobile which is in charge of a thoroly competent man and will be for rent during the season. Arrangements can be made at either the Leolyn or Association barns.

The meetings started the afternoon of July 12th, Chairman John Lillie, presiding. There was a good attendance, and Dr. Warne gave a very interesting opening address. In the evening a reception was held in which many took part in short speeches.

Mrs Frances Baker of Buffalo will open a school of Arts and Crafts, in the Turner cottage, Cottage Row, teaching book-binding, leather tooling and work in brass and copper and outdoor sketching, beginning August 4.

The boat between here and Cassadaga is running and we are informed that it will make regular trips in the afternoon, leaving the dock at the gate on the even hour. Mornings and evenings the trips will not be made regularly.

The gates are open, several members of the board of directors are here and things show an auspicious opening. The board, consisting of Mrs. Humphrey, president, Mrs. Fixen, secretary, Dr Warne, treasurer, Mr. Morse, trustee, have been holding meetings and arranging matters for the season. Season tickets are being bought freely, and everything points to a very successful season.

A new arrangement has been made in the dances. Heretofore it has been customary to charge gentlemen 50 cents, ladies free. That has resulted in so crowding the floor with ladies and children that others had little room for dancing and caused considerable complaint from paying dancers. It has therefore been decided to charge every dancer 25 cents, thus making it more even and probably will be more satisfactory to all concerned.

There are a number of mediums on the grounds, among them Pierre L. O. A. Keeler and family, Mrs. Elise Stumpf, Mrs. Annette Pettengill, Miss Danforth, Mr. Eddy, Mr. Larson, Miss Gates, Mrs. Cawcroft, Mrs. M. J. Stephens, Mrs. Mulhauser, Mrs Mary C. Ward, Mrs. Sarah A. Walters-White, Mr. and Mrs. Normann, Mrs. Glenn, Mrs. Maggie Turner, Mrs. Enches, Mrs. Carpenter, Mrs. L. G. Reed, Chas. S. Hulbert, Mrs. May Price, Prof. Ransby, Mrs. Greenamyer, and others arriving daily.

The band is meeting with the approval of the people, under the management of Mr. G. L. Humphrey, who is supplied with all the latest music and popular airs. It is composed of Ernest Gerdon, leader, violin and baritone, Ernest Lindgren, second violin and cornet, Sam Barkell, cornet, Chas. Snyder, viola and alto, Tom G. Davis, double bass and tuba, Al. Swartz, flute and piccolo, Frank Stingone, clarinet, Fred B. Jackson, drums and traps, Perry Dillon, trombone. They will give the usual concerts in the parks daily, and play for entertainments and dances.

Miss Alice Sully and Mr. Charles H. Maxon were united in marriage at the room of the grandmother of the bride, Mrs. B. Sully, at the Henderson cottage, Sunday July 14, Mrs. Carrie E. S. Twing officiating. The bride and groom are both workers in the Children's progressive Lyceum of the Buffalo Spiritual Temple, and have a host of friends who wish them all happiness and prosperity in their new relation.

Sunday July 14th was a bright, beautiful day, an ideal one for camp purposes. There were six excursion trains, and while the attendance was not large, it was a fair opening day. Carrie E. S. Twing addressed the meeting in her usual winning way in the morning, and J. Clegg Wright gave one of his characteristic logical addresses in the afternoon.

An innovation was closing the Auditorium after the lecture and holding a test seance, Mrs. Annette Pettengill officiating as message bearer, to the satisfaction of the audience. In the evening the mediums and workers on the grounds united in a seance of great interest, in the Auditorium.

The eating places are all open, and accommodations are ready for everyone. The Jackson cottage supplies meals and the "plate trade, at the back door," that has been so popular for years. The Maplewood, the Association hotel, is well patronized, the Leolyn, outside the grounds, has a number of guests, the South Park, White Restaurant, Sherman & Lloyd, are all catering, while McMasters has his lunch room on South street next to the SUNFLOWER office, ready to receive and accommodate customers from early morning to late at night. The Pagoda supplies all kinds of souvenirs, cigars, high grade candies, soft drinks, ice cream, etc. So there is no fear of anyone going hungry for lack for accommodations.

CONQUERORS OF THE WORLD.

General Booth Declares Yellow Races will Get All Eastern Trade.

General William Booth, head of the Salvation Army, has returned to London after his trip to the Orient, greatly impressed with the yellow races. In the course of an interview at London the other day he declared that the Chinese and Japanese would completely capture Eastern trade and commerce.

"There are features about the Chinese and Japanese," he said, "that are bound to make them the conquerors of the world, but they will do it by peaceful means."

General Booth declares that the Japanese had not the remotest desire for a conflict with any nation, but that if it were necessary they would fight to retain what they had. Japan, he said, was no longer trammeled by the old ideas of the degrading character of trade. It was only a question of time when her industries would be under the most expert direction, aided by the finest machinery, and he could not see what could prevent her from producing articles of the finest manufacture at the cheapest prices.

General Booth said he admired the thrift of the Japanese working classes, which resulted in the absence of real poverty, and their system of "petite culture," giving as an instance the valley between Tokyo and Osaka, where not a square yard of land on either side of the railway or in the long stretches up the hillside is not packed with some form of produce.

He found dark spots, he said, in the increase in the drinking habit and gambling, and in the position of women, but these things would be changed, and, he continued, to judge Japan properly it must always be remembered that the country was in process of social and political transformation and evolution.

Socialism, it is claimed, holds the balance of power in Germany. In England it is tolerated by concession from the administration that feels content without this balance. In America it is a generator of new issues on which old parties may rise or fall by testing their potency. As a party over which to hoist the political banner of state, it is perhaps, as yet, too inexperienced, but it may learn from the aforenamed; the Socialism in Europe is largely a pseudonym for republicanism—a name for which monarchies have an uncontrolled dread. But as Socialism in America stands fundamentally for reform, it modifies the word in Europe, and thus its advance in politics. But it will eventually turn monarchies into republics, and republics democracies.—Adrabite.

LITERARY WORLD

THE PEARL OF TRUTH

is a neat little song book recently issued by Solomon Dill, Centerville, Mich. It contains twenty songs, words and music, and is published and circulated by the author. People should patronize these music books more and we would have a better and more extensive class of music.

CONCENTRATION

is a new book by Henry Harrison Brown. It is attractively bound in cloth and gold, and is devoted to the subject its title indicates. The prospectus says, "In this book one may learn how to store power and how to draw upon it." Price, $1.00, paper, 50 cents.

POEMS BY JOHN R. MYERS,

is the title of a neat book of poems that has recently reached our desk. They are of a variety, and are nicely written, and make a neat book. The author also has a poem on Lily Dale in this issue of the SUNFLOWER. It is a book of 200 pages, price $1.00.

The author is also publisher of a very nice piece of sheet music, entitled "Our loved ones at home," price 25 cents. Mr. Myers will be at Lily Dale for a time, and the books can be had of him here.

FIFTEENTH ANNUAL CONVENTION

of the National Spiritualists' Association Will be Held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16 17, and 18, 1907.

Day sessions, at 10 a. m. and 2. p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each evening by many of the most [illegible] of the [illegible]

[illegible] who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ressegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Kittie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Langley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W. will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates here are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m.

All are cordially invited.

HARRISON D. BARRETT,
President.

MARY T. LONGLEY,
Secretary.

What nature denies, art supplies.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich, opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

CENTRAL NEW YORK CAMP

at Freeville, N. Y., opens July 20, closes August 19, B. L. Robinson, secretary, McLean, N. Y.

ASHLEY CAMP

at Ashley, O., opens August 4, closes August 25. Will Randolph, secretary, Ashley, O.

PARKLAND CAMP, PA.

Parkland Heights Spiritualists Home and Campmeeting association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

*Mary E Clark, 351 So. Warren St, Syracuse, N Y
Fred B Niles 18 Gay St, Marlboro, Mass
Mrs Tyler-Hulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 682 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drabos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 203 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by EVIE P. BACH.

A HELPING HAND.

A helping hand we all may give,
If but a pleasant word to say,
And something find each day we live
To help another on the way.

A helping hand may sow the seed
From which the fruits of goodness grow,
And to the right may gently lead
The erring from the path of woe.

A helping hand to all mankind,
Among the rich, the poor, and low,
In every state of life can find
An act of kindness to bestow.

A helping hand we all may need
When darkest sorrows leave their trace,
Someone to comfort and to lead,
To give us strength and needed grace.

A helping hand where'er we go
A ray of sunshine may impart,
And but a deed of kindness show
A noble and a generous heart.

A helping hand is ever near
In passing thru life's troubled tide;
When all the world seems cold and drear
It is a never-failing guide.

EVERYTHING IS PRODUCED BY THOUGHT.

Last evening I called by appointment on a lady. She had the upper floor of a large, handsome house—very large parlor with south and west windows, also very large sleeping apartment with south and east windows, and the cutest little kitchen! All were furnished handsomely, and an air of elegance and comfort pervaded every room. She informed me that in the most sultry days of summer she had a cool breeze, and in the coldest days of winter the house was perfectly warm. Was she happy? No. Why not? Because she did not think she was. She was sick—so she thot—her liver was out of order, and there were numerous other bodily disorders. I asked her what led her to know (?) about these discomforts. "Oh," she said, "the doctor said so." She was paying doctor's bills and buying medicine all the time, and still she got no better, indeed worse. Not so sick, however, but she went every day to office duties. Office was very unpleasant; the ladies in the room were not aggreeable, by any means. At home she was so lonely, all by herself. At the suggestion that she had a fine opportunity for reading, her answer was, could read but very little on account of her poor eyesight. I suggested that she learn to ride a bicycle; she had thot it would be a benefit, but when she asked the doctor's advice he said decidedly no; that it would never do—she was in to feeble condition to venture on such an undertaking.

My dear reader this is a sample of the mental condition of thousands of people; just change these doleful disease-producing thots and see how happy she might be.

First thing in the morning on opening her eyes, to feel what a lovely, airy, light, sunny room she had. In taking her bath, to wish that every one could have the luxury of so comfortable a bathroom. Then in preparing her dainty breakfast what a pleasure that she could provide just what her appetite demanded. On her way to the office, to appreciate the healthful exercise of so pleasant a walk. When she reaches her desk, to feel thankful she is blessed with so fine a position; send love and good wishes to the ladies in the same room, and she will receive the same from them in return, for we receive the same kind of thots we send.

Did my call do her any good? I know it did. She was pleased with my advice, which was to try for a while doing without a doctor and medicine. Never to encourage disagreeable thots; when they enter the mind, banish them as we do foul odors. Never dwell on past grievances. Love every one, and persist in the thot that they mean kindly, even if their actions do not always express it.

Even the bicycle subject was again discussed, and she began to realize that she surely was a better judge of her own capabilities than any one else.

When I left her she begged me to come again soon, said she felt like a different person; that she had been feeling life was not worth living. How was this change produced? It was a change of thot. "Thots are things."

THERESA F. COGSWELL.

In Eleanor Kirk's Idea.

SELF-INFLICTED TROUBLES.

BY ANTONIA J. STEMPLE.

The man with a grievance. Who does not know him? Wouldn't you rather walk four blocks any day, than to have two minutes' intercourse with the individual who has a quarrel on his hands? Of all disagreeable creatures, the man or woman with a chronic grievance is the worst. We do right in shunning them as we would the plague, for an individual of this character affects the healthy, normal person as does the air of a tomb.

The man with a chronic grievance is sure the world and everybody in it is down on him. He is certain he could do vastly better than he is doing, if his employer would only give him half a chance; nobody treats him decently; his "bad luck" isn't his own fault at all; it is due all to the other fellow. He has a chronic quarrel with the earth, and in consequence, is morose, sullen and generally disagreeable in every way. It never occurs to him that it is barely possible that there may be something wrong with him; that the causes of his misfortunes and failures are not due solely to others, and that he may be [illegible] responsible himself. The grievance man never stops to think that his surly ugly disposition makes him a nuisance, so that other people wish as little to do with him as possible. It never dawns upon him, that if he simply ignored and smothered his grievance, admitting that he really had a tangible basis for his complaints, and that, instead of devoting time and energy in nursing it, he would make up his mind to forget it, and utilize the time and energy thus gained, in perfecting himself in his trade, or in learning his business more thoroly, he would soon find the tide turned in his favor, the grounds for grievance vanished as the mist, and "bad luck" would be a thing unknown.

Why, then, does the grievance man continue to carry his burden—real or imaginary—year in and year out—growing worse and worse as time goes on? Simply because there are none so blind as those who will not see. He enjoys his misery and feels a sort of morbid satisfaction in being at outs with everything and everybody—himself included. It is so much more comforting to blame others for your failures than to look matters squarely in the face, and acknowledge that it is nobody's fault but your own. The wise young man or woman will do well never to acquire a grievance, or, if such an unfortunate thing is already among one's impedimenta, it should be gotten rid of immediately. As a matter of fact, few people have real grievances; they manufacture them out of trifles light as air, but the longer a grievance is carried, the greater it becomes. The world is not lying in wait to give anybody a "whack." It is anxious to do all a good turn, and to have you make the most of yourself. Don't be deluded into thinking otherwise.—Health.

MY CREED.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.
—Boyce.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fixen, Secretary.
Dr. George B. Warne, Treasurer.

JULY.

12—Dr Geo B Warne
13—Mrs A J Pettengill
14—Mrs Carrie E S Twing, J Clegg Wright.
15—Conference
16—Mrs Carrie E S Twing
17—N. S. A. SPIRITUALIST ASSOCIATION DAY—Dr Warne, Carrie E S Twing.
18—Miss Elise Stumpf
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lillie
22—Conference
23—T Grimshaw
24—N. Y. STATE DAY—Tillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynolds
28—Miss Elizabeth Harlow, Hon. Wendell C Warner
29—Conference
30—Miss Elizabeth Harlow
31—Hon. Wendell C Warner

AUGUST.

1—Miss Elizabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks, Cora L V Richmond.
5—Conference
6—Cora L V Richmond
7—Mrs Helen L P Ressegue
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—Mrs Ressegue, W J Colville
12—Conference
13—W J Colville
14—WOMAN'S DAY—Symposium, Mrs Mary Seymour Howe
15—Dr T C Batdorf
16—W J Colville
17—TEMPERANCE DAY—Mary Seymour Howell Laura G Fixen
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—Dr T C Batdorf
21—Mattie E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks Oscar A Edgerly
26—Conference
27—Oscar A Edgerly
28—PIONEER DAY—Lyman C Howe.
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER.

1—PEACE AND ARBITRATION—Laura G Fixen Lyman C Howe

Morning classes will be conducted at 10:30 by J Clegg Wright July 13 to Aug. 3.

Cora L V Richmond, August 6 to 10 on Auto-Psychology, Planetary Order and Influence, Angels of the Planets and Influence of Mars upon the Earth.

W J Colville, August 13 to 17.

Dr W M Lockwood, August 20 to 31.

Lyceum drill every Friday morning, Mrs Amelia Peterson, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annette [illegible] Pettengill and [illegible] Murtha, also Mr. Geo. [illegible]

[illegible] They Said What They Thot in Old New England.

[illegible] New England and Epitaphs collected by Susan Darling [illegible] of Boston:

Our [illegible] dear has gone to heaven
To make arrangements [illegible] or eleven.

[illegible] twins, Charlie and Varlie,
[illegible] of loving parents who died in [illegible]

[illegible] wife, a sad, shattered [illegible]

[illegible] should lie,

[illegible] a loaded gun.
[illegible] will be

[illegible]

The low-spirited sensation adduced by the vibration of contempt of a fellow-being is evidence of the effect it has on its progenitor, tho not so marked at the moment of propulsion. But as it affects the sensibilities of the recipient, it affects the blood, nerves and tissues of the dispenser with final results that causes pain—due to a lowered physical vibration, comporting with his soul vibration of contempt.—Arthur F. Milton.

It is possible to be a connoisseur of sermons and still be far from a saint.

Don't be too sure that the honeymoon will sweeten a sour disposition.

WHO WAS RONALDS ROMYEN?

An Interesting Series of Experiences

AGNES V. KELLEY.

I awakened (possibly my sleep had lasted some hours) and Elizier had gone. My temples throbbed with a terrible pain and my throat was parched with thirst. I was ill a week and for one week had not seen the stranger.

Sunday morning again. I watched mother leave for church. At the gate she met the stranger. This time it was no phantom. Mother shook hands with him and they walked on to church together. After mass he returned to father's house for lunch. In the entry mother whispered, "It is Mr. S. who used to be very fond of Cora. Who knows but he will yet be my son-in-law?" Then she turned and presented him: "Mr. S., our daughter, Agnes, whom I believe you have never met. She was away at school when you visited us before."

Just as the presentment was made I turned and saw Elizier in the doorway at the foot of the hall, who was never known to enter my father's house before, and only once after, the day of my marriage, six months later, and taking from me my prayer-book, placed a pure white flower between its leaves, and in my hands a bunch of the same chaste blossoms. We lived, my husband and I, five months in my father's house. One day in looking thru my wedding things I came across the little flower in my prayer-book, and as it had withered, I threw it away, whereupon my old nurse, Hannah, quickly picked it up. Her ebony face was lined with horror, and a great pity. She began to sob as if her heart would break. "My pore chile' My pore chile' Gwine to be unhappy! Yo' mus n't throw away the flower Elizier gave you. It's gwine be a mighty charm for you, and you must wear it always. Dem voodoo women is mighty smart, honey, and dey can cast a spell all about you. Now you throw away dat ter's flower an she gwine cast a black spell over you. I know de language, honey, and Elizier give you de flower 'cause somebody else done cas' a black spell over you, and de voodoo woman's flower am de charm what gwine destroy dat spell. Now keep de flower, honey, and some day you look at it and you gwine see it no longer withered, but bright and cheer-upy, just as if it was picked dis minuet. Den you know de spell am broken, an' my little chile gwine be happy after all." I have kept the flower, dear friends, and wonder of wonders, it is blooming fresh—the flower of hope.

The time had come when to live and to gain a livelihood for the little ones was a serious problem.

I confess that for a while I viewed the mildewed and mouldy altar cloth with horror, and a keen sense of disappointment, closely akin to despair. I must work; the necessity of this was plainly evident on all sides. Nearly a year of this undecided, unplanned existence, passed. I tried various things commonly supposed to be a woman's work. Nothing availed. The victim whom the altar cloth covered with its "institution-made" sacred folds, demanded much money. To bring up, support, and train my little ones also required much money. Now a thousand or more of my women readers will testify that much money is not commonly had in ordinary woman's work.

What should I do to meet the existent demands? was the question I asked almost day and night. So it was about that one gloriously beautiful Sabbath, as the church-bells pealed forth their musical invitation to the whole world "to come out and worship God." I wrung my hands, tore my hair and cried aloud, "There is no God. If there be a God, let him hear my voice. Yea, only a god can cleanse the earth, bring manna from heaven and cause to spring forth water from the parched ground, and then the tempest of emotion having somewhat subsided, I remember to have said (almost as if some other person was speaking) with a calmness that comes of a great determination, "If there be a god I will know. If it be possible to communicate with my father, with my all who have passed to the 'great beyond,' I am going to do it."

I then deliberately removed the ornaments from my table, and seating myself, placed both my hands, palms down, on the marble top. From the moment I put my hands upon the table I do not think I was conscious of my surroundings. I dimly remember a violent trembling and swaying of the body resembling very much one afflicted with "paralysis agitous" and attributed it to the tempest of emotion thru which I had just passed. In order to lose the trembling I must have rested my head upon my arms for it was in this position I viewed myself later on.

Gradually I became conscious of a change taking place, and remembering my former experiences when the body became ethereal, I was alarmed. I, the woman of flesh and blood, must remain on earth to care for the little ones. I was then just 22 years of age.

Quick as thought I knew that the spirit was leaving the body. I placed my head upon my arms in a more comfortable position, looked around and saw my little ones sleeping in the next room. Then I sailed away over mountains and valleys.

To be continued.

LAST CALL.

The officers of all local spiritual societies in the United States, who have not made their reports for the census, are requested to take notice that this is their last chance. The time is now short and they are earnestly requested to forward the cards they have in hand, filled according to instructions, at the earliest possible moment. The books will close July 20, and it is hardly probable that any society whose report is not in hand on that day, will be recognized after that time. Inasmuch as less than one-half of the local societies that are supposed to be in existence, or are known to have had an existence, in the last seventeen years, have thus far reported, it becomes the duty of all delinquents to attend to this matter at once. Spiritualists and friends of the Cause, will you not interest yourselves in this very important matter? Now is the time to act. Let us hear from you at once. If you have no cards to fill for your organizations, send me the names of your societies, their dates of organization, membership and how divided, and I will fill the cards for you giving you credit for having furnished the information. Remember, this is the last call! Further delay is dangerous.

Yours for Spiritualism.

HARRISON D. BARRETT.

EXPLORATION OF THE WORLD INVISIBLE.

BY CAMILLE FLAMMARION.

It is absolutely certain that one soul can influence another soul at a distance and without the aid of the senses. Many dead people, I know, have been told by telepathic communications, by apparitions, subjective or objective, called by voices they distinctly heard by songs, noises and movements and impressions of different kinds. We can have no doubt on this point—the soul can act at a distance.

Mental suggestion seems equally certain.

Psychic communications between persons who are living is also proved by a large number of cases that have been observed and reported. There are psychic currents as well as aerial and electric currents.

Telepathy is nothing new; it held a foremost place in ancient literature. The works of Homer, Euripides, Ovid, Virgil and Cicero often bring forward cases of manifestations from the dying and the dead.

We may see without eyes and hear without ears, not by unnatural excitement of our sense of vision or of hearing, but by some interior sense, psychic and mental.

The soul, by its interior vision, may see not only what is passing at a great distance, but it may also know in advance what is to happen in the future. The future exists potentially, determined by causes which bring to pass successive events.

Positive observation proves the existence of a psychic world, as real as the world known to our physical senses, and I shall never give up the exploration of this world, which I hope to carry to an end if the time indispensable to the work shall be allowed me. But on one hand, it is proper and prudent not to give one's self up exclusively, to occult subjects, for one might soon lose the independence of mind necessary to form an impartial judgment.

It is better to look upon such studies as not one's main object in life, but as recreation of a superior order, most curious and interesting. There are foods and drinks which it is most unwholesome to take only in small quantities.

On the other hand, our earth turns very quickly, and days pass away like dreams. I hope, nevertheless, to give myself the scientific pleasure of studying a portion of these mysteries, and perhaps what one man cannot do may be done by others. Every one may bring his little stone to assist in the construction of a future pyramid.

I ask my readers and friends to lay up knowledge, to work and hope. We live in the midst of an invisible world, in which forces are at work of which we know very little and this agrees with what we know about the limitation of our physical senses and the phenomena of nature.

A FAMOUS CEMETERY.

Campo Santo as a Burial Place Has No Equal in the World.

Few travelers, whether for business or pleasure, who come within easy distance of Genoa fail to spend at least a day in the city of hills in order to visit this famous Campo Santo, which as a burial place has no equal in the world. The peculiar arrangement, the richness of the monuments and the well disposed shrubbery give one the impression of an artistic garden rather than a cemetery, for there is little to suggest the latter as it is suggested in the modern cemeteries of our country. Truly it is a wonderful sight, with its great colonnades and its groups of statuary, and even if one has not the morbid curiosity of many who find it pleasurable to inspect the burial places of large cities he may profitably spend an hour or two in this solemn precinct, where sculptors, principally natives of Genoa, have works which would make any one famous. Laid out in the form of a large square, the center is planted with shrubs and flowers, and here the poorer classes are buried, each grave being marked with a small stone and a lantern of fanciful design hanging at [illegible] [illegible] around the square are the tombs and monuments of the wealthy and noble of Genoa.

The corridors are about fifteen feet in width and are lined on either side with groups of statuary, all of which are of life size and the majority of which are faithful portraits of those whom they commemorate. Very curious to foreign eyes do the figures look in their faithfully reproduced dresses of long ago. Here one may see the chignons of the sixties, boys in sailor suits and men in frock coats. Many of the figures and groups are very beautiful, and the work is executed with much delicacy of expression. So natural and lifelike are some of the figures that were it not for the fact that they are all startlingly white one might easily mistake them at a short distance for living persons.—Harriet Quimby in Leslie's Weekly.

Read the story by Arthur F. Milton on page 6.

THE SUNFLOWER

An Exponent of the Spiritual Philosophy; its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

Without motive, even reason or will would be at loss. We can think and not act—enjoy meditation and never find a motive to practicalize our thots. Thus we can exercise the will automatically without being moved to do anything [illegible]. In like manner we can [illegible] and not practicalize [illegible]. It needs all three principles to carry out a plan, decide on [illegible] or express our [illegible], will also being needed [illegible] our sympathies and give [illegible] our thots thru the brain or [illegible]. In other words, it requires the whole soul in all we do—it being the real man—individualized as a self-conscious, self-willed and self-responsible entity.

With reason, will-power and love [illegible] positively or according to nature's requirements, man is a [illegible]. But acting [illegible] he is body with a soul [illegible] controlling. For acting [illegible], reason becomes sensualism, will-power arrogance, and love [illegible]. Neither are to be [illegible] nature as a cause, and [illegible] that protects them is not in [illegible] with the original—its [illegible]. And the only cause [illegible] and be the only one, we [illegible] the next chapter.

CHAPTER 9.

[illegible]—THOT-TRANSFERENCE [illegible]

Man is the only being that sins consciously, willfully and designedly, thus the only one that may be held responsible for his actions.

The animal does not reason when [illegible] others of its food, shelter or comforts, but does so instinctively [illegible] the law of self-preservation, which man seems also to have inherited in a measure, but practices it more consciously in the form of stealing or robbery. Jealousy may be the impetus under circumstances, but with some it still [illegible] an irresistable impulse [illegible] among the unreformed [illegible]. But jealousy [illegible] to be an animal impulse [illegible] thruout the entire human family, and often governs [illegible] reason has reached its loftiest [illegible]. Thus it must be a common [illegible] emotion or impulse—an [illegible] intelligence enchained by [illegible]. That it is not an absolute necessity [illegible] may be [illegible] the fact that it is never [illegible] absent; but on the [illegible] is a blessing.

[illegible] trace its origin, however, [illegible] it always manifests [illegible] even when controlled beyond external exhibition, and which all who have ever been touched [illegible]. Thus it may be an effect of [illegible] dominated by its antithetical impulse, hatred—that impulse in the animal, known as ferocity, its protective agency. But it is out of place in the human family as is shown by its opposition in all moral teachings, by law and by man himself when it arises in his soul. Jealousy is thus a mixture of love and hatred, but may lead in either direction according to circumstances.

As a reasoning being man knows it is wrong to hate; but when anger controls, reason fails and love weakens. Crime is often the consequence.

As such he also knows it is wrong to deprive others of their possessions. Jealousy, however, may [illegible], and reason losing control, a theft is committed. Another crime.

Thus jealousy may be traced as the incentive to all crimes, either directly or indirectly—and if not to jealousy to its first-born, selfishness or hatred—both antithetical impulses of love and generated by jealousy. Arrogance is more of an impulsive selfishness than an act of robbery. It may deprive a man of his rights by the misused power—do him an injustice by an act of the will or enthrone itself illegally by a selfish application of reason—cunning so-called—but it belongs to selfishness. Sensualism is an unnatural or abnormal indulgence of the sense-consciousness—intemperance, gluttony, lust, etc., and is also a form of selfishness because it is not doing for others—only self being the one under consideration. Sensualism, arrogance and selfishness are thus the three antithetical soul conditions of reason, will-power and love.

As the animal does not reason it cannot sin consciously—is therefore not punishable. At least it does not sense any discord with nature as man does—is not attuned to the effect of feeling a "conscience" or that sensitiveness, which reason instills. Nor has nature any intention of punishing. It is simply man's discord with her that inherits suffering, and the soul seems to know this instinctively. Thus its caution against sinning and its regret after the same. But man has a "free will" to choose, and in this lies his opportunity of rising above the animal plane or of remaining on the same and perhaps be re-amalgated with the universal life-principle at death, thereby losing his identity—his self-hood.

Love makes us wish for immortality, but experience is needed to inherit it—to develop a self-centred, self-sustaining, and self-conscious individuality, independent of universal life and at the same time, freed from animal impulses that hold it imprisoned to the animal world. Without either, man would probably lose his identity and be classed among the "lost souls." This is the "temptation" and combat to "overcome." But he must win, is perhaps the logical conclusion of the whole—the result to be attained. At least, everything points in that direction—man's intuitive fear to do wrong, his struggle for perfection, his endeavors at reform; his sorrow at the fall of those he loves, as tho he is going to lose them; his punishment of criminals to check crime in others; his remorse after having sinned, and his readiness to right a wrong, etc.

These are all indications of a higher nature combatting a lower, and there can be but few, who have not had some experience proving this—if but to regret a hastily spoken word that may have given somebody heart-ache.

Why this conscience-suffering, if it were not for our ultimate good? Does the cat feel any remorse after having eaten our favorite canary? No; but we feel such, if only for having neglected it. Sympathy is the motive-power which rules man, but it is not always in active operation. It often sinks to selfishness, and then to hatred, when man becomes the brute. Between love and hatred lies the struggle, and the balance of power rests with that emotion, which is most frequently expressed, whether in deed, thot or feeling. When the sympathic forces gain the ascendency, selfishness and hatred lose their potency and become dormant as factors in the soul of man. A modicum of love in excess of the nether impulses, measured as a force or law, perfects the man in that direction, and his reward is light, a clear conscience, a feeling of peace within and a cheerfulness not otherwise experienced.

A positive love-force—that principle freed from its antithetical impulses, jealousy, selfishness and hatred—makes man naturally calm, tranquil and peaceful, and this state of the soul or intelligent force-centre, has a like effect on the brain, with results compatible with these conditions—clear thinking, accurate reasoning, and consequently an open way for the soul's intuitive knowledge to arise to the surface. This is synonymous with "more light," in that we receive more from within, understand more of our own soul and learn more; and is what religion terms having the "gift of wisdom" or "discernment."

Experience and observation may also prove this. The effort to overcome a feeling of hatred or prejudice, while watching the results, will always prove of value. We either obtain light on the very thing we dislike, which permits us to rise above it, or we obtain an understanding as to the removal of the obstacles inducing the prejudice. Why this is so, may be due to our first proposition—that controlling ill-feeling induces a calmness of being that aids intuition. But it is not a theory, and a trial will readily prove it to be a fact—perhaps a law—a reward, if you like.

If very sensitive, one may feel the emotions of the persons thot of, and in these guess at the cause of their prejudice. It operates on the same hypothesis that a mental quarrel does as mentioned in chapter 6—"Vibration or Wireless Telegraphy." But we must not permit our own prejudice to spring up anew at the revelations. This shuts out the light and we only sense the discord without understanding it. To know the reason is to guard ourselves—to rise superior to the situation.

Thot is magnetic and travels in waves, and the most sensitive or the most tranquil by virtue of having conquered or quieted, the animal nature within, catches these thots—whether special or general—the former being those that concern us, the latter those that are "in the air," as the saying goes.

Now, jealousy being the main support of, or instigator to the other evils, it is our duty to undermine that—to watch it closely and restrain it, and by removing the cause we remove the effects—selfishness and hatred, or haughtiness and prejudice, its more refined forms.

CHAPTER 1[illegible].

SENSATIONS OR INFLUENCES AND CHARACTER-READING.

Such were the reflections, or, I may say, the philosophy evolving itself from the experiences and observations made between myself and my fellow creatures.

What came prior to these conclusions, would only prove a tale of woe to the reader. [illegible] that all need suffer, who are in search of truth. But the suffering lay in the lack of understanding what affected me and why it affected me as it did. Had I known what I now know, or been posted as I am about to post my readers, much misery could have been spared me.

To define each influence as it struck me, I had to study it and my own nature included. By so doing I obtained a knowledge of self, that aided me in understanding others. Constant practice sharpened my sensibilities to these occult or unseen influences or vibrations, so that they finally become commonplace in my daily affairs. In fact, I often had to pass them by—pay no attention to them—because I was otherwise engaged. But they never annoyed me, as I always felt a secret delight in the knowledge of possessing a gift that kept me posted as to the character of people in general and acquaintances in particular.

(To Be Continued.)

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street. Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Trement street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge, Mrs. M. A. W[illegible]kinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST.

Room 430, Huntington Chambers. Services every Sunday at 2.30 and 7.30 p. m. H. G. [illegible]oward, president.

MRS. B. W. BELCHER

has given up her rooms at 43 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or platform work, can correspond with her at 293 Pleasant street, Marlboro, Mass., as all correspondence will be forwarded to her thru the summer months.

Religion is not a method. It is a life, a higher and supernatural life, mystical in its root and practical in its fruits—a communion with God a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.—Amiel.

IMMORTAL PERSONALITY.

BY CHARLES DAWBARN.

A correspondent complains that in my recent article entitled "Our own Nature" I "shatter the fundamental teaching of Spiritualism" which, he asserts, is the continuance into the next state of one's personality. "He defines' personality" as one's personal, mental and moral make up," which he thinks should remain unchanged thruout eternity. I cannot believe that older Spiritualists hold any such impossible belief, but for the benefit of youth, and theological ignorance, I will once again make it a study from the standpoint of science.

There are certain obvious objections to such a belief that even a child can grasp. For instance my correspondent has a friend born a cripple. Is he to remain a crippled personality "over there"? Another has been crippled mentally. Is weak-minded and a laughingstock. If his personality is to be changed into that of bright intelligence how is he to be recognized? A child dies. Must it refuse to grow into manhood for fear of changing its personality? But if it grows how is it to be recognized by the newcomer in spirit life? And from the spirit side we may ask how is the loving husband who died in early manhood, to recognize as his darling the old grandmother who crosses "the divide" half a century later if the personality of earth life is to be continued? These are surface questions that should startle my correspondent into beginning to change his own "mental" personality, even at the risk of being unrecognised "over there."

Now let us broaden our theme, and examine for a moment the personality of form, which is really at the foundation of my correspondent's trouble.

Intermingled with all questions of heredity, size and planetary conditions. If man, as we know him, could exist on other planets, he would be 50 feet high on Jupiter, and perhaps, 24 inches on Mercury. That would be the outer casing of his personality which my correspondent wishes to retain. But our mental personality depends on the shape and quality of our brain, and could not be the same on any two planets. For my correspoedent is demanding that the giant and the dwarf shall remain unchanged as a necessity of "personal" recognition. Such facts are also "surface facts," familiar to every student in Natural History, tho they may become theologically distorted. But if personality is to to be our theme let us begin at the beginning, or as near that beginning as mortal man has been able to creep.

My correspondent, and all the rest of us, started from a speck of protoplasm in a cell. We do not say that life commenced in that speck of protoplasm, but we do say that organic life takes its start there. That one speck, out of which the planet was to be peopled, could split itself into a number of specks, each like itself. This process of multiplication is called "par henogenisis" and results in the offspring being just like the parent. Such dull monotony would leave life without any possibility of progress, so the Universal Intelligence tried the experiment of progeny multiplied by two, instead of being evolved by only one. Under this process "variation" became the law of life. The mating couple each had its share in making the child, but the four grandparents are there too, and back of them the myriad ancestors of the newborn child of today. So that by change from one parent to two we have the wondrous influence of heredity forced upon every living form. That is one point for the reader to remember, for we shall presently see its bearing upon the "personality" my correspondent is so anxious to perpetuate.

This propogation by two parents instead of one changed each parent physically and mentally from the old ancestor who was two in one. Let us see what that means. In the cell or egg of the female is deposited yolk food that will be needed by the unborn offspring. That means that the female will be differently shaped, and comparatively clumsy. The male will now seek his mate. He moves actively. his one object being to fertilise the female. He fights for both possession and protection, and his sex is thus differentiated. We thus have male and female because without that distinction there would be no variety in life. The parents become specialized. The mother lives for her child. Without her care it dies. She will fight for her child, right or wrong. She knows nothing of justice. She is a born partisan, and her whole mentality is thus shaped by her motherhood. The same influence of heredity shapes the woman unafflicted with a husband. She is the mother of eggs, altho they may be unfertilized.

Woman is not an undeveloped man, nor his inferior. They are each shaped by Nature for the part they play in propagating the species. A manly woman and a womanly man are monstrosities, mental hermaphrodites. This is not to be an essay upon evolution. I am pointing out these proved facts because of their bearing upon life after death The mother must, and will be the home maker. It follows as a natural consequence from her being the egg producer. She can never shine as a legislator or a fighter. The few who attempt it are, as I have said, monstrosities. On the other hand everything that makes home the happiest spot on earth is province. The man must struggle to provide for both himself and his family. The man who will not do this is, in his turn, a monstrositty.

The whole fabric of society is founded on these distinctions of sex. The student of natural history accepts these statements as proved by scientific research. We might elaborate these consequences of sex into an essay upon natural history. But that is not our object.

The first point to notice is that sex is a dominant factor in personality. My correspondent does not dream of finding a female friend of his posing as a male in the next life. He wants his wife, mother, sister over there. His father and his dear old friend are to be men as in days of yore. Nothing short of that will satisfy him for he is sobbing at the bare possibility of any change in one's personality in the next life. I certainly agree with him so far. Science has never yet discovered either male or female changing sex in this life. Sex is the rule of Nature by which a world is to be peopled in endless variety, but without the destruction of species.

The conditions under which life manifests in this planet demand sex. And the necessity of sex compels a difference mentally and physically in the egg bearing partner or female from the personality of the active father of the family. But this difference, this distinction first appeared, and has since been evolved by the necessities of mortal life on this planet.

(To Be Continued.)

Lily Dale, N. Y.

In fair Chautauqua county in the
grand old state, New York,
Where Spiritualists assemble for
their spiritualistic work,
Is Lily Dale, a lovely place, you
would rejoice to see,
Where many spend the summer
months, from care and labor
free.

Near by Lake Cassadaga, where the
land is high and dry,
She sits in regal splendor, health
and comfort to supply.
Her mansions all, are pearly white,
midst lovely shady bowers,
And kissed by gentle breezes, and
the sweet perfume of flowers,

Where all is peace, and harmony,
and so superbly nice,
That spirits recognize it as a spiritual paradise,
Where mediums phenomenal, their
psychic powers display,
And spirit friends communicate, so
sweetly night or day.

Those lovely trees, and shady bowers, with foliage so green,
And mansions white and pebbled
streets suggest a heaven scene
Where spirits march to music soft
and sweet, and full of love,
And song birds sweetly carol, midst
the foliage above.

And angels float upon the breeze,
white robed with snowy wing,
Sing anthems sweet that gently
float on zephyrs of the spring.
Oh, Lily Dale, thou art to me an
inspiration new,
Of all that's sweet and pure and
good, spiritual and true.

JOHN F. MYERS,
Bloomington, Ills.

St. George and th Dragon.

Other nations besides Cngland have fought under the banne of St. George, and other knightly ord s as well as that of the Garter have een instituted in his honor. He was th guardian saint of Sicily, Aragon, Valen a, Genoa, Malto and Barcelona; a Ve tian order of St. George was creat l in 1200, a Spanish in 1317, an Aus ian in 1470, a Genoese in 1472 and a oman in 1492. More modern orders be ing his name are those of Bavaria 1729), Russia (1767) and Hanover (18). The device of St. George slaying th dragon forms part of the arms of th czar and appears on several Russi n coins. The conjecture that this wa owing to the presentation of the G ter by Elizabeth to Ivan Vassilievit has no foundation in fact, for Cha eler, the first outspoken Englishman visit Russia, speaks of a dispatch se in 1554 from Ivan Vassilievitch to Q een Mary, the seal of which "was uch like the broad seal of England, having on the one side the image of a man on horseback in complete harne fighting with a dragon."—London Ch nicle.

Queer Positions o Hearts.

There is one curious act which not everybody notices abo the common, finger-long, green cate pillars of our larger moths. Their he rts, instead of being in front, are at t e back of the body and extend alo g the entire length of the animal. ne can see the heart distinctly throug the thin skin and can watch its slo beat, which starts at the tail and m es forward to the head. Hearts of th sort reaching from head to tail are n at all uncommon in the simpler eatures. The earthworm has one, an so have most worms, caterpillars and other crawling things. Hearts in the middle of the back also are quite frequent as those in what seems t us to be the natural place. Many a imals, the lobster for example, and t e crayfish and the crab, which have s ort hearts like those of the beasts a birds, nevertheless have them pla ed just under the shell in what, in o rselves, would be the small of the bac —St. Nicholas.

One Source of News.

For many years a ce ain New York paper received society nd club gossip from a man whose id ntity was concealed by a clever r se. Even his checks were made out to his wife in her maiden name. H furnished information about the d ngs and wrangles in various clubs— ttle stories involving people who names are known by reputation t practically all readers of newspaper olumns. He is said thus to have aver ged an income of about $10 a week- not much, but enough to buy hats, g oves and canes. He was a most imm ulate and apparently prosperous person. It is needless to say that he has never been suspected of this sr all traffic. A wealthy relative died nd left him independent. When s ne such man furnishes the clew a delectable scandal he has done stroke of business that will keep hi n in small luxuries for months to ome.—Whitman Bennett in Bohemian.

Not So Daft A ter All.

Daft Tam, as he was called, wandering through the village one day, got severely bitten by the vi age inn dog.

Proceeding to the in he showed the mistress what her "d wg" had done. She was much alarme and, putting a half crown into Tam's hand, said:

"Awa tae the doctor noo an' pay him wi' the hauf crown."

Tam eyed the coin, s ying:

"I dinna think I'll bother wi' the doctor, but jist keep t e siller."

"For my sake gang ae him, or else ye'll gang daft."

"Hoots, wumman; re're bletherin. Daft folk canna gan daft twice."—Dundee Advertiser.

Pat Took th Prize.

An Englishman, an rishman and a Scotchman were one d y arguing as to which of the three co ntries possessed the fastest trains.

"Well," said the E glishman, "I've been in one of our tra s, and the telegraph poles have bee like a hedge."

"I've seen the miles nes appear like tombstones," said the Scot.

"Be jabers!" said I t. "I was one day in a train in my ounthry, and we passed a field of turn s and a field of carrots, also a field f cabbage and parsley, then a pond water, and we were going that qui k I thought it was broth!"

Pepys on Sha espeare.

Pepys' Diary, 1659-1 69, commenting on Shakespeare's pla s, says of "Midsummer Night's Dre m," "It is the most insipid, ridiculou play I ever saw in my life," and upon reading " 'Othello, Moor of Venice,' w ich I have hitherto esteemed a migh good play, but having lately read th 'Adventures of Five Hours,' it seems mean thing."

Just a Sug estion.

"Oh, my!" exclaime the excited woman who had misla l her husband. "I'm looking for a sm ll man with one eye."

"Well, ma'am," re lied the polite shopwalker, "if he's very small man maybe you'd better us both eyes."

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THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. Published by The Sunflower Publishing Company. LILY DALE, N. Y., JULY 27, 1907. Issued Every Saturday at One Dollar a Year. Number 330

THE THEISM OF SPIRITUALISM.

H. D. BARRETT.

In 1874 Prof. John Tyndall, president of the greatest and most learned body of scientists in the world, said in substance, "In matter I find all of the promises and potencies of life" In 1899, Sir Wm. Crookes president of the self same body, said in substance, "I am constrained to reverse Tyndall's aphorism, and declare that in life I find all of the promises and potencies of matter" To the writer, these statements of the positions of the two schools of Materialism and Spiritualism have never been [illegible]. Tyndall and his followers claimed that matter was the source of life. Crookes and his students hold that life is the source of so-called matter. If matter, that possesses nothing of intelligence, nor yet of thot, nor of volition be the cause of that other something—life that does possess intelligence, power to think and to will, then we have one of the strangest anomalies of which man has ever heard—something being produced from nothing.

Tyndall asserted that he could find no such thing as life, and, in common with all followers of his school, declared immortality a delusive dream. The soul of man having originated in matter, into matter it returned and was known no more. Crookes argued that life was the primal essence in all things, and that matter was but life objectified, hence was alive in its every part. The soul of man was the product of life, and, as said soul possessed certain attributes, such as volition, intelligence, love, it must have received these characteristics from that which caused it to be. That which caused it to be was life, hence in life are involved volition, love, tenderness, intelligence and all other principles possessed by man.

Tyndall and his school proclaimed annihilation for all forms of life at the change called death, while Crookes and his followers declared that death was but a step in advance in the processes of life—that man and all other expressions of life lived on in a higher state of consciousness in the realm of the invisible. It is merely annihilation versus immortality. The declarations of the wisest minds of all ages are to the effect that there are but two schools of thot among men * * Materialism and Spiritualism. The history of philosophy is but a record of the mental combats of the giant intellects found in these schools Both have been dogmatic in some of their assertions, and both have been honestly in search of the first great cause. Science has stepped into the fray, and has settled the question by means of its demonstrated facts.

What is science? Science is knowledge experimentally demonstrated Science has proved beyond all question that elements in the invisible can be objectified by following certain rules, with mathematical exactitude. The trite illustration of H2O in Chemistry is ample proof of this assertion. Two invisible gasses united in proportions of 88.9 to 11.1, parts, always result in a third element known as water. From something, something has come; it is the Materialist who blasphemes science by asserting that from nothing, something can come. But there is a cause for oxygen, also for hydrogen —analysis takes us back, back, back, until we land in the realm of the invisible. Life is invisible, and in finite form it is the medium thru which manifold changes are wrought by reason of its volitional and analytical powers.

If this finite something possesses reasoning and volitional powers, whence came they? Can a lesser thing produce a greater? Can intelligence be derived from non-intelligence? Do we ever obtain reason from non-reason? The history of science and philosophy from the very beginning of things loudly protests against any such absurdity. We never get something from nothing. "Ex Nihilo, Nihil Fit," is an absolute truth. Only non-reasoning dogmatic and ignorant men ever declare otherwise. The rationalist argues from cause to effect and from effect back to cause, as does the scientist in his search for truth. All possible hypotheses exhausted, science declares that life can only be derived from life, and that—go to biology—the finite forms of life are issuances from something larger and more potent than themselves—that there is a causeless cause behind every expression in cognition.

Thales of old, mathematician tho he was argued that this cause was water. Anaximines followed him and said, "Not water, but air." Anaximander came next and said, "Nay, it is infinite substance." Pythagoras then spoke, saying, "It is infinite number." Xenophanes said. "Nay, All-Is-One." That one, to him, was life, and from life, no thinking being can reason himself away. From Xenophanes, the last great teacher in the Eleatic school of philosophy, down to the present time, the involution in life of the potencies and possibilities of all existing things has been argued, and now, with the aid of science, it has been demonstrated beyond all question that life, infinite life, the all-in-one, is the source of everything that is. Paraphrasing Thomson J. Hudson, we read, "He who denies the phenomena of life, is not entitled to be called a skeptic; he is simply ignorant."

The science of philosophy is one of the best known and understood of all of the applied sciences. Superficial reasoners have no use for it and even go so far as to sneer at those who seek to determine the root meanings of the words that make up language. In tracing some words to their primacy, many very interesting as well as instructive shades of meaning are discovered. Especially is this true of the terms that we have taken over from the Greek language. The Greeks were exceptionally gifted in their ability to create terms that made clear the most subtle and delicate shades of meaning. Take the term "Life" in our tongue. The broad general term in Greek is, "Bios,' but the Greeks, had so many concepts of life that "Bios," would not answer for them all. Hulos, Zoe, Pneuma, Pseuche, were all invented and used in their musical tongue to express delicate shades of thot not easily grasped by Occidentalists. Zoe, sometimes approaches the word, Pseuche, in meaning, yet it is the lesser term of the two. "Zoe, Mou, Sas, Agapo" —quoting Byron, "My dearest life, I love thee." Here, it is almost the soul to which reference is made. Note well, that it is life that is loved, not Soma, body. Pseuche means soul, the thinking man. It is a larger term than any of the others, going far beyond Pneuma. But the Greeks could not rest content with the lesser, when knowledge of the greater was obtainable. Over all of their terms, referring to life, they placed the word, Theos.

Some lexicographers give its first meaning as God. Liddell and Scott and all other authorities on the Greek language, first among whom is Prof. George L. Cary, have gone to the root of things, and have been good enough to instruct others, out of their wisdom. They have traced the root of this term thru all languages and find that in no instance, does it refer to a personal God, anthropomorphic, androgynous, or any other kind. It means the differentiated, invisible principle of life, diffused thruout the universe, or, borrowing Mrs. Richmond's term, "The Infiniverse."

It would do know harm to call this deific principle the "Great Positive Mind" of Andrew Jackson Davis. It has no connection with "Yahweh," the Jehovah of the Jews, for Jehovah was but the guardian spirit, at most, the tutelary divinity of a tribe of nomads. When the real meaning of Thos and its derivative, Theism is made known it is seen that it does not refer to personality in the slightest degree, but does mean the all inclusive life-essence, involving love, wisdom, volition, truth which flow forth into expression thru finite channels.

A believer in Theism, therefore, is simply a rational being who accepts, as did Margaret Fuller the universe as an expression of life. The true Theist uses the word, belief, only as a means to an end. He knows for he has demonstrated that life is the only cause for life. Scientific Theism means only "demonstrated knowledge of life, finite and infinite."

The writer is trying to convert no one to his belief. "A man convinced against his will is of the same opinion still." The man who reads into other men's minds beliefs and characteristics they do not possess, is mentally dishonest. The idea of immortality and of the existence of life without cause, is unthinkable to all intelligent beings. It takes a purblind egotist who feels that he is beyond and above life. Descartes has defined man to be "A being who knows, and knows that he knows," yet argues that wisdom is superior to knowledge. Some men know, or think they know, that they are alive, whereas, they are simply perceiving shadows, [illegible] their bodies; for [illegible] He is the wise man, who [illegible] the mask of the physical form and becomes acquainted with his own soul. "Knowledge is proud that she knows so much; wisdom is humble that she knows no more." Scientific Theism is forging to the front despite the assaults of Atheism, gross ignorance and purblind self-conceit. "Demonstrated knowledge of life," is a phrase of rare beauty and spirituality. Thomas Paine was not afraid of the word God. He says, "Age of Reason," page 26, "The word of God is the creation we behold;" on page 29, he says, "I know I did not make myself, yet I have existence * * other things exist * * * there is a power superior to all those things, and that power is God." Good, sound sense! Thomas Paine was a Deist, a reverent believer in God. It takes men of little minds to assault Thomas Paine—men who believe they made themselves—who believe in life beyond the grave yet who do not believe in life—men who only worship enlarged editions of themselves—to make arrogant assumptions and to proclaim their alleged superiority over their fellow men. Such men, to quote a Spiritualist orator of ten years ago, are "Soaring in the sublime ooze of their own littleness," and are content to wallow in the filth of ignorance.

"There is no truth so lofty that it cannot be put into practice if firmly enough believed in."

What is sometimes termed pride is but an honest shame of that which is not in accord with ones feelings or tastes.

Those who are devoid of conscience themselves fail to comprehend its possession in others.

There are too many people trying to clean up the world by scalding their neighbors.

Religion is not a method. It is a life, a higher and supernatural life, mystical in its root and practical in its fruits—a communion with God a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.—Amiel.

IMMORTAL PERSONALITY.

BY CHARLES DAWBARN.

(Continued from last week.)

But forms of every kind, from the giant sun to the microscope spermatozoon, some day fall to pieces. And the personality necessarily also disappears, for personality is always associated with form.

It happens that experience has demonstrated to many folks, and to a few scientists, that something exists in man, or in most men, however it got there, which remains after the material form has gone to pieces. A few striking appearances seem to almost prove that some of the higher animals have also received or evolved this "something" which death of the form cannot destroy. We presume, tho we do not KNOW, that mankind as a whole have attained or received this magnificent embodiment of intelligence and energy which is not dependent upon what we call "personality" for expression. That is what we mean when we talk about "immortality." But here we come to a startling truth.

Human immortality is today as much a proved scientific fact as human mortality. But spirit-return is so embedded in imagination, and so colored by mortal sense and experience, that the scientist who accepts immortality as a fact can only take spirit-return in homoepathic doses of very high dilution. In other words, the personality beyond this life, which theology teaches, and which my correspondent craves, is contradicted by the fact that the personality by which we know each other here is entirely dependent upon the conditions of life in this planet of ours. And like conditions will not be found on any other planet, nor, most assuredly, in that life of the hereafter to which we are all hastening.

It is an axiom of science that any organ which is not both useful and active will presently shrink, and at last disappear. Man's form, and especially woman's, has a number of such relics of the past, some of which, like the third eyelid, are already almost out of sight. They were evolved at a certain period in the history of ancestral necessity. When no longer needed that eyelid had to cease to be a part of the human personality.

Suppose we apply this fact to personality in the next life. Here lies the form of the woman I loved. Its physical personality is dropping to pieces. So much is a fact that mortal sense accepts. But her mentality is still alive, as is proved by spirit-return. That mentality is supposed to have all ready for it a form shaped like the old one. So my darling is wearing a new form which encloses the old mentality. Such is the conception and teaching of both the theologian and the Spiritualist. But form is always a matter of necessity and adaption to environment. And that conception of the revival of the old personality is opposed to the facts as we now know them. I do not assert—that children are not born in the next life, but not even a whisper comes from the unseen but denies it. Here it is a necessity of our planet life, and both form and personality, as we know them, are the result. But if there are no children born in that life after death then sex itself becomes unnecessary, and even impossible. There can be no ther egg sustainer nor egg fertiliser requiring a specialised form "over there," nor specialised organs to make up the physical and mental personality we know and love here.

When clairvoyants, and revealers of mysteries tell me that the new personality is a copy of the old one I will not deny it. But I can assert from all human experience that it could not remain so, for its shape, its every organ, and its mentality were adapted only to the life in this world, and not to any other.

Even the tyro in spirit-return presently discovers there are difficulties in the way of mental intercourse. He cannot go to one medium and continue the conversation he had with his old friend thru another. There is an evident attempt to tell him things in terms of his everyday mortal experience, for he can understand no other, so that the result is usually a hash of truth and adsurdity that renders spirit-return useless and often dangerous to the mortal, save for its proof of immortality. It must be so, for, as we have seen, the old individuality may be there, and we occasionally get proof that it is, but it is now encased in a new personality of form, and therefore a new expression of the old intelligence. His experience proves this to every careful student.

His loved one passed over twenty years ago, yet she appears, or impresses herself on his mentality as at the same age, and with the same form. Or it may be his old mother who left in the feebleness of old age. She returns so that he identifies her, and he magnifies the test, as proof that she is still his dear old mother. Apart from the fact that she will appear to other friends according to their memories of her personality of form there is, as we have seen, the absolute certainty that both her form and her consequent mentality must be very different from what they were in earth life, altho her individuality and its memories may remain unchanged.

Of course the old Spiritualist, whose belief has been founded on phenomena, will be startled at these assertions, and his first impulse will be to deny them. But if he will study any good work on biology, and apply its facts to his present belief in spirit-return he will discover why so many talented scientists who accept his facts draw such different inferences and conclusions, and declare that spirit-return fails of scientific demonstration.

Let him study the law of heredity. Heredity is the expression of ancestral force and mentality. Such an expression of earth life influences is, as we have seen, impossible in another life. Just as impossible as that the form should remain the same when motherhood and fatherhood have ceased to be compelling forces.

What the form and its resultant mentality may be for the advancing spirit the present writer does not know, nor pretend to guess. He knows it cannot be the same, and perforce waits till experience shall teach him its lesson "over there." Environment is another factor in the problem. In earth life we are each shaped mentally by his environment. Our new mental expression will be necessarily as different as our new environment. So that, on the whole, my unfortunate correspondent, who bewails the coming loss of his present personality will be left like Charles Lamb who complained bitterly that universalist teaching had taken away his "dear devil"

In conclusion I would say to every like minded reader that however much he may bemoan the destruction of his old belief in a continued personality, the responsibility rests upon Nature, and what is called "natural law." All that the present writer has done is to accept the fact, and endeavor to learn its lesson.

San Leandro, Calif.

Nothing is sweeter than love; nothing stronger, nothing higher, nothing broader, nothing better either in heaven or earth, because love is of God, and rising above all created things can fine its rest in Him alone. —Thomas A. Kempis.

In love and friendship, small, steady payments on a gold basis are better than immense promissory notes.—Henry Van Dyke.

LILY DALE NEWS.

[illegible]

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send dates of opening and closing of their meetings, for [illegible] in this column, also name and address of person to whom to apply for programs and information.

[illegible]

FIFTEENTH ANNUAL CONVENTION.

[illegible]

LADIES' AUXILIARY AT LILY DALE.

[illegible]

MEDIUMS' AND SPEAKERS' DIRECTORY.

[illegible]

Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by EVIE P. BACH.

A SONG OF THE OPEN.

BY BLISS CARMAN.

Give me freedom, give me space,
Give me open air and sky,
With the clean wind in my face
Where the quiet mountains lie.

I am sick of roof and floors,
Naught will heal me but to roam;
Open me the forest doors.
Let the green world take me home.

I am sick of streets and noise,
Narrow ways and cramping creeds;
Give me back the simpler joys;
Nothing else my spirit needs.
—Selected.

JUST SMILE.

If you can't do anything else to help along, just smile.

How can you smile when you feel so bad?

Screw you face the other way and see how good it will feel. You will soon get in the habit of it, and the smile will strike in. Some narrow-gauge folks may tell you that the smile should come from inside, and not be put off and on like a mask. Never mind them. Keep on with your lateral distention, keep on lifting up your contenance instead of pulling it down—in other words keep on grinning.

Some day you will look in the mirror and wonder how you could ever have done anything else.

When you see what the smile brings to you you will break the old sickness-compelling, death-dealing habit of groaning and fault finding. Then the smile will come from within.

If you want to die—fuss.

If you want to live in peace and prosperity—just smile when you are fussing.—Eleanor Kirk.

THE WAY OF TAKING TROUBLE.

BY MRS. EDWIN HARRIS.

"It isn't the fact that you're hurt counts,
But only how did you take it."
—Edmund Vance Cook.

It seems quite wonderful to some people how others take their trouble so calmly. This is indeed an interesting secret and one well worthy inquiring into.

We will observe, first, what most people do when storms come in the material world and especially what we ourselves do. A dark, stormy, disagreeable night is at hand. The wind howls dismally, and lightnings flash. Now we draw our curtains, and turn on the lights and make our home as bright as possible, and for all the dear ones we try to make it so pleasant that they forget the dreariness outside. When morning comes the sun is again shining and with joy we open our windows to the sweet air and sunshine.

Now, if we have the same wisdom in higher things, when the storms of adversity come, and the clouds of adversity grow dark, we close the doors of the heart against them. We turn floods of light upon the soul, and bend our energies to make all cheerful within. In this condition we can have a real praise service alone, one which uplifts and beautifies both the soul and the temple in which it dwells. In the morning the storm has passed and we look out, and all is serene as ever, and the sun seems to be shining more brightly than before.

That is the secret of "taking trouble," or rather letting it pass over without taking it.

Christ in the garden prayed: "If it be possible, let this cup pass from me," but it was not possible, and he drank it for us. Let us rejoice in Him, that He has suffered for us, and so lift up our hearts continually in gladness and thanksgiving to Him.

THE HEART OF A FRIEND.

"Broken friendship," says a writer in an exchange, "like china, may be repaired, but will always show." And it is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term, which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues,—who understands and sympathizes with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is to your friend to whom you turn for counsel, for comfort, for praise; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage. Blessed is the man or woman into whose life has come the beauty and power of such a friendship. Prize it well. Do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it can not be really mended, and the jarring note mars the harmony. It is the whole glorious symphony. It is not alone a question of forgiveness; that may be full and complete. It is the hurt in the heart that will not readily heal and the confidence that will not fully come back!—Exchange.

A SMILE.

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is a prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dries up on the stalk. Laughter is day, sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either. —H. W. Beecher.

BEWARE OF STRIPES.

Animals That Wear Them Are Said to Be Treacherous.

"Show me a striped wild animal, and I will show you one you want to keep your eye on," said the circus man. "I have had to do with wild animals now for a good many years—I won't tell you how many because I am getting old enough to feel the weight of these time posts—and I have never yet come up with a striped beast that did not show mean traits.

"Sometimes I wonder if this is not the way nature has of marking up the bad fellows so that they may be known, just as we put striped suits on the impossibly bad of the human kind. Take hyenas, for instance. They come under the head of a dog species. How seldom you ever hear of a dog snapping the hand that feeds it! These ugly things are liable to do it any time.

"Zebras are pudgy little horses with stripes that give away their temperament. Every now and then you hear of zebras broken to harness. Well, I have seen a few of these, but they didn't go far before something else was broken besides the zebra's mean nature. They are strong and good looking, but so infernally cussed that there is no doing anything with them.

"Sometimes a lion's mane is marked with uneven black circles. When this is the case, it is wise not to get too familiar. It is the sign of a bad streak somewhere in Leo's makeup, and there is no telling when this strain might turn his strength into savage danger.

"The elephant is good natured and obedient. The camel takes life easily and doesn't seem to worry about anything so long as he is left to munch by himself. A bear with a fur of several shadings is a bad one to take risks with.

"The tapir is a harmless beast and rather affectionate. He can even cry. Big rolling teardrops show this when his keeper cuts him out of a meal or goes away for a day or two. The llama is an animal sort that may be properly classed with the spotted animals. Brown and white and black and white in huge splashes lead to the good looks of its curling coat. It has big lamblike eyes and would run from a baby."—Boston Globe.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fixen, Secretary.
Dr. George B. Warne, Treasurer.

JULY.

12—Dr Geo B Warne
13—Mrs A J Pettengill
14—Mrs Carrie E S Twing, J Clegg Wright
15—Conference
16—Mrs Carrie E S Twing
17—Nat'l Spiritualists' Association Day—Dr Warne, Carrie E S Twing
18—Mrs Elise Stumpf
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lilie
22—Conference
23—T Grimshaw
24—N Y State Day—Tillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynolds
28—Miss Elizabeth Harlow, Hon. Wendell C Warner
29—Conference
30—Miss Elizabeth Harlow
31—Hon Wendell C Warner

AUGUST.

1—Miss Elizabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks, Cora L V Richmond
5—Conference
6—Cora L V Richmond
7—Mrs Helen L P Ressegue
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—Mrs Ressegue, W J Colville
12—Conference
13—W J Colville
14—Woman's Day—Symposium, Mrs Mary Seymour Howell
15—Dr [illegible] Batdorf
16—W J Colville
17—Temperance Day — Mary Seymour Howell Laura G Fixen
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—[illegible] Batdorf
21—[illegible] E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks Oscar A Edgerly
26—Conference
27—Oscar A Edgerly
28—Pioneer Day — Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER.

1—Peace and Arbitration—Laura G Fixen Lyman C Howe

Morning classes will be conducted at 10:30 by J Clegg Wright July 13 to Aug. 3.

Cora L V Richmond, August 6 to 10 on Auto-Psychology, Planetary Order and Influence. Angels of the Planets and Influence of Mars upon the Earth.

W J Colville, August 13 to 17.

Dr W M Lockwood, August 20 to 21.

Lyceum drill every Friday morning, Mrs Amelia Peterson, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annette Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night session of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is completed. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.

Whether you can attend or not, we hope to have your membership for the next fiscal year—15, 1907 to October 15, 1908.

MEMBERSHIP FEE ONE DOLLAR.

To insure the best possible report of membership fees received, and funds on hand, at the time of our annual report, the T. F. S., asks that you remit for 1908 membership, previous to October 1st, next, if you can do so. All new members you can obtain for next year, will be of great help to the fund, and to our society.

SOLICIT SOME DONATIONS IF YOU CAN.

Remit to Mrs. Carrie H. Mong, Secretary, 415 S Franklin street, Muncie, Indiana, or, to
GEORGE W. KATES, President.
Cheyney, Pa.

Subscribe for THE SUNFLOWER.

RELIGIOUS BIGOTRY.

E. W. HULBURD.

In the winter of 1873-4 I was sojourning in the city of Topeka, Kansas. The state at that time was being devastated by an invasion of grasshoppers which caused great destitution thruout the whole country. The churches took measures to ascertain the needs of the poor, and the citizens without reference to church or creed gave a grand charity ball for the benefit of the destitute, which was a grand success, considerable money and large quantities of clothing being contributed. The question of distribution being discussed it was decided that as the churches already had committees for such purposes it would be best to place the supplies in their hands, which was done.

One of the committees, consisting of three women, called on a poor widow with five small children. I will here say, the Spiritualists had a large, flourishing society, meeting every Sunday in Constitution hall, to which was attached a Lyceum. The committee questioned this poor woman as to her religious views and when told she was a Spiritualist, they wanted to know what Sunday School her children attended she replied that for want of shoes they were not attending any but when they were in suitable condition to go they went to the Lyceum at Constitution hall. She was promptly told that unless she would promise to send them to some Christian Sunday School they could do nothing for her relief. She refused and they left without rendering her any assistance. When this became known, others came to her relief.

In the year 1880 Justin Hulburd was speaking for the Grand Avenue Spiritual Society of Kansas City, Mo. The principal control had, when in the body, been a Presbyterian minister of Rochester, N. Y. He stated that he, as a spirit, was endeavoring to rectify the mistakes made when in the physical, by now telling the public of the falsity of his ministerial teachings. He was very radical—too much so to please some Spiritualists.

A certain Presbyterian divine felt it his duty to try and counteract the influence Justin—or rather the spirits thru his organism—was having upon the thinking public, and one Sunday preached a scathing sermon taking Spiritualism for his subject. In the course of the sermon he spoke of Justin as a dangerous man to have in the community and he should be taken to the Market Square and burned at the stake.

It is my pleasant privilege to add to the above the following supplement.

There was a highly cultured, wealthy lady aged 72 years, an ardent Spiritualist and warm friend of Justin's, they frequently exchanged calls of friendship. One day Justin was at her home, where also her son—a prominent business man of Kansas City—was calling. While in social converse she espied this Presbyterian divine passing and requested her son to go and invite him in, she being intimately acquainted with him.

He had barely entered the room when Justin was controlled by Edgar Allan Poe, who gave the divine a complete delineation in rhyme of his life from boyhood to that time. He acknowledged that he and Poe were intimate from boyhood, until the transition of Poe. He admitted the delineation was correct in every particular.

It is unnecessary to elaborate. From that day he began to investigate, calling upon Justin frequently to get spiritual knowlegde and the advice of spirit friends, finally becoming a thoro Spiritualist.

One day in the same year Justin was walking up Grand Avenue when passing a group of men, one of them called out. "There goes the Bible destroyer," and they at once commenced throwing stones at him, fortunately doing no serious injury.

How is that for bigotry in the last quarter of the nineteenth century?

The thing to seek is not the good time, but the spirit which can make good times out of common time—the spirit of good cheer. The spirit of good cheer, that is the spring in the hills whence laughter runs.—William C. Gannett.

TRUE MEDIUMSHIP.

Does anybody suppose that the spirits are not cognizant of the material at their disposal for work here on earth? Do we think ourselves fit subjects to represent the highest thoughts of the angels? Are we pure in mind and body? Is our object in seeking mediumship solely for the good we can do others or do we see something in it we can turn to pecuniary account? These are a few of the questions we ought to ask ourselves before deciding why we should be called for the sacred duty of mediumship.

If we understand some musical instrument, let us try to render a soul-stirring piece upon a bad instrument and we will see why it should be exceedingly difficult for the spirits to give expression to their higher thots thru defective instruments. The spirit of love can never find expression thru the organism of hatred; self-sacrificing devotion thru selfishness; enlightenment thru ignorance, and so on.

We may be very magnetic, and this accounts for much in certain phenomena, but who imagines they can command the co-operation of good spirits when their own motives are of a selfish, money-grasping character?

Let us try to be pure in mind and then these spiritual gifts shall be added to us.—Message of Life, New Zealand.

POINTED PARAGRAPHS.

There are a good many rabbits playing lion parts.

If you let others do your bragging for you, it isn't so apt to be overdone.

When authority spoils a man, it is also apt to be hard on those over whom it extends.

Careful comparison makes any other heritage look insignificant compared with common sense.

You often hear impolite children criticised. Ever realize that there are a good many impolite grown people?

Some houses are so prim and orderly they remind one of the systematic arrangement of the tombstones in a well kept graveyard.

If you want to know how people speak of you behind your backs, listen to the reckless manner in which they pitch into others.

We admire a patience that doesn't parade it. The hen, for instance, when sitting doesn't look as if it felt that no rooster could ever be such a martyr.—Atchison Globe.

Andrew Jackson Davis' Books

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These are all new cloth-bound Books, complete in each volume, and we have but one of each. If you want one of them, order quick as this will probably be your last chance to get them.

I, too. weak, humble, and unknown, feeble of purpose and irresolute of good, have something to accomplish on earth—like the falling of a leaf, like the passing wind, like the drop of rain. * * * I feel that I am free, tho an infinite and invisible power overrules me.—Longfellow in Outre-Mer.

PLYMOUTH CHURCH POSTAL CARD

The Spiritualists of Rochester are trying to pay for Plymouth Temple so they can own it free from debt. They have a fine photo souvenir postal card of the church and pastor, Rev. B. F. Austin. You can get one or a hundred for 5 cents each. Address Frank L. Cushman, secretary, 39 Sawyer street, Rochester, N. Y.

Not to Be Fooled.

A resident of a New England town who was noted for his great kindness to animals viewed the first horse cars with dismay. "It's sheer cruelty, that's what it is," he insisted, and the plea of convenience or necessity had no influence upon him.

"I'd walk to Boston and back before I'd add a pound's weight to what those poor creatures have to drag," he declared, and no persuasion could induce him to ride in a street car dragged by overworked, tired horses. When electricity was applied and the cars went smoothly along without the horses, his son said:

"Now, father, you can ride on the street cars without worrying about horses. You can go into Boston at your ease now."

"Hmes," said the old man, "you always rush at conclusions. You don't study into things as I do. Don't I read in the papers about every car having to have so much horsepower? And don't I know well enough what that means?" And the old gentleman sighed. "It simply means, my son, that the poor horses are being worked just as hard and just as many hours, only we don't see 'em.

"These power houses could tell tales, I reckon. No, I've no more use for street cars now than I ever had, and for the same reason."—Youth's Companion.

Barber's Hair Cut.

"Wished I had time to go out and get my hair cut," remarked a barber as he removed part of the lather from the customer's lips with his second finger.

"Time to go out and get it cut?" repeated the man in the chair, with the emphasis on "out." "Are you like the man that won't eat in his own restaurant? Aren't you willing to trust one of your own men to cut your hair?"

"Oh, I'd trust them, all right," said the barber. "It isn't that, but you hardly ever see a barber getting his hair cut in his own place. The other barbers all like to go home promptly at quitting time, and if one of us gets work done during the day there is sure to be a rush about that time, and it makes a customer 'sore' if he has to wait with two barbers right here and not waiting on him. He doesn't like to wait around while one barber cuts another barber's hair."—Cleveland Plain Dealer.

His Impression.

Mr. White—Tell me, Uncle Rufus, how did you feel when that savage catamount jumped on your back as you were coming through the woods in the dark and began to claw and rend you?

Uncle Rufus Bank—Uh, well, suh, tell yo' what's a fact, thankee—I 'lowed 'twus muh wife! Yo' see, I was ubgittin' home dess a little bit antiquated fum de lodge o' de Cullud Knights and Shivvyleers, and muh nach'l 'picion was dat de lady had got tired o' waitin' and come to meet me. If I'd organized dat 'twuz a catamount dat had me by de back, I reggin I'd ubbe'n skeered 'plumb to death; but, thinkin' to muhse'f dat 'twuz nobody but muh wife, I dess breshed de varmint aside, accawdin' to muh custom, and come uh-bogin' along home happy in muh ignunce.—Puck.

The Gloved Gambler.

An American who visited Monte Carlo was telling of an incident there. "In one of the gold rooms," he said, "a gentleman in lavender gloves was playing in wonderful luck, winning nearly every stake. As a great stack of plaques—you know those beautiful, big gold pieces called plaques—was pushed to him in the croupier I heard a young lady whisper in his ear:

"'It is very odd, monsieur, to wear gloves at play. What do you do it for? Luck?'

"The fortunate player smiled grimly. "'Not at all,' he replied. 'I promised my wife on her deathbed never again to touch a card.'"

Traveling Sand Hills.

On the coast of Pomerania there are large tracts of sand heaped up by the wind, hundreds of yards in breadth and from 60 to 120 feet high, and these hills, propelled by the wind, move steadily in an easterly direction. The speed at which these great hills travel is from thirty-nine to forty-six feet a year. Pine woods, which sometimes come in their line of march, cannot stop them and are completely destroyed. The branches are rotted off by the sand, and nothing is left of the trees but the bare stems, which after a few years wither and die.

A Crowd Is Not Company.

But little do men perceive what solitude is and how far it extendeth, for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love.—Bacon's Essay on "Friendship."

A Good Point.

Prospective Purchaser—I like the looks of this automobile, but suppose I should run over some one and—Salesman—The springs are so easy, sir, you'd scarcely be jarred at all.—Cleveland Plain Dealer.

Your right to the golden streets will take care of itself if you take care of the golden rule here.

Read the story by Arthur F. Milton on page 6.

THE SUNFLOWER

An Exponent of the Spiritual Philosophy; its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

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BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

Character-reading by hand, physiognomy, carriage or head are [illegible] features compared to the direct influences or vibrations emanating from souls, for men outgrow their inherited characteristics under circumstances and manifest those which exist in the present at least, we can only judge them by those which are, not by those which were. Of course, many do not outgrow them but then the soul-vibration will comport with what the eye discloses. Many are better than their birth-marks indicate; some worse—according to their rearing; moral education and environments.

Matter does not change. The soul-nature of the unborn determines the shape of the body—defective motherhood excepted—and the soul-nature depends on the [illegible] principles of the parents—the cause. If the cause is good—pure, humble and honest—the foundation exists for a great soul—unless warped by false ambitions, false education, and other parental follies that would mould the soul in childhood [illegible] suggestions out of harmony with its [illegible] possibilities, as making [illegible] out of a good mechanical genius or vice versa.

If left to nature's care, each [illegible] manifest its possibilities in the course of its school-days or its passage from childhood to puberty. Its continued education should comport with its natural talents. It [illegible] road to success in material life. Its moral education should be based on temperance and justice—temperance in all things, whether sensual or emotional, and to do right for right's sake, which implies honesty, righteousness, tolerance, charity and humanity generally. No soul reared on these principles, will ever be counted among the "lost" [illegible] but figuratively understood.

What physical education is to the body, moral education is to the soul. The first inherits thereby a knowledge of effects, the other of causes. Between the two they aid each other, and make life more agreeable—two-sided instead of one-sided. To subsist entirely on effects is starving the soul-nature, and discontent the result. To subsist entirely on causes is starving the body, unless the results insure [illegible] But both are not [illegible] to insure happiness. [illegible] soul's independence [illegible] individualization.

[illegible]

[illegible] treat them as children [illegible] even when aged. [illegible] influence us with any [illegible] respected [illegible] not solicit [illegible] Our intuitive nature [illegible] their weakness to us. We [illegible] without having to be a [illegible] of character. The soul [illegible] independent of the brain [illegible] whispers a truth to our exterior consciousness. We feel it in the vibration that touches us as it emanates from the other. It tells its own story. Add to this feeling one of disgust or fear of contact, and we sense filth—a soul that loves the sensual or carnal above the intellectual or pure. Or, if the individual inspires with an uncontrollable contempt, it reveals selfishness—a soul that issues a stronger vibration for selfishness than it does for love or sympathy, even tho it may have good qualities intermingled with this unfortunate passion or inherited evil, so many possess it. But selfishness it is, and no mistake, for the soul does not err in such cases. And how can it? It is not soliciting a character-reading. The influence betrays itself. Of course, it may only be a temporary condition—taken on for a special purpose—either to deceive, swindle, or obtain something for nothing. But the intuitive man will not be deceived—he cannot be, if observant, unless temporarily overawed by audacity, hypnotic influence or suggestion that overpowers his instinct for the moment. This, however, is not possible of accomplishment by the so-called weak man or one with no will. It requires a more positive individual to overawe the intuitive man than the latter is himself—one who has genuine will-power, but perverted.

Positive will is that earned by a righteous use of intelligence and love—most generally thru the agency of labor or a legitimate livelihood, in which both of these principles must naturally figure or lead. But selfishness may creep in after this will-power becomes potent, and then misusing it to deceive or swindle, perverts it. Like any other perverted principle in man, this calls for repetitions—it having become a passion or evil, so-called.

A perverted will may rightly be termed arrogance, for it constitutes a misuse of power. But even this might be detected by an influence distinct in itself.

As a positive will makes a man feel calm, undisturbed by trifles, and generally easy-going in attending to his affairs, so a perverted or misused will makes him feel the reverse—nervous, restless or excitable. Now, the soul is affected by these sort of vibrations as well as any others of an occult nature; and when an individual approaches us with arrogant intentions in his soul, we sense its vibrations as a tremulousness overcoming us, which often increases to nervousness and finally to a very uncomfortable mental disturbance or perturbance, according to the force of the evil in action. He too may be only exercising it temporarily for a specific effect, as police judges often do to overawe their prisoners, but when it repeats itself or is manifested under circumstances unspeculative, it is a passion or evil with the individual and we may judge him accordingly. But we need not always judge harshly, for many are born with this perverted will, it being an inherited evil, and accounts for the nervousness largely prevalent in the human race. Only when fear or the desire to flee their presence sets in need we be on our guard against danger. Otherwise they are harmless—doing the most harm to themselves as a rule, for it is the evil that leads a man into folly according to the specific passion on which it was founded—originally created—either by himself thru an indiscretion in youth or generated thru soul-[illegible] of one of the parents [illegible] to birth and imparting it to [illegible] progeny as a principle or [illegible] Of course, a man [illegible] responsible for it him-[illegible] such as [illegible] bribery, slander, [illegible] be safe from discovery, yet not safe from detection by the sensitive soul on too near an approach. Hence feeling tremulous or nervous in the presence of such an individual one becomes agitated to an unaccountable degree, however [illegible] otherwise. Crime cannot be hidden however well fortified by a pretentious exterior. And if one feels provoked as well as disturbed by his encroachment, we are to be counted in as one of his victims, if we give him an opportunity. A strenuous resistance of all he offers or promises, is the safest plan to adopt under the circumstances.

Simply feeling provoked without being disturbed, betrays the deceiver or liar only—such as we often feel when asked for a loan with the promise of repaying next day, and knowing the promise will not be kept. What we feel in connection with a known intention, we also feel in connection with an unknown one, but the sensation betrays or reveals the true inwardness of the case.

Thus it is not only our emotions, which convey truth to us, but our sensations as well.

Feeling languid or dull in the presence of an individual, betrays sensualism or lust. As sensualism makes languid, it is conveyed to us as languor, and we are apprized of a truth concerning him not told in so many words or betrayed by an object lesson. We simply know it, tho it may be a very innocent form of sensualism, such as epicureanism or smoking to a large extent. But lust, being the antithesis of intellectual energy, makes dull and languid combined—often to a painful degree and induces real suffering. Both however, may be offset or neutralized by counteracting the influence with active intellectual entertainment, if the party can be thus entertained. If not, we must try to rise above it by combatting the languor by the power of will—the discomfort, like thirst, finally wearing itself out.

No soul enjoys suffering, and its first impulse is to throw it off. In so doing it puts its will in motion, and, if kept up long enough, finally succeeds—the vibration of the will rising above that which the languor produces and makes the body positive to its effects. Even active pain may be overcome by that process, if the will is strong enough to generate the necessary vibration. But those of weak or impotent mind or will-power must suffer, tho suffering is the incitement to the developing of this mental force, and often serves a purpose not otherwise attained. It may be called the medicine or cure for a perverted or impotent will, in that it is an incentive to action, which no other means will provoke or induce. Pain is thus the best, and perhaps the natural cure for arrogance. It is well known that a debauch inherits headache. Intoxication is produced by indulging beyond the natural taste. It requires the will to force an indulgence of this kind; and being an unnatural exercise of the will, it is not positive. Therefore it must be negative, and negativity means misuse or perversion. A misuse of the will is arrogance, tho only injurious to self in such cases; but it generates the same result—pain—its neutralizer. But to define it, and distinguish it from that form generated by selfishness, we may term it sensual arrogance, and the other selfish-arrogance.

Sensual-arrogance also generates nervousness in the one, who engenders a passion—sensed by the soul as an uneasiness or restlessness in the presence of one harboring such an evil, but connected with a sort of mixed feeling of horror and disgust; and loathsomeness when diseased by the passion.

Selfishness per se, is an unconscious passion simply wearies us, when it vibrates in our environments or touches the soul. Where there is no love there is no animation; for when the most divine impulse is dormant, all the life-forces lose positivity—the whole man becomes negative. When it has degenerated to viciousness or hatred, as it often does when sympathy dies out, we feel oppressed. And when the ill-feeling is directed to us especially, we feel [illegible] or sad in their presence. [illegible] danger threatens, a feeling of fear takes the place of [illegible] man can [illegible] evil intentions— [illegible] because we [illegible] being jealous [illegible] possession. But [illegible] viciousness is lurking [illegible] his [illegible] will is being [illegible] action, and that changes the [illegible] condition [illegible] on, inducing fear or dread—a compromise emotion between the former and the active disturbance which arrogance produces. Putting the intention into action is selfish arrogance, for hatred is extreme selfishness, the antithesis of love, and a misuse of the will is arrogance—thus selfish-arrogance.

But such are the general feelings, which sensualism, arrogance and selfishness produce, and which all may master by a little observation. Mind-reading largely depends on a knowledge and understanding of these influences, which will be discoursed upon in the next chapter.

(To Be Continued.)

I, too, weak, humble, and unknown, feeble of purpose and irresolute of good, have something to accomplish on earth—like the falling of a leaf, like the passing wind, like the drop of rain. * * * I feel that I am free, tho an infinite and invisible power overrules me.—Longfellow in Outre-Mer.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

[illegible]

Mattie E. Hull writes: "I have received an invitation from Mrs. S. S. Lutes to room at her cottage while at Lily Dale during the period of my engagement, and expect to reach there about August 6th." Mrs. Hull will deliver two addresses, August 18 and 25.

G. M. T. Hough writes from Batavia, N. Y.: Mrs. Elise Stump, Spiritualist lecturer and inspirational speaker and medium, who has just returned from Lake Helen, Fla., camp, has been visiting friends in Batavia, and gave a lecture followed by messages before a good audience Sunday afternoon. Many were surprised at the messages they received, bringing much comfort to them. Mrs. Stump is a stranger to this place and it is hoped to have her here again.

Anna L. Gillespie writes from Summerland, Cal.: Owing to the fact that for some time I will be out of the States, it has become my duty to send resignation of my position as National Superintendent of Lyceums. I will therefore ask all Lyceums to send further reports to Mrs. Mary T. Longley, 600 Penn Ave., Washington, D. C. Mrs. Longley will attend to the Banner Contest and other reports of Lyceums for the remainder of the year. With tenderest greetings and love, for all Lyceum workers and members.

THE WORK IN CLEVELAND.

The season of 1906-7 just closed at the First Spiritualist Temple, Fullerton St., Cleveland, O., has been very successful financially as well as spiritually. All of our small debts are now paid leaving only a mortgage of $1,000 which we hope to reduce this year.

Mrs. Annette J. Pettengill, of Malden, Mass., our last speaker, endeared herself to our people in such a manner that she was persuaded upon to stay one Sunday longer than her agreement, and to sign another two months' contract for next year. Her lectures are food for brain and heart. Her messages demonstrate completely the intercommunion between the two spheres. In arranging successful entertainments, she is hard to beat.

The entertainments held here the last week in June was, to say the least, financially and every other way a complete success. The members and the many friends here wish her future success until we meet again.

Our Temple Society decided not to close during July and August, no antagonism to the summer camps, but in deference to many people here who cannot go away. Believe [illegible] quested us to hold services here. There will be conference meetings held every Sunday afternoon at 3 p. m. Regular service at [illegible] will be served at Annex at 5 o'clock.

The following speakers will serve: John A. Wagoner, C. A. Sollinger, George McNeil, Fred Hays, H. Bloomfield, F. W. Martin and John Jacobs. Sunday, July 28, we will have Rev. B. F. Austin, of Rochester, N. Y., with us, who will conduct the service afternoon and evening. Thursday, July 25, Mr. John Jacobs will give a full explanation of Dr. Newcomer's picture, "the evolution of man."

C. A. SOLLINGER, Secretary.

The heart is bankrupt when it has no love to spare.

HOME JOTTINGS.

[illegible]

I have just concluded the reading of the last issue of the SUNFLOWER and as usual, was interested in all the work and happenings connected with affairs at Lily Dale.

Since my last days spent at Lily Dale, which were in connection with the Training School, six years since, I have made many trips, each of which covered thousands of miles, and have met all classes of Spiritualists, and heard all kinds of theories advanced pertaining to the philosophy by those who "want the earth." [illegible] Spiritualism [illegible] the same everywhere. [illegible]

[illegible]

The future looked dreary and dark to me.
The past was a tangled web,
Where the scattered threads of hope and [illegible]
No longer my thought beguiled.
[illegible] from the time of bondage [illegible]
[illegible]
Were only as broken reeds.
In anguish of spirit I pondered [illegible]
On the truths of life and death,
[illegible]
[illegible] the past and the future [illegible]
[illegible]
With a heritage divine.
The past and the future replied not,
[illegible]
Now.
[illegible]

[illegible]

NOW.

[illegible]

BOSTON NOTES.

[illegible]

THE PRISONS IN CHINA

Fearful State of the Criminals Confined In Them.

ALL PRISONERS FETTERED.

Some From Cruelty Become In Appearance as Wild as Beasts of the Forest. Punishment, For Purposes of Extortion, That Kills Many.

The first thing which impresses the European visitor to the Chinese prison is the absolutely flimsy character of the structure itself. If one gets permission to visit the prison in Canton, and shoals of globe trotters do wend their way thither after they have seen the execution ground, it will be found to be a ramshackle building of no pretense whatsoever.

The question will be asked. "By what means are the prisoners held in safety if the structures in which they are incarcerated are so flimsy and insecure?" The answer, says the East of Asia Magazine, is brief. Without exception the prisoners are fettered. Many have chains on the legs only. These are the less dangerous and have been guilty of the less important crimes. Others, in addition, have fetters on the arms, which make it impossible for them to escape.

Lastly, a few prisoners were not only manacled on the ankles, but wore a chain around their necks, at the dangling end of which was attached a block of granite. The prisoner would walk from place to place within the courtyard, but ere he could move beyond the length of his chain he must stop and lift the stone and, carrying it in his shackled arms, drop it again where he wished to stop.

In addition to the chains worn by day, all the male prisoners are further shackled at night. By means of two heavy beams, in which holes have been made for the ankles of the prisoners, a rude but effective method is discovered for detaining the prisoners in absolute security.

The prisoners, who during the day have been loafing in the courtyard, are in the evening driven into the wards and made to lie side by side on a raised platform. The upper of the two beams is then raised, and each man is compelled to place his ankle in the hole made to receive it, whereupon the upper beam is replaced, and the prisoners are held by the feet in these rude stocks. There is no possibility of escape. They are allowed bricks for pillows, and in this uncomfortable position they pass the hours.

In addition to this, however, special cruelties are perpetrated on certain prisoners who, for some reason or other, are exempted from capital punishment. Prisoners there are whose appearance becomes as wild as the beasts of the forest; who, with heavy cangues on their shoulders, are incarcerated in a filthy dungeon for the term of their natural lives. I have seen them moving to and fro like caged hyenas in their dens at a menagerie. Their appearance is revolting.

Night and day, as far as I remember, both asleep and awake, this heavy burden rested on their shoulders, though how it was possible to sleep therein I was unable to understand. On the other hand, in a prison I visited a few weeks ago I was informed that the cangue was removed at nights that the prisoners might sleep. A crowd in the prison quadrangle, with their unshaven heads, their unwashed faces, their clanking fetters, their hopeless looks, their diseased bodies and their bebruted souls, can never be forgotten.

But, although under the recognized system of punishment Chinese prisoners must live a life which to us of the west would be unbearable, it would not be so to them if they were fairly treated and were saved from the exactions and barbarities to which they are exposed at the hands of their rapacious keepers.

When a prisoner first goes into the wards the warders claim his clothes and his money, and he is left with the barest rags to cover his nakedness. He is robbed of all his cash, as a matter of course. Those who are condemned are compelled, under a threat of the whip, to write begging letters to their relatives requesting them to forward money.

If the unfortunate man hesitates to accede to this demand, the warders, assisted by some of the oldest prisoners—for it appears that inmates of more than twenty years' residence have accorded them certain privileges—take the man in hand during the night. The hands of the prisoners are fastened by a rope, and the other end of the rope is then passed through a ring which hangs from the roof of the ward.

The warders then hoist the unhappy wretch, who is left hanging in midair by the hands. Should he attempt to cry out his mouth and throat are filled with ashes. When the breath has almost left his body and he is choking he is lowered, and under the terror of renewal of this torture he is eager to promise almost anything.

Many die under this ordeal. But as it is assumed among the mandarins that mortality must be high and as no official probing is ever dreamed of a general statement as to natural death is sufficient.

ABYSSES OF OCEAN.

Extent of the Deep Waters and Their Tremendous Pressure.

More than half the surface of the globe is hidden under water two miles deep. Seven million square miles lie at a depth of 18,000 feet or more. Many places have been found five miles and more in depth. The greatest depth yet sounded is 31,200 feet, near the island of Guam.

If Mount Everest, the world's highest mountain, were plucked from its seat and dropped into this spot the waves would still roll 2,000 feet above its crest.

Into this terrific abyss the waters press down with a force more than 10,000 pounds to the square inch. The stanchest ship ever built would be crumbled under this awful pressure like an eggshell under a steam roller.

A pine beam fifteen feet long which held open the mouth of a trawl used in making a cast at a depth of more than 18,000 feet was crushed flat as if it had been passed between rollers.

The body of the man who should attempt to venture to such depths would be compressed until the flesh was forced into the interstices of the bone and his trunk was no larger than a rolling pin. Still the body would reach the bottom, for anything that will sink in a tub of water will sink to the uttermost depths of the ocean.—Exchange.

SECRETS OF SAVAGES.

Some Things That Balk the Ingenuity of Civilized Man.

The head was no bigger than an orange, the black, bearded head, perfectly preserved, of a man of forty or so.

"The Dyaks alone," said the ethnologist, "have the secret of taking an adult human head and reducing it, like this, to less than half its size. Their houses are ornamented profusely with these reduced heads of enemies slain in battle. No one knows how the reduction is accomplished. It is a marvelous secret that the Dyaks refuse to give up.

"Savages, degraded as they are beside us, possess a number of marvelous and unfathomable secrets. One is the making of fire by the rubbing of dry twigs. Only a savage can do that.

"Another is the construction of fishskin suits. The natives of the Siberian coast make suits of fishskin that are softer, finer and far more waterproof than any fabric known to us. What could be so waterproof as fishskin?

"A third is the secret of arrested life. There are aborigines in India who can die temporarily, can be buried a week or more and on being dug up come to life again.

"The best blankets, the best baskets, the best canoes and the best dyes are all made by savages."—New Orleans Times-Democrat.

Swans Defeat a Fox.

A correspondent of the Colwyn Bay Herald describes a fierce fight between a fox and a number of swans. The fox, after hiding for awhile among some reeds, boldly swam toward a number of swans. The latter were on the alert, however, and when within a yard the biggest bird attacked him with wing and beak, entirely submerging him for two or three seconds. Nothing daunted, the fox made a final attack, but ignominious defeat awaited him, as all the swans arrayed themselves in single file and made a desperate attack on their assailant, which eventually landed at the south side of the lake, his blood covering the felt of heather at the far end. The swans appeared to have sustained no injury whatever.

Where They Were Not Bad.

A visitor who was going through the penitentiary one day turned to the warden and said:

"I suppose you have a good many bad people here?"

"Bad' Bad people here!" ejaculated the gray haired warden, with an air of comic surprise. "What put that into your head? There are no bad people here. Why, if they wanted to be bad, we wouldn't let 'em."

The warden smiled grimly, and the visitor awakened to the fact that the "pen" was not the place where people could afford to be bad, even if they wished.—Brooklyn Eagle.

Cosmopolitan Dinners.

"You can pay your money in New York and get any sort of dinner you like and of every possible nationality," declared the man about town. "You can get an Italian dinner with spaghetti, a French dinner with frogs' legs, an Irish dinner with some sort of stew, a Hungarian dinner with goulash, a Russian dinner with caviare, a Spanish dinner with frijoles and a southern dinner with corn pone."—New York Press.

The only people who think they have a right to do nothing are those who are fit for nothing.

LAKE HEL[E]N.

Mrs. Bartholomew went for a visit to Orlando and [h]as been very sick there for three w[e]eks. She is expected home by t[h]e middle of next week. Mr. Bartholomew has also been a very sick [m]an, here at home.

J. Clegg Wright was at the camp and DeLand, the l[as]t of June, proving up his land [c]laim of 160 acres. We expect to [se]e some of it laid out in parks next [s]eason.

Mrs. Loeber is still [a]t the camp.

A number of visito[rs] have been here from several p[la]ces in the southern part of the [st]ate, looking for building locations, [a]nd are very favorably impressed w[it]h the camp.

The Joseph Slater c[ot]tage is nearing completion also [th]e McIntyre cottage, bought by Mr A. J. Underhill is having a large [a]ddition put on the south side. Mr. Frank Johnson having cha[r]ge of both jobs.

The weather is all [a]nyone could ask for. The grounds are in good condition for phot[o]graphers or kodak fiends.

Mrs. M. McGarvey, [w]ho is a trustee and staying on th[e] grounds, is a faithful worker, ever [l]ooking after the comforts of the pe[o]ple and the beauties of the cam[p]. The rose garden keeps her an[d] ever faithful Herbert busy clipping [b]uds so they will be in full bloom i[n] the winter.

JACK.

THE SUNFLOWE[R] OFFICE FOR SAL[E].

The condition of m[y] health being such that I must ha[ve] rest from mental work, I offer [th]e SUNFLOWER office and paper fo[r] sale.

It consists of a co[m]plete outfit for printing books, newspapers, magazines, and com[m]ercial printing, with an establish[ed] trade, also a small stock of book [paper].

There is an office bu[i]lding 24x30, two floors, attic a[nd] basement, with a good stone [w]all under it, heated by a 22 inch [R]obinson Tubular furnace, a detache[d] store-house, 12x14, and a nine[ty]-nine years lease of lots 26 an[d] 27, (75 feet front, 50 feet deep, re[nt] $6 a year) on the Lily Dale Asse[m]bly grounds.

The machinery cons[is]ts of a Hoe drum cylinder press, [b]ed 33⅝x49 inches, which will pri[nt] a sheet of paper 32x48 inches, air springs, tapeless delivery, ra[ck] and screw distribution, two form rollers, with joggler and chases; [1]0x15 Chandler & Price Gordon (practically new) with five chase[s], long fountain and steam and f[o]ot power fixtures; 7-column quart[o] Brown folder, delivering on thi[rd] or fourth fold; Surguy stereot[y]ping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point bo[ok] type sufficient to set a 6-column [j]ournal; 6-, 8-, 9-, and 10-point sel[f] spacing type for book work; agat[e], advertising and Cheltenham cir[cu]lar type; a goodly assortment [o]f job type, cases, stands, racks, [c]abinets; 4-, 5-, 8-, 10-, 12-, and 1[6]-line Hamilton wood type, with [w]all rack for same; sticks, set and [unb]reakable, up to 34 inches long, bra[s]s, wood, zinc, and brass-lined gall[ey]s both for job and news work; [m]ailing galleys with type; 10x[1]0 Hoe proof press with cabinet s[t]and; Horton Mailing machine; Ge[r]man saddleback wire stitcher, [f]oot power; Yarger stapler; ga[s]olene engine with outside copper [g]asolene tank and auto-sparker firi[n]g apparatus, firing without using a battery; good well of water w[i]th combined hand and power pum[p]; all necessary shafting, belts, [h]angers, overhead fixtures, office fixtures, fireproof safe, and othe[r] things too numerous to mention.

Will make very rea[so]nable terms for cash, or will sell [o]n time basis to responsible party.

W. [H.] BACH,
Li[ly] Dale, N. Y.

When you find a m[a]n who is too busy to think of religi[o]n you usually find one who is afraid to stop and look at his own record.

AUGUST

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., AUGUST 3, 1907. | Issued Every Saturday at One Dollar a Year. | Number 331

SPIRIT WORSHIP THE RELIGION OF THE WORLD.

Lecture by Mrs. May A. Price Before the Secular League of Washington, D. C.

We are to consider the various forms of religious beliefs. There has never been a former time when so many kinds of religion existed as are found today. We can trace back to historic records and define religion expressed in worship of idols, as heathenism. We catch a glimpse of a true belief in a God, or Supreme Power, in these records, but they only tell half the story. The great spiritual world has been dealing with all people in all ages, and [illegible] forms and ceremonies has [illegible] true spiritual power expressed in revelations.

The Christian religion is today the most crude of all. It has ever been misnamed, for Christ, the great teacher of spiritual truths, never taught what Christianity has been teaching to the world. He was once an oriental student, and gave to his followers the true relations of the spiritual and the material worlds; taught psychic phenomena as the laws of nature, not as an unknowable condition of life but as natural results from known causes and conditions. In fact he was the greatest teacher of natural science the world had at that time produced. Today we would say spiritual science, for he taught the law of spirit manifest in all life as a controlling law and called that power "God." Christian Scientists have grasped a little of his meaning, and of the magnetic laws operated by the mind, and so claim to be the only true expounders of the light he tried to give to the world.

But New Thotists have gone a step farther. Christian Science ignores the law of matter or material things, only recognizing the spirit, the invisible yet tangible power. New Thot recognizes the divinity in material law, and that spirit and matter must blend and harmonize; work together to produce the perfect manifestation. The power in nature that produces the expansion or growth and perfection of material objects, is the spirit within—a power and intelligence operating according to fixed laws. This power they call "God." It includes all mental laws as the working out and expression of the inner consciousness of the soul, which is God manifest in man. It is the same belief that Christ expressed when he said: "I and my Father are one," and "I in myself am nothing, but it is the Father worketh thru me." All nature was God, the spirit power in all, as each was a part of the one. Therefore, God was all, in all, creator of all, father of all.

It was the same thot expressed in the catechisms of the various churches which said that God was a spirit, was in all places, and in all things. It used to puzzle me to understand that statement when I believed God to be a personal being, like a man, but with the broader, fuller, grander conception of God as spirit—not a spirit. I could easily see the truth in the orthodox statement, and that it was expressing the same idea, even if it was not understood by them. The great oriental teachers have been teaching the oneness of spirit life as manifest in all life; that the spiritual life was the true life; that all material conditions must be subservient to the spiritual law; that further back than time is known to be, God was, all life was.

We are manifesting today in our present expression because we always were, and because we always were, we always will be. That we pass from this expression to a higher spiritual condition; from that to a still higher. Fuller revelations came to some who have learned to live above the material plane, and they tell of the progress of the soul till it is once more absorbed in the great spiritual life, losing none of its acquired knowledge, but gaining all that all life has acquired, and becomes a part of the great light and over-ruling power called "God." In our modern teaching we find that the same thot is expressed, for when we stand at an open grave the words are always: "The spirit returns to God who gave it." Each in its own language tells the same belief that the body assimilates again with the elements from which it originated while the immortal part of man becomes a part of the spiritual world.

There has been no time and no class, or race of people, on earth, that did not have manifestations of spirit phenomena. None but have had some who claimed to receive revelations from the invisible world, or the supreme power or intelligence, belonging to a higher spiritual condition than man existed in, while in a physical body. Yet they claim a relation to this spiritual power and intelligence, because of an inner consciousness of soul, that communes, receives revelations from the all powerful element of expression. The few who claim to have gained the unfoldment of the psychic consciousness till they have come in touch with the higher spirit power all speak of the great light. Each tell of a similar experience, yet they did not know at the time what others have learned, and that each has gained the same revelation, proving that spiritual truth does not belong to one person or to one people, and that some tangible power gives a kuowledge of what is considered by some as unknowable. Thales declared "All things are full of the Gods." He believed that there was a soul force in water, producing all the phenomena in nature, and that all were eventually resolved back to the original elements.

The Brahman lights a fire on his altar at the rising of the sun and prays, "May the sun quicken our minds." He expresses, the best he can his belief in the principle of power we call "God" as a power of light and wisdom which may give to his inner consciousness words of divine relation. He believes that later he will lose his self-hood in the Eternal Self. It all illustrates a belief in the spiritual illumination and the oneness of spirit life; a something within man that receives light or wisdom from without thru a power not belonging to the physical senses. Kent expresses a belief in a consciousness that tells what duty is—what we should do. The Papua squats before his Karwar, clasps his hands over his forehead, and asks himself whether what he is going to do is right or wrong. His kneeling before his altar expresses a belief in the deity without, but the answer comes to him from within; therefore it is this innermost consciousness that hears and directs him. Religious knowledge has been defined "As that which gives a man a clear insight into himself." All deal with that which is within, yet relate it to a spiritual universe which is without. It is hard to think of anything without individualizing it. It has been discovered that the natives of Australia believed in an Omnipotent Being, creator of heaven and earth. His mode of creating was by breathing. To create the earth he said: "Earth, come forth," and he breathed and the earth was created. Thus he created all things, and we are taught that God breathed into man and he became a living soul. They used the breath to illustrate the invisible spiritual power, and expressed a belief in the intelligence back of the power by making it a personal being. They also believed in an evil power as a personality and greatly feared it, or him.

Other savage tribes, among whom are some of the American Indians, worship all that is created, as well as the creative power, or the shade of it, expressing a belief in a soul in all things which remained after the outer or visible form passed away, recognizing a spirit within all, a part of the Great Spirit, and therefore deserving of a certain amount of veneration. The sun seemed to them the fullest expression of the Great Spirit and therefore they gave gifts or offered sacrifices to it.

The Melanesians believe in an unseen power called Mana; not a person, but a power which acts for good or evil. This is distinct from physical power, yet at times acts as a physical force, which brings them good; and which they may cultivate so as to get good to come to them and evil to others. It is a power or influence not physical, and in a way supernatural, but it shows itself in any power or excellence (?) which a man possesses. DeBrosses, one of the most remarkable men of the Voltairian period, studied deeply the savage tribes, and their religion. He claimed that all religions save the Hebrew are the same in their growth and unfoldment, whether it relates to the deifying of animals or inanimate objects, or things endowed with divine virtue, such as amulets, oracles, or protecting talismans. "For it is certain," he says, "that all these forms of thought have the same origin which belongs to one general religion formerly spread over the entire earth." What he failed to find others have found, and [illegible] satisfied that the Hebrews were [illegible] believers in the same diverse [illegible] of power in all things and their one God, as the [illegible] of all nature, the spirit power, the all, manifest in one, the one containing the elements of all, the law of nature as the intelligent operation of God. Herbert Spencer claimed that in human history retrogression and progression alternate, and we are advancing toward what has in some respects been a former thot in times passed.

All feel the prompting of an invisible force, an intellectual warning or approbation. This inner consciousness seems to be shared by all, and is tangible to each, something they can grasp and hold, yet find it hard to explain in words to others. The African tribes have different things to represent the power that brings divine gifts, prophets and helps in all things of life, and ceremonies to invoke the aid of the fetich. And when the prayer is not answered they think they have offended the deity or fetich, which means the same, and seek to appease it. Now, if it can be offended and appeased, it is an intelligence which the object represents, an invisible spiritual power. And the Catholics who carry their beads, sacred relics, bones of saints, and offer prayer over them, yet recognize the one God, the Father of all, as the intelligence that is capable of being pleased and showing favors, or of anger and punishing, is very little ahead of the African in the wilderness of his native habitation. Each watching the other would not know of the belief back of the symbol, or that both worshipped an unseen spiritual force.

The Fijians were said to believe the shooting stars were gods, and the smaller ones the departed souls of them, but before we can make this statement of importance in the study of their religion we must know what their conception of God was, and if the whole idea of the divine [illegible] formed to themselves [illegible] in the shooting stars. Or does the statement only mean that the shooting stars were one manifestation of divine power for them [illegible] from other sources? [illegible] told that the [illegible] poets of

(Continued on page 8)

THE BIBLE THE CHURCH THE PEOPLE.

In the religious phase of human life everywhere there is continual unrest. True and free thot is rolling high and breaking in wild, impetuous surges upon the rocks of dogma and conservatism. There has been no period when there was such efforts to know the truth as now; to learn the important revelations that science, history, demonstration are giving to the world pertaining to religion.

Scholars of the largest learning have told the truth of the olden literature. Many brave souls have made the break from old moorings and humanity is enriched by the truths they disclose. It is a source of pleasure to see so many religious leaders coming to the front, telling what they know of Christian frauds.

The church rests upon the authority of a book containing records of crime, cruelty, lewdness, immortality, slavery, concubinage, bigamy polygamy, obscenity; and the Bible characters thus represented are held up as models of emulation by the church.

There is no other system that contains so much that is unreal unnatural, foolish, incomphrensible, extravagant. It gives a revelation we cannot understand and makes heaven and hell depend upon it. Its God allows the devil to lure us into forbidden paths and then damns us for being lured. If you don't believe in God you will go to hell; if you do believe in him you may go there just the same. "You will be damned if you do and be damned if you don't."

The Christians say Christ died to save sinners from hell and damnation—save them from the consequences of a woman eating fruit plucked from a tree, thousands of years ago. They have heard of a devil, thot of one, been afraid of one, believe there is one; but never reason far enough to know that no such thing is possible.

They differ widely among themselves about the attributes of a god and other imaginary things, but do not differ about things real. If they were compelled to demonstrate the truth of their assertions they would find out the difference between what they actually know and what they think they know.

Their proposition is is false that the first duty of man is the worship of a God about which he knows absolutely nothing. The worshipers say it is unknowable and unknown; yet they assert and affirm much of it with assumptions of knowledge.

Belief is not a virtue, and faith without reason or evidence is a sign of mental weakness. We investigate and learn of things unknown to us, thereby acquiring knowledge, by which the mind is developed and the unknown becomes known.

The church owns many hundred millions in property exempt from taxation; and now gorged with wealth, it no longer has a hold upon the masses of the people; they reject its calls, its forms and give little attention to its teaching, its mumified doctrines. The clergy live in ease and preach humility and patience for the workers.

The church, gorged with wealth, is a perpetual beggar and a curse to the poor. It teaches the blessings of poverty, the beauty of humility and submission while it reaches around the world with arms of greed and rapacity to gather in its wealth of millions; then builds and equips costly temples of worship, while the poor and needy suffer, starve, sicken, and die.

Every time a person speaks in approval of "The Holy Bible" he indorses this rank nonsense as "holy." The religious devotee does not like the idea of pointing out its defects. He likes the good things made prominent and objectionable things passed over in silence. Nevertheless, its contents are so vile, indecent, obscene that men, for writing quotations from the book and sending them by mail, have been fined and imprisoned on the charge of passing obscene language thru the United States Mails.

The Rev. Dr. C. H. Parkhurst, Presbyterian of New York said, "There are parts of the Bible that are antagonistic to Christianity. There are parts that I would not under any circumstances read to a congregation, so full are they of bitterness and cursing. There is a large part of the Bible that must be ruled out, not as Bible but as forming any part of our knowledge, teaching and experience."

Such statements as that from eminent clargymen give us great satisfaction.

The best book to upset the claims of the Bible is the Bible itself—the best evidences of its errors are its own contradictions and confusion. Teachings based upon the assumption that it is divine truth have ceased to attract, for the reason that people know them to be untrue. The higher criticism has destroyed the dogma of "The plenary inspiration of the Bible" for many who accept is conclusions because of the scholarly attainments of the critics; and because of the truths they have learned.

The effects of scientific research and discovery have alienated thousands from religion, and so exploded the old dogmas and myths, that theology has become a very weak force to conjure with.

The church is left far behind in the march of progress. In every land where it has been supreme the people have remained in superstition and ignorance. The church has at intervals moved forward a little to keep pace with the intelligent people of this progressive age; and we hail with delight every relaxation of church bigotry. I am striving to rend the veil of ignorance and delusion, to let in the light of truth upon the darkened minds of believers, fallen into the pit of error, and will neither get out nor be helped out, but cling fondly to their delusions of faith. However, the spread of knowledge compells a contraction of supernaturalism, and many of the more enlightened are wandering away from the old paths.

A. H. NICHOLAS,
Summerland, Cal.

INTELLIGENT BLIND HORSES.

The way in which blind horses can go about without getting into more difficulties than they ordinarily do is very remarkable. They rarely, if ever, hit their heads against a fence or a stone wall. They will sheer off when they come near one. It appears from careful observation that it is neither shade nor shelter which warns them of the danger. On an absolutely sunless and windless day their behavior is the same. Their olfactory nerves doubtless become very sensitive, for they will poke their heads downward in search of water fifty yards before they come to a stream crossing the roadway. It cannot be an abnormal sense of hearing which leads them to do this, for they will act alike tho the water be a stagnant pool. Men who have been blind for any length of time develop somewhat similar instincts to blind horses.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemies he kills pass into himself, so we gain strength of the temptations we resist.—Emersou.

Exposed to the air, a ton of coal loses in a month one-third of its heating power.

Melba says that American audiences are the most enthusiastic, English ones the least.

The word "Mikado" signifies something like "the Sacred Gate" or "the Sublime Porte."

PUBLISHED EVERY SATURDAY BY

THE SUNFLOWER PUBLISHING CO.,

Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.

When you want the address on your paper changed, always give the address to which it has been going as well as the new address, or we cannot find the name in our subscription list to make the change.

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SUBSCRIPTION RATES:

Single Subscription, per year,	$1 00
Six months,	50
Three months,	25
To all foreign countries except Canada and Mexico	1 50
Six months,	.75
Three months,	40

With five subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES.

One inch, one insertion, 40c; three insertions, $1 00.

1	"	" 75c;	" "	1 50
	"	" 1 50;	" "	4 00

Reading notices, 15c a line; 20 lines, 10c a line. Inquire for Time and Space.

REMITTANCES.

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SALVATION DEPENDS ON PERSONAL EFFORT.

ARTHUR F. MILTON.

God is life universal.

Its primary differentiation may be known to us as spirit and matter

While distinct in quality, these two entities are united by that universal fluid known as electricity.

As their medium, electricity admits spirit into matter for a new effect—the stuff that worlds are made of.

Thru evolution we have Nebulæs, suns, planets, vegetable, animal and human life—the latter being the first named individualized—God or universal life personified.

God is not in man as oft repeated because once iterated as a flattering truth, but God is man or man is God—of whom he will know just so much as he knows of himself.

Therefore: "God helps those that help themselves," by their own godhood or will-power.

The will spiritualized constitutes the aim of human life and makes it one with the original, but without loss of personality attained in its evolution from the monad upward.

Man, being the last product of this evolution, represents the three principles named—matter forming the body or soil on which the soul attains perfection. His soul is of spirit, the intelligent principle of life. His spirit body is a compromise of spirit and matter and is electrical or magnetic in principle—thus the need of magnetism as an aid to spirit communion. (The spirit body being electrical requires its own element as a foundation to connect with material agencies.)

As a mortal being man is a trinity in principle—physical, mental and moral, each subdivision asserting itself—the higher endeavoring to control the lower.

The physical has its tastes, needs and desires, and almost governs the whole in its primitive combination.

As man rises in mentality he begins to realize the necessity of calling a halt on his physical cravings. But the mental too, has its kinks and follies that need calling down. at which his moral nature steps in—the soul or superior link in the copartnership. When the latter gains the ascendency man's mission on earth is ended. How near the savage gets to this state, or how attained if not in his primitive condition, is a future question for spiritual science to unravel.

It is certain that we, with all our superior knowledge, find it difficult—then how much more so must it be for those of inferior development. However, we are now making a home run for it, and the devil take the hindmost—which he must do in extenso, considering the number that fall by the wayside or land in jail. (Our devil being the demon Selfishness, who is to be more feared as skulking under a mortal hide than as a spirit trying to obsess people.)

By his moral nature or by his will, therefore, man must find his heaven. But even the will, if selfishly applied, is subject to perversion. Hence the term moral turpitude.

If moral turpitude is an effect of selfishness, the opposite, soul-force, must be an effect of love—the will generously kindly or benevolently applied. With the physical nature under control of the mind, and the latter under control of the soul, man is on the right way to spiritual perfection—original life individualized.

What ages were required for the first human beings to evolve out of the world-stuff is beyond conjecture. We can hardly even form an estimate how long it took man to reach his present enlightened state from his first awakening to a thinking being. History gives no records of it.

To place the cradle of the human race in western Asia, would involve the question: How did the Pacific islands become inhabited? Diversity of cast and color betray numerous cradles.

Some chronologists place the original home of the human race in western Asia because the different European tongues bear a likeness with the Sanscrit. That is no positive evidence. That the whitest and fairest, and at the same time the highest spiritually developed mortals evoluted from central Europe, may be believed without permission from priest or potentate.

The Armenians, Persians, Hindoos and others of that centre, who had government and walled cities several thousand years before the Teutons arose from barbarism, are now probably as many thousand years behind these barbarians (England included.)

Of course, the central Europeans may have been evolved later, and were of an improved pattern, but they never came from the Asiatic stock, which everything in their nature rejects as possible.

The will-power the Eden fraternity seemed to have reached its limit at a certain stage. God needed a higher physical expression to make himself manifest in greater force. Now, whether we have attained it sufficiently to meet Nature's want is questionable. Individuals may have done so and are doing so everywhere. But if we study self thoroly, we may learn more of that need than by following any curriculum of ethics—faith included.

If individualized goodhood is the requirement we may all well look to our own spiritual deficiencies, drop all differences of opinion on religion, and return to some of the earlier principles of the Grecian philosophers who taught a better way to perfections than all that has succeeded it—Spiritualism expected.

LIFE'S PURPOSES.

Real success does not always depend on the amount of money which the individual is able to amass in a lifetime of strenuous endeavor. It is true that the majority of people at the present time, measure a man's ability and success by the money which he makes. Money is the magic staff that procures us food, clothing, education, pleasure, etc. Without money the individual is greatly handicapped; it is true; but money is not all. Character and moral principle are above money.

The one who fills his proper sphere in life; doing his duty as he sees it, tho he may not become rich; is more successful than he who accumulates riches by preying upon his fellowmen.

Real success is in conquering self and working for the perfection of humanity.

"There is but one victory worth the struggle, there is but one world to conquer; the victory over self, the world within."

"Money" is the cry of the many; "Duty" the cry of the few. I don't mean to take a pessimistic view of the matter, however, and I therefore hasten to tell the reader that this reign of the money king must pass and an altruistic age of peace is before us, in the dim future

Therefore, every mercenary temptation conquered helps to hasten the day when men will realize and enter into a state of harmony vastly different from the age of money grabbing in which we are now living.

LEWIS R. HILLYER.

"Religion is personal and vital. It is love and life. It is faith and deed. It is ideal and real. It is worship and work. It is consciousness and character. It is the animating and inspiring spirit revealed in the conduct which shows the faith by the works."

WHO WAS RONALDS ROMYEN?

An Interesting Series of Experiences.

AGNES V. KELLEY

We came now to a great white palace. The moment our feet touched the marble steps the immense doors swung open, revealing beyond a large hall of noble dimensions, carpeted with what I thot the most exquisite velvets but which I discovered were living mosses. The walls I thot hung with some Oriental tapestries, but found that they were growing flowers and vines selected and arranged so that the rich and delicate colors and markings blended into one rich, harmonious whole. The birds I thot woven with the needle of some beautiful Egyptian maiden, perhaps three thousand years ago, were living songsters, which greeted our approach with a burst of melody. The perfumes, which might have come from far-off Arabia, were wafted to us upon the wings of a gentle zephyr, from thousands of flowers woven in this matchless living tapestry.

Lost in admiration for this wonderful abode, I thot of some great prince. I did not notice the opening of a smaller door on my left until I felt the mysterious influence of a pair of great brown eyes fixed upon me. All this time father had held my hand and now as I met the gaze of this princely stranger, I grasped still closer the dear hand. The stranger now spoke to me in accents of rare sweetness and in a tongue I had never heard in earth life, but which I not only understood perfectly, but in which I was able to reply. "Your clinging love for your father only proves to me your fitness for the great work before you. I have witnessed your love for little children, your pity for the erring. You are fearless in the face of danger, calm in the hour of trial. You have often wondered at these attributes in your character and have often thot, 'Can it be I that am this?' You knew not that one that who had schooled himself two or three thousand years in all manner of ordeal, stood ever at your side, blending with your will on tried experience. It is so. It has been to you a trial, but your training has been going on. Experiences have been given you that you might gain strength in every attitude of character required for the work you have to do, a work in which your recompense shall not be wanting. In each life I was, as your father, a physician, but unlike his time, in my age we had not vast hospitals where men studied disease, its nature and cure. What a physician in these days will learn in a year, it required a lifetime to achieve, but even in our day we had a clever knowledge of some long-standing diseases than you have, for you have, in the descent of time, lost the connecting link between cause and effect. You attribute much to drugs when more should be that of constituents, and still more to character and environment, but of this you shall learn as we progress in our studies. In earth life you have not as yet done much. Your father and I have now gathered around you a band of willing workers (I looked and saw twelve men and twelve women, whom I thot the noblest in Elysian) who will influence towards you a different people who will be to you a comfort and an inspiration and help. I shall always be with you and tho you begin your work by nursing the sick, it is only one step toward the time when you shall be a great physician. Altho I told you that in my day we had no great hospitals wherein to learn of the building of men, know you that in the three thousand years I have been in Elysian, I have studied millions of cases of earth departing, from every known cause, and with the knowledge thus gained I will come to you in your hour of need. Go forth now and with the blessed, learn of the beauties and wisdom of Elysian. With them visit the other worlds of which earth mortals only dream. All these things will be to you a means of great resource in dealing with the sick and sorrowing, for verily the greatest disease after all is sorrow—go and learn."

On this, another corridor of even greater beauty than the one in which I had received Ronalds Romyens' commission. We went into a wonderful garden where a beautiful fountain played and which I discovered was only a spring bubbling up thru a great rock that glistened with a thousand points of clearest crystal in the brilliant noonday sun. The clear waters fell rippling over a bed of pure white pebbles and innumerable tiny shells of every kind. I said to father, "I thot the sun never shone here." He laughed at my innocence and said, "It does not burn. My daughter must know that here she sees, feels and hears only spiritual things."

We now passed thru a great archlike portal and emerging thence we met one whom father seemed glad to meet. He was clad like Ronalds Romyen in a long voluminous white robe, on his head he wore something like, yet unlike, a Roman toga. He wore sandals on his feet, his face was smooth shaven, and cast in a wondrous mould of great strength of character and beauty of soul. He knew without being told that I was the child of he who led me, also he knew of my work.

"Aye," said he, "you have done well that you came to Elysian to learn of the wise Ronalds Romyen, for the time has come that to be a great physician, one must needs be prophet, priest, and teacher also. Here you will gather many thots that will, in years to come, spring up like cooling waters, to refresh the sick, the sorrowing, and the sinful, gather the lillies of a white life for the wayfaring; the roses of joy for the drooping, despairing; the sweet scented honey-suckle for the aged. Aye, for they, fearing the phantom 'death,' take with you the far-reaching odors of the life everlasting, and tell them that there is no death for those who love truth, and the message you bring from Sweet Elysian. Aye, do I, Enoch, not know that they who walk with love, who breathe the odors of life everlasting, shall never pass thru the transition called death? Read the prophets. Do they not tell you that Enoch walked with God and knew not death? That Moses went up into the mountain of faith and no man found his grave, for there was none? Read how Elijah, doing good all his days, was at last carried up into the clouds, from whence his mantle has fallen upon all who harken unto the truth and who, like him, are promised that they shall never see death." All this, and much more, the prophets told me in the garden of Elysian.

I awakened to find that I had slept until nearly two o'clock in the morning. I was lame and somewhat cramped from having remained in one position so long. For some reason my passion of the day before was all gone. I was strangely happy and hummed a little tune as I undressed for bed. The next morning an old doctor whom I had known for many years, came to ask me to nurse a very important case. We were successful beyond our dearest hope in saving this life. My position here brought me into contact with the best people of the city, and inaugurated for me a reign of prosperity and peace for which I had ceased to hope. One good fortune led to another until I found myself a student in a medical school from which I graduated with honors—not for myself, do I ask credit, but rather do I ask credit and praise for my friend, guide, teacher and coworker, Ronalds Romyen, whose promise that I should have about me a band who would lead me into all this, has proven so abundantly true, and who has also taught me the immortality of the body as well as that of the soul.

End of this series.

Begin well and end better.

If you give and take, no heart will break.

Confession of a fault makes half amends.

LILY DALE NEWS.

The first two weeks of the season have passed very acceptably. The attendance has been up to previous years and the weather has been fairly good, with almost an entire lack of the high temperature that has been experienced in the cities.

The program has been followed almost to the letter, and there has been a very satisfactory response to the speakers, all seeming to appreciate their work. The lecture and message meetings are well attended, and the entertainments especially so. They have been mostly by local talent, and the friends of all join in to make them a success.

Monday the 22nd, introduced a new week, and was opened with an interesting conference, and the continuation of J. Clegg Wright's class lectures.

Tuesday, Thomas Grimshaw delivered his second lecture of the series.

Wednesday was New York State Day, in which the morning was devoted to a symposium, in which H. W. Richardson, president of the New York State Association of Spiritualists was presented by Mrs. Lillie, in a few well-chosen remarks. He opened the meeting and introduced Mrs. Tillie U. Reynolds, who delivered an invocation. Dr. Lockwood followed, and then Miss Sarah Woodruff, secretary, gave a very flattering report of the State work.

Mrs. May A. Price of Washington, D. C., who was recently ordained by the N. Y. S. A. S., was called on for a few remarks, followed by Mrs. Stumpf, who made an appeal for membership for the State association. Chas. S. Hulbert of Buffalo, president of Harmony Circle, Mrs Duhl of Elmira, Mr. R. H. Hoyt of Buffalo, president of the Spiritual Temple society, and closed with an inspirational poem by Mr. Morrison of Ithaca.

The afternoon meeting convened with president Richardson in the chair. After music Mrs. Lillie again presented Mr. Richardson, who called upon Miss Woodruff for an invocation, after which he read a message from Mrs. Twing stating that Mr. Twing was quite ill, and Mrs. Reynolds asked all to join in silent thot of healing to the sufferer. Mr Richardson then gave the address of the day, which will be published later in the Spiritualist papers. All joined in singing America, after which Mrs. Reynolds made some very appropriate remarks, and after another invitation to join the State association, Mrs. Lillie closed the meeting with an inspirational poem, closing a very successful day.

Thursday continued Mrs. Lillie's engagement, Friday Mr. Grimshaw's, and Saturday inaugurated the work for the Association, of Tillie U. Reynolds.

The "Philosophers' Corner," also known as the "Knockers' Corner," is one of the attractions of the grounds. It is now located on the north side of the Maplewood hotel, where the "Knockers" congregate, and everyone has a right to "butt in." Not being able to secure sufficient publicity in the "corner," they applied to the management for permission to hold an open session in the Auditorium. After considerable discussion of the subject and the assurance of Tom G. Davis that the members all bore spotless reputations, that none of them would lie if the truth would answer better, and a "Bond" being given that the musical instruments would be repaired if injured by ancient eggs, decayed fruit, or other "boquets" thrown at the instigators of the outrage, permission was granted.

The "Knockers" immediately convened in special session and ordered a mass meeting at the Auditorium at 8 p. m., sharp, Thursday evening. The band was engaged to lead the procession of knockers from their headquarters to the point of attack, tickets were issued and every "knocker" and all of his relations, sold them. Promply at 8 the procession started, arriving in due time at the Auditorium. A moment later the "Colonel" arrived in a "Van," blew his "Horn," as soon as he knew he was "Wright," then sat down with a "Grim—shaw." When all were seated the chairman asked for the chief Knocker, and was immediately presented with a sledge hammer, with which, and the aid of his chief malefactor, Tom Davis, he called the meeting to order, and it is said that the action was so vehement that the Association called for a new chair.

Then followed the discussion. The "Bond" was up, and after the Knockers thot he had said enough, they "butted in" and told him to sit down and give someone else a chance. As he had the same right to "butt" as they did, he held his own and retreated in good order. Things were going on in good shape when a "Pfuhl" was presented to the audience. The Knockers said it was an open meeting and it was not necessary to cast reflections on anyone. But the opportunity was too good to be lost, and "infinite intelligence," "infinity," and "philosophy" were handled without gloves—as well as some of the speakers. It must be understood that all this was in accord with the rules of the organization, as everyone has a right to talk at the same time, and if what is said don't suit him, it is his privilege to get up and leave. This might have caused a little feeling between two prominent Knockers, as they disagreed on "infinity," and what constituted a "Philosopher;" but just as matters promised to become interesting the "Sherman doctor" butted in and smoothed things over, and then the meeting broke up in the "wee sma hours," the participants locking arms and going home to the melodious strains of that old long-meter hymn, "We won't go home till morning."

Everybody voted it the most popular entertainment of the season and the receipts of the evening, which were presented to the Association, were about $35.

A very interesting part of the meeting was an incident in connection with the late Hon. A. B. Richmond. Mr. E. W. Bond was lying down in the afternoon, when he thot that as Mr. Richmond had been the founder of the Philosophers' Corner, a number of years ago, it would be fine if a message could be had from him to be read on the occasion. He therefore went to Pierre Keeler, and asked for a slatewriting. George Christy informed him that if he would come at 5 p. m., he would have Mr. Richmond there and would try to get a message from him. Accordingly the sitting was made, and the message given was read on the platform and will be framed and hung in the Philosopher's corner.

Another interesting entertainment was the Lillies. Among those who took part were Mr. and Mrs. Lillie, Miss Clara Clark, Mrs. A. J. Pettengill, Miss Helen Smith, Norma Pritchard, Mr. Morrison, and "Auntie" Hampton, with her guitar.

A very pleasant gathering was held at the Caldwell cottage Monday evening, the occasion of the birthday of Thomas Spates. A surprise was tendered him by his associates on the grounds, and a very enjoyable evening was spent. Refreshments were served and a number of beautiful tokens of the occasion were presented.

Among the classes announced are those held by Mrs. Tyler-Moulton at the Octagon at 1 p. m.

A moving picture show is in prospect.

Among the mediums who have arrived the past week are Cleon B. Nichols, materializing, Mrs. F. E. Elwanger, Dr. Stevenson.

Sunday opened bright, clear, but slightly cold. In the morning light wraps were very acceptable, but as the sun came out the weather warmed up and the day was ideal. The excursion trains brought their quota of visitors, and there was a good audience both morning and afternoon. Miss Harlow gave an interesting discourse in the morning, and Wendall C. Warner in the afternoon, followed by Mrs. Murtha with readings. In the evening John N. Larson gave an interesting talk on astrology in the Auditorium, and also some readings from date of birth.

STOCKHOLDER'S MEETING.

LILY DALE, N. Y., July 20, '07.

You are hereby notified that the Annual Meeting of Stockholders of the Lily Dale Assembly will be held in Library hall on the Assembly Grounds, at Lily Dale, New York at ten o'clock a. m. of Monday, August 19th, 1907, for the election of officers and the transaction of such other business as may come before the meeting.

The stock transfer books will [illegible] closed August 9th at noon and remain closed until noon of August 20th, 1907.

Respectfully,

LAURA G. FIXEN, Sec'y.

FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualists' Association Will be Held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform [illegible] of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ressegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rate there are $2.50 per day, two persons in a room. Write to the Manager and [illegible] rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m.

All are cordially invited.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

"I have asked" said a holy soul, "for something I thot needful; they have forgotten to answer me; or perhaps would not bestow it. Why need I be disquieted? If it were really necessary, God would quickly provide means to obtain it." How few could enter into this feeling, and yet it is but the echo of Christ's own words, "Your Father in Heaven knoweth that ye have need of all these things."

The mother that reserves all that is most costly for her child; the child that prepares in secret some surprise for its mother do not experience a joy more pure, more elevating than the servant of God, who lives always in God's presence, whom alone they would please; or the loving heart that encloses alms to some destitute family writes upon the cover, these words only, "In the name of the good and gracious God."

An angry speech never with anger meet.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich, opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

CENTRAL NEW YORK CAMP

at Freeville, N. Y., opens July 20, closes August 19, B. L. Robinson, secretary, McLean, N. Y.

ASHLEY CAMP

at Ashley, O., opens August 4, closes August 25. Will Randolph, secretary, Ashley, O.

PARKLAND CAMP, PA.

Parkland Heights Spiritualists Home and Campmeeting association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

*Mary E Clark, 351 So. Warren St, Syracuse, N Y
Fred B Niles, 38 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 434 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 638 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 185 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 268 East-First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Aila A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Recter, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drabos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 40 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 108 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

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Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by [illegible]

THE INWARD WORD.

Around me fragrant flowers grew,
Growing with colors bright,
But I was sad and desolate,
For in my soul dwelt night.

Tho' songbirds were singing their praises
In them I took no part,
Not yet had I found the fountain
Of gladness in my heart.

In a country drear and barren,
Nothing to charm the sight,
But I seemed wrapped in radiance,
For in me there was light.

I had listened in the silence,
A silence so profound,
That silent stilling every sense
I heard God's voice resound.

Now my way is ever onward,
For each one brings to me
The word that is most needed
To explain some mystery.

If it needs my taking
And let it ring so clear
Whoever hears its gladsome note
Sends back an answering cheer.

But should it prove to be offered
I bury it with care,
Knowing from it may spring to life
A thing of beauty rare.

Ah! [illegible]
The [illegible]
I looked into mine own and found
The secret of the whole.

Lucia Brown, in Mystic Magazine.

LEARN TO LAUGH.

It is well known that [illegible] one far better for having [illegible] hearty [illegible] laughter [illegible] health [illegible] laughter being extremely beneficial [illegible]

[illegible]

OFFICIAL PROGRAM

[illegible]

LILY DALE SOUVENIR LETTER.

[illegible]

THE SUNFLOWER [illegible]

VOICES OF THE MORNING.

[illegible]

The Banner of Light

[illegible]

GREAT SPIRITIST & ASTROLOGIST

[illegible]

AN ASTONISHING OFFER!

SEND THREE TWO CENT STAMPS [illegible]

Mrs. Dr. Dobson-Barker, [illegible] San Jose, Cal.

NOTICE TO MEMBERS OF THE TEMPLE [illegible] SOCIETY.

[illegible]

Reflections Upon Immortality.

VICTOR H. DANIELS.

There is a painful lack of interest everywhere manifest with regard to the Immortality of the Soul. Go where you will, and among the great majority of men and women, even of the educated classes, the same conditions will be found.

This is no "swan song," no croaking from a pessimist, but a conclusion to which the thotful mind must come when he is face to face with proof of the fact stated in the first sentence of this paragraph. Few people take any interest whatever in the subject of life beyond the grave. They are too busy with the affairs of earth to waste precious moments in musing over a possible heaven." This quotation tersely states the position of the men and women of the business world with regard to the hereafter, in fact they are annoyed by any direct reference to it.

Some there are indeed who are forced to interest themselves in the subject when a loved one is called from out the family circle. They mourn their loss for a brief period, but even in this experience annoyance is manifested at the fact that this visitation forced them from their daily occupations to consider a matter decidedly unpleasant. If the mental states of these people could be analyzed, it would be seen that they even were indignant at the dear one gone for inflicting an experience of suffering upon them. It is self—self-pity gone mad! With such as these, it is the regulation expensive casket, a high-priced hearse, a choice lot in the cemetery, a costly monument of great value, a band of crepe around the arm and hat and deep mourning for the woman, then all is over, and their advertising of their woe is complete. They do not feel, for they have no real feeling! They are impatient at any expression of grief in sobs and tears and look with disdain upon those who yield to them. Women in black are either advertising the fact that they are widows, or are trying to exhibit their physical charms in weeds in the most attractive style.

So-called mourning is a wicked travesty upon the sacred emotions of the soul! If there be such a thing as impiety, then the wearing of black as mourning is the crowning infamy of all impious things.

There are other people who become so weary of their toil and daily burdens in earth life, as to look upon the grave as a place of rest for their worn-out bodies, and cessation of existence for their souls. A gifted Southern matron said to the writer, not long since, "Your belief is beautiful and comforting in some respects, but mine is better. The grave ends all. I do not want to exist. I have had to think all I wish to think—far more than I can endure. To me, the thot of annihilation is welcome, even pleasing"!

This intelligent woman represents a large class of thotful men and women in all quarters of the globe. They live so intensely, so strenuously, so thotfully, on earth, that the idea of continued living and thinking has become repugnant to them. They do not desire immortality, because it means continued existence, continued thinking, continued doing. Rest is what they want, even if it involves annihilation. Immortality, therefore, to them, is objectionable and decidedly undesirable.

Others still are annoyed by the idea of life beyond the tomb by reason of the fact that it involves the possibility of those who dwell in the spirit world becoming cognizant of what they are doing on earth every day. They do not wish their parents or brothers, sisters or their children to know that they have lapsed from the path of rectitude and the high ideals of former years. They are too impatient to listen at any length to a reference to the future and what they shall meet there. They fear discovery, and want the revelation put off to the latest possible date. Immortality—a conscious existence thruout all times—is too much for them. They must meet the truth, hence they resist the thot of it. "Eat, drink and be merry! Today we live! Tomorrow we die"! These words they echo in the secret recesses of their beings, even if they do not speak them.

Preachers and church members are involved in this question to no small degree. Among the masses of these people there is a tendency to turn away from even a thot of their departed relatives. If they think of them at all, there is a bit of resentment that comes forth because of the fact of their "affliction." It is pleasanter to forget than it is to remember their loved ones, hence they incline to the forgetful side. Of course, there are thousands of exceptions to this rule, yet it applies to the rank and file of human beings whom the writer has met in journeying over the earth. It is not to be thot for one moment that the writer believes in sitting down and mourning in despair over those who go. He holds, with Maarten Maartens, the great essayist, that, "if we truly love our dear departed, we owe them something better than mourning." So we do; we owe them loving remembrance, and tender sympathy—not forgetfulness, nor yet annoyance at them for going away from us.

Why are people turning impatiently and non-regretfully away from the thot of eternal existence? The fabled hell and heaven of the Partialists, and the lazy concept of the Universalist regarding the future, have both vanished away. The Spiritualist has endeavored to present a rational view of the future, but it does not attract the masses, and even the Spiritualists themselves are either turning from it, or refusing to dwell upon it. The idea of a future existence that is the counterpart of this one—the same human beings, the same loves, the same hatreds, the same conditions of life, does not exert a permanent influence over the people to whom it is taught. A life beyond the tomb that is but a counterpart of this earth, plus, of course, the enlarged conditions incident to sublimation of material particles, may be the highest ideal possible, but it does not seem to furnish the minds of men sufficient inspiration to indulge in flights of poetry fancy thru their imaginations.

"If the spirit world be but an enlarged edition of this one, we shall find it out when we get there." With these words many Spiritualists dismiss the subject from their minds and plunge into the seething maelstrom of earth conditions with the same hope as all other denominationalists possess, of adding to their material wealth. With only material conditions to interest the minds of men, it is not difficult to see why immortality ceases to be attractive. Is it not because the future is too much like the life on earth?

As a matter of fact, the few who do think of a future life at all, do deal with it wholly from material comparisons and contrasts. Mortals are told of flowing rivers, silvery streams, laughing brooks, singing birds, blooming flowers, beautiful palaces, wonderful temples, choice foods, fine raiment, and other things that belong to a sensuous life, that are to be found in the invisible world. Is it at all strange that they lose interest in such things when they know that the rich and powerful ones have all these things on earth and do not have to leave their bodies to get them? Does immortality mean only an appeal to the material senses, with no reference to the soul's impress or reality?

Whatever may be the cause, the fact is patent that a stony indifference as to a life beyond the grave has taken possession of the American people. Immortality is considered a fanciful dream, a chimera, an enlarged view of the earth. Millions have decided that they do not care for it. Other millions refuse to think of it. Annihilation is either a welcome thot, or a stoical acceptation of the termination of existence. Where is the Christ with power to call the sleeping, sin-bound Lazarus of despair and indifference, out of of his tomb of inertia, and set him at the noble task of unselfish living and doing? Is it Spiritualism?

SNAPPING THE THREADS OF LIFE PREMATURELY.

Thru the weary struggle of the soul-sick one, quivers a little gleam of hope. Passionate resistance to seeming fate, leaves the weary one like the bird who has wasted his strength, and bruised his wings beating against his cage. Yet even the bird demonstrates its hope, when again and again he renews his efforts to gain freedom. Should not a lesson be gained from the bird?

Man allows the grosser impulses to gain mastery over him and drives the Angel of Hope so far away that in reckless despair, he takes the fatal step that plunge him into a state of existence, for which he is wholly unprepared.

Mortal existence still holds lessons unsolved.

The divine law of being is broken e'er the full fruition is reached. Is that wise? You say, "many are passing on, who have not been so far, or learned so much of life in the material sphere, as these who boldly strive to attain happiness by breaking God's law. What of them, if this be wrong?"

They, my dear friends, are bowing to that which they cannot alter. Their own spiritual unfoldment is not retarded, because they have not wilfully shuffled the cards of destiny.

Neither would I lead you to think that a revengeful God closes the highway of future development against these who so recklessly seek admittance into the spiritual realms.

But the divine force inherent in all, brands them, and they perceive their own fault, hence shun those, who otherwise might be to them a guiding star. Learn to know that all things that may come to you in earth life, are of so little moment, comparatively, that even tho the experience may seem crushing, at the time, it is but the shadow that for a time excludes the light of day and when passed, may be as the drawing of a brighter day.

Keep the staff of hope ever near you and when clouds and doubts overwhelm you, lean securely on that staff, trusting to its sustaining force, and the faith thus engendered will help you over many a rough and weary way. Shall I tell you the sequel to all this? Shall I open the door of your understanding and let in a flood light of truth concerning life in its reality. We fain would pause just here, fearing some may not understand, and more of ill, perhaps, than good, be accomplished. If you knew how eager we are to you more, yet fear to do so because of the undeveloped condition of so many minds. The glories of glories may [illegible]d. The way to the shi[illegible] might be dimmed, were [illegible] given a fore-gleam of its beauty.

Perhaps tis wise that step by step must unfold the beauties and experiences of life.

Yet as we wiser grow and are so filled with joy supernal, we long to enfold you in a loving embrace and fill you with a knowledge of divine love.

MRS. F. A. PROSSER.

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The eyes of the great are d[illegible]n.—Turkish.

A prudent [illegible] his wisdom' leisure,—[illegible]

His failings leaned to virtue's side.—[illegible]

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Read the story by Arthur F. Milton on page 6.

THE SUNFLOWER

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BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

CHAPTER XI.

MIND-READING—INSPIRATION—SOUL PERFECTION.

Have you ever had revengeful thots—what you would do, if you had the opportunity or circumstances permitted or how you would lord it over certain people for whom you had no love?

Such is selfish-arrogance, when carried into effect. Or thots not consistent with purity that you would like to indulge, if it could be done undetected? Such would be sensual-arrogance carried out.

Now, such thots emit vibrations, consistent with wishes, their desires, their intentions, and are intuitively felt or sensed by those on whom they are centred, even tho they do not understand them, still less know from whom they emanate: and being the very acme of discordant soul-vibrations, they are sensed above all others.

Now, have you ever sensed a nervousness creeping over you, when least expected, followed by a mental disturbance that interfered with your work in hand—took your mind off it, as it were? That indicates that someone is thinking of you as just described. As you affect others by such thots others affect you. If you know your enemies, you might guess at the one doing the thinking, and if the disturbance continues without intermission, you might infer that a conversation is being carried on concerning you. If you have a guilty conscience, you might also infer what the topic consists of. If not, you might put it down as mere jealousy or prejudice, the reason of which, however you may solicit by mind-concentration or a little soul-penetration—looking within, as it were, by noting your other sensations in connection with it.

If irritated by the vibration, it is jealousy; if opposed it is prejudice; if provoked or angered, it is prejudice or hatred with evil designs; if incited to combativeness or a desire to resist with evil—often against what might be termed an imaginary wrong or injustice, with no particular personage in mind—it is selfish-arrogance—contempt—whether justified or not.

We are often subject to contempt without just cause, and which might be generated thru the slightest provocation, "sin of omission," rivalry or a natural prejudice inherited or suggested.

Of course, this is wrong, but are we entirely freed from such hallucinations—ungenerous sensations or feelings—at all times? What can befall us can befall others. Humanity is weak and makes many mistakes—especially in their judgment against their own kind.

But it is well to be observant of these things at all events, and when we feel such thots or feelings directed at us—the first indication being a wandering of the mind from that in which we are momentarily engaged—we should listen, as it were—pay attention to the vibration and watch its outcome, its development from the first mental disturbance to the nervousness or agitation which may follow, and the effect it has on our own meditations. If, as beforesaid, they lead to a mental quarrel with somebody or something, they have life in them and should be investigated or analyzed. If the quarrel terminates with a specific individual or seems centered on one in the battle, we may obtain a clue to the cause of the vibration, and the individual who provokes us most in this mental fight is generally the one whom we are to adjust ourselves with—either to eradicate an erroneous opinion he may have of us, or to fortify ourselves against his enmity, if peace preliminaries are out of order.

To know this, however, is sufficient to win the battle, for we can always govern ourselves accordingly, and to do so by compromise, is the better way. For to resist evil with evil is of the same selfish-arrogance, and reduces us to a level with the evil-intentioned ones. But to circumvent such by fair means, reason, forgiveness, adds that much positively or divine impetus to our own soul-nature and we rise above them. Yea, and they feel it, too, for as they sense discordant vibrations that generate ill-feeling so they sense their opposites, vibrations consistent with their causes and such that create good feelings. By returning good for evil, we finally conquer them. Pure thots inspire to reverence, just as we are affected by purity or innocence when in its presence; sympathetic thots inspire to a sense of charity or forgiveness, just as we feel in the presence of a benevolent person; and noble thots, such as are consistent with manhood or dignity, tranquilize or allay the viciousness or feelings of revenge in the ones gossiping—a positive will or one purified from arrogance engendering this condition—often nolens volens. •

Such is mind-reading in its infancy—by the influences touching us—by inference rather than telepathy.

Telepathy or mental telegraphy is a reading of the thot direct, but one must also be sensitized to this by having brain-forces or a mind undisturbed by discordant vibrations, such as arrogance, conceit, vanity, self-sufficiency, self-righteouness hautiness, or a mind becalmed by a positive will.

Intuition is soul-reading and distinguished from mind reading by simply sensing a person's intentions or designs, whether good or ill, truthful or untruthful, and is an effect of charity or benevolence in self—a sort of reward for trying to be good—but keen-edged in comparison to the soul's freedom from jealousy or other negative tendencies. As a positive will is one freed from all forms of animal volition, or arrogance, so a positive or perfected intuition or discernment is inherited by a freedom from all forms of animal emotion or selfishness, hatred, envy, self-pity, and ill-feeling for others—little prejudices not consisted with love or sympathy.

Intuition or discernment is synonymous with mind-reading in that it conveys the emotions or impulses attending the thots harbored against us, and from which we can infer the nature of the thots; but thots expressed in language requires a material substance like brain-matter to find exact expression, words being arbitrary things and of a material nature—effects rather than causes. Thots are causal, and thru intuition we receive them as such, even tho expressed in a foreign language. A mind-reader, per se, would thus not understand a language, in which he was not conversant, altho he may repeat the words conveyed. Intuition is therefore a superior gift. And why not? Is it not the reward of love—of unselfishness—man's highest and most divine life-principle?

But there is another form of intelligent cognition of truth—a consciousness of the unseen. It is inspiration—the effect of a higher reasoning. As love in its superior activity, which it attains in comparison to the allaying of its nether impulses—its negative or animal vibration—inherits a superior consciousness of things, termed intuition, so reason in its superior activity inherits its reward—its additional gift. As love and will-power are made positive by conquering the animal, so reason is made positive by overcoming the animal sensations or love for the sensual or carnal. Some term it intellectuality, but it is inspiration, pure and simple, and may be proved by going out into nature and noting the thots that often come to us uninvited. Do we engender such by intellectual study? Is poetry an intellectual pursuit? If so, there would be no vibration in it to touch our tender feelings. Machine poetry is cold—without life—thus cannot delight as nature's poetry does. Nature inspires to thot as well as man—its vibration also incites to sensation, volition and emotion, but not of a negative, pleasing in sensation, when it touches us with its balmy breezes, its purified atmosphere, its genial sunshine, adding volition by its electricity, and inciting our emotions to a better feeling for humanity under favorable conditions. Of course, she has her bad moods too, but as we are independent and self-centred life-entities we can make ourselves positive to her under circumstances—protect ourselves from her ugly moods by the proper use of our reason, will-power and love. But she remains positive for all that. Her discords are only temporary, local an beneficial in the end. They do n injure her as a factor as they d us when we exercise our discorda forces. But even her discords h e inspiration in them, as none can eny, who are bold enough to calm y watch her proceedings and wh can escape her dangers. Does n the poet express her grandeur i the midst of her wildest ravings? Does not the musician depict h storm in orchestral symphon Does not the painter see beaut in her manifestations?

Aye, nature insp s under all circumstances, and dds another gift to our existence- to our happiness. Man is surely destined for something higher tha merely to be born, worry and die Nature has a purpose in all she d s, and man, above all, must hav a purpose in life. If his existence s not worthy of immortality, w y was he created? All eviden es point in this direction, and th best he can do is to prepare for . But how?

There are many ans of salvation, and all can cho se. They all teach one universal rinciple—love—and this analyzed ill show that it means to subdue e animal in our natures—intemp rance or sensualism, arrogance false pride, and selfishness or atred. Their various specifications re debatable. Faith without love c not stand for much. To hate one ho does not believe as we do, is not love, and undermines the first inciple of all religions. And wit ut love for humanity, which is synonymous with still having pre dice, cannot mean immortality i the accepted sense—unless a ma lives after death despite it, an is simply attracted to his kind the animal world, where he fi ds consistent life impulses. But e will hope that conditions obt n, where he can reform and att the needed perfection to individ lize him.

Faith without umility—not freed from arrogance or hautiness, false pride or conc t, vanity or self-righteousness— not be right either, when we onsider that such a state is very disturbing to sensitive souls or t nature, and the mentally disturb g man would be a very ungen l companion among the elect by irtue of soul-perfection. And ith without purity—freedom fr carnal appetites as passions— nnot be consistent with salvat n in its true sense; for as the carn l soul emits a vibration among m ls that is unpleasant and debilit ng, a carnally minded soul would rtainly be out of place among the urified—souls who have taught hemselves to "overcome" and the by generated an impulse that is nspiring and cheering.

(To Be Cont ued.)

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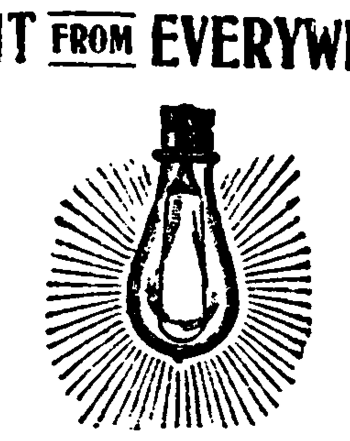
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has given up her roo s at 43 Linden street, West E rett, for the summer. Parties w shing private sittings, circles or p atform work, can correspond with her at 293 Pleasant street, Ma lboro, Mass., as all correspondenc will be forwarded to her thr the summer months.

LIGHT FROM EVERYWHERE



[illegible] department is conducted to enable Spiritualists [illegible] Workers to keep in touch with each other [illegible] work. Send us notices of your engagements [illegible] other items of interest. Officers of [illegible] reports of your meetings, entertainments, [illegible] you have, your elections, reports of annual business meetings, in fact, everything [illegible] like to know about other societies.

[illegible] with typewriter or plainly with pen. Never use a pencil or write on both sides of [illegible].

[illegible] short and to the point. We will adjust [illegible] space we have to use. A weekly notice of meetings written on a postal card would [illegible] this column.

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[illegible] for the improvement of the paper are in[illegible].

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

[illegible] May A. Price is now at Lily [illegible] where she will remain during [illegible] season. She will make engagements as speaker and test medium [illegible] societies or individuals. She [illegible] has with her her daughter, [illegible] who will give clairvoyant tests [illegible] week meetings, for societies [illegible] them. Address her until [illegible]ber 1, Lily Dale, N. Y.

[illegible] Cooper writes from Freeville [illegible]. The management of the Central New York camp at Freeville, N. Y., announced this p. m., that for [illegible] remainder of this season the [illegible] would be open to the public. All are welcome. The board [illegible] will trust to public collection to pay the bills at the end of [illegible] season.

[illegible] Beverly writes, We have just [illegible] from the Pacific coast, [illegible] filled an engagement in Oregon with great satisfaction. We [illegible] glad to respond to societies [illegible] will furnish entertainment, hall [illegible] and for our services we heal [illegible] wife gives readings. The [illegible] are up-to-date, and are fol[illegible] by demonstrations in healing [illegible] psychic week. Write for infor[illegible] testimonials, etc., to 44 East 31st street, Chicago, Ills.

[illegible] Kate Mattison, aged 67 years, [illegible] Fred R. Mattison, passed to the spiritual world Saturday evening, July 6, at her home at Water[illegible], N. Y., after a brief illness. Her family, including husband, chil[illegible] and many life-long friends, [illegible] forward to a glad reunion by[illegible]. Funeral services were con[illegible] Helen Stuart Richings.

[illegible] writes from London, England, Your correspondent, H. [illegible] Martin, (SUNFLOWER July 6) [illegible] two things: First, that many [illegible] take a great interest in [illegible] because they find by ex[illegible] that the indications of the [illegible] on the great dial-plate of [illegible] universe, have their true cor[illegible]dencies in the character and [illegible] of the native. Secondly, that [illegible] correspondencies often include [illegible] due to heredity, but indicated [illegible] planets. The young son of [illegible] King of Spain, for instance, has [illegible] the same rising degree as his [illegible] and by comparison of horo[illegible], one can often tell which [illegible] a child most resembles. In [illegible] words, "The clock does not [illegible] the hour, it shows it."

[illegible] have at last received the [illegible] of the 6th and 7th books of [illegible] from the publishers, and they [illegible] sent out at once. If any [illegible] have ordered copies do not get [illegible] within a few days of receiving [illegible] notice, kindly drop us a card so [illegible] look the order up. These [illegible] were paid for by us months ago, [illegible] are not in any way to blame [illegible] delay.

[illegible] Baker writes from Dallas, Texas "I wish you would please [illegible] in your paper that my mother, [illegible] Alice Baker, missionary for the [illegible] State Spiritualist Asso[illegible], is seriously and dangerously [illegible] is therefore unable to answer [illegible] answers to the many im[illegible] letters connected with her [illegible] work, that have accumulated [illegible] her sickness. We trust that [illegible] persons who have been waiting [illegible] receive answers to their letters, [illegible] pardon the delay. As soon as [illegible] mother is able to dictate an[illegible], she will give her correspon[illegible] attention.

Bitterness dies before a temper sweet.

SHALL THE SPIRITUALISTS HAVE A TEMPLE FUND?

The Spiritualists are obtaining their own edifices in many cities and towns of the United States. And in many others there is a slow saving of funds for that purpose. And in many places where an edifice is now possessed, there is yet a debt to meet. These are often hard pressed to meet the payments; and if they borrow, must do so from capitalists who would give no favor in case of not being able to pay when the obligation becomes due. A foreclosure and sale of the property is apt to occur.

The Temple Fund Society of the N. S. A. was organized to be of help and protection in such cases. The intent is not to erect Temples by the fund to be under control of the society, or the N. S. A., but to make small loans or donations where absolutely needed by the local society possessing or erecting an edifice.

There is no insistence upon them being called Temples; but may be halls, meeting-places, combination buildings, or any kind of an edifice wherein the local society may have a room rooms for their society purposes. Some people want a church, and some a society, others a club, etc., but the Temple Fund Society has no jurisdiction, except to decide their help shall be given where it will do the most good. All the Spiritualist expect of the fund is that it shall be safely and judiciously handled. No one place to be favored; but all possible helped. Money to be placed on loan with a society for Temple purposes, when so requested, provided the funds are in hand. Thus, from one hundred to one thousand dollars loaned a society would enable them to secure a building-lot, or make the first or last payment on the edifice. All can readily see how this fund will be of great benefit, and the accrueing interest continue to swell the same, instead of going into the hands of people who have no regard for our cause.

Such a fund is self-protection for the Spiritualists.

Large sums may accrue in course of time, and then a Temple might be erected in Washington, D. C., where now a local society is accumulating only about one hundred dollars per annum for a building.

A Memorial Building in Washington would become a permanent endowment for Spiritualism. The same would attract world-wide attention, and be a splendid place for our conventions, and possibly a great library of Spiritualist books, and a publishing house, etc.

The possibilities are untold now by our dreams, for dreams, for the cause of Spiritualism will expand into wondrous proportions in the coming years. Let us build for it!

You have not taken my appeals for a Temple fund very seriously, but I assure you that such a fund is started, and will go on to usefulness. Who will assist it? Small assistance by each will aggregate a mighty sum! Do not withhold your dollar, nor your dime.

One dollar per annum will in time assist many struggling-societies to have a home wherein to welcome the spirits, and their itinerant messengers. I appeal earnestly for some generosity on your part, and at least for one dollar for membership for the next fiscal year, to commence October 15th.

This society will soon be able to assist, if a few more good and true Spiritualists will become members agreeing to pay one dollar per annum; for I feel very sure that most of the members for 1907 will continue as such. In such an event, the fund is sure to grow! The usefulness cannot be stopped by once helping a society, but will be a perpetual possibility.

Donors of larger sums, and legacies for this purpose will follow in good time, and these be protected against misuse, or against being lost by legal processes. But, it is well to give while you can do so without legal complications, and be able to see your gifts well administered. While on earth, let us try to do all we can for truth, and later, as spirits, we will find more glorious opportunities for good works to usher in the periods of peace and good-will on earth.

It is of importance that each society shall send a statement of their present property, or prospects to obtain such, with information of value, debt or need. Such report will aid our work very greatly.

Any requests for information will meet with free response.

Address Mrs. Carrie H. Mo[illegible]g, secretary, 415 S. Franklin street, Muncie, Indiana, or yours fraternally,

GEORGE W. KATES,
President,

Cheyney, Pa.

A RECENT PREMATURE BURIAL IN CHINA.

This is the tale of a ghost that eats, and it has thrown town of the Siangfu district of China into a commotion. The facts are related in the North China Herald. On March 27 the thirty-year-old son of Tzi Lung, a schoolteacher, was thot to have died of typhus fever. His family being very poor, the body was placed in a frail wood coffin and buried only a few inches under the soil outside the western gate of the town of Siangyang. On April 6 a man put his horse to graze on the spot. The beast found good grass near the grave and brought its foot down upon the soil above the coffin, the lid of which was broken. In a little while the owner of the horse saw a gaunt white arm thrust up thru the hole made by the horse's hoof.

Thinking the dead man's ghost was about to rise to avenge the insult offered in the breaking of the coffin the watcher hurried up and began shoveling earth into the hole to keep the ghost down. A muffled voice expostulated and begged to be freed, claiming to be the living son of Tzi Lung. The watcher fled in terror to the town, where he told everyone he met of what had happened. The ghost's father urged that the ghost should be let alone and not further disturbed.

A large crowd, however, went out of the city to view the wonder. The ghost kept begging most piteously to be let out. One man had courage enough to unearth the cover of the coffin completely and open it, allowing the "resurrected" man to sit up. Rice soup and wine were brought and ravenously devoured by the ghost still sitting upright in his coffin imbedded in the earth.

Finally the unhappy spirit was released and confined in a temple until he could prove himself to be a living man.—Chicago News.

IMMORTALITY.

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar,
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God who is our home.
Heaven lies about us in our infancy,
Shades of the prison house begin to close
Upon the growing boy;
But he beholds the light, and whence it flows
He sees it in his joy.
The youth who daily farther from the East
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended.
At length the man perceives it die away
And fade into the light of common day.

Wordsworth.

"You put all the habitual thots that you cultivate into all your daily labors, and these thots constitute the strength or weakness of all you do. Your love or your hate permeates the world thru everything that emanates from your being. The contemplation of all that you have done in thot feeling, action and motive constitutes all there there is of you."

It is a curious anomaly that the people who are most deeply hynotized by the leaders in Church and State and society are afraid of hypnotism. Everyone who does not think for himself is under the hypnotic control of some one who thinks for him. And it is a more degrading slavery to give up the ownership of one's mind than of his body.

There is no Freedom until one becomes himself the Law.

There is no sanctity without service.

MISCELLANEOUS.

RATIONAL ASTROLOGY.

Among the many curious and striking signs of the eventful period in human history thru which we are at present passing, no single sign is more conspicuous than the intense revived interest now being manifested in almost every direction concerning ideas, theories and practices which only a few years ago were almost entirely relegated to the lumber-room or limbo of antiquated and exploded superstition.

Astrology certainly claims first rank among the so-called occult sciences which nineteenth century enterprise has largely revived and rehabilitated, and tho it cannot truthfully be said that this ancient science of the Chaldeans, Persians, Hindoos, Egyptians, Greeks, and indeed all distinguished people of antiquity, has yet been thoroly reinstated in the opinion of the modern world of culture and scientific attainment, it is certainly not stretching a point to say that year by year the attitude of the learned in all communities is growing more and more respectful toward this venerable candidate for readmission into the ranks of popularly-accepted sciences. Thru the justly famous astronomer, Richard Proctor has no good word to say for Astrology, the no less famous Camile Flammarion is by no means disposed to treat it with disrespect, and it is not unsafe to aver that, like all else, Astrology must be studied and examined before one is in any position to pass judgment upon its claims and pretensions.

Astrology as a science is one thing; the vagaries of individual astrologers quite another, but the same may be said with equal reason of astronomy and astronomers. If it be contended, as it frequently is by the opponents of Astrology, that most of its calculations are based upon a geocentric fallacy, two answers are at hand herewith to reply to this assertion: First, there are no geocentric falacies connected with mediaeval Astrology that have not been equally connected with Astronomy. Second, every student of Astrology, from the days of Berosus, the Chaldean, to the present hour (doubtless from far earlier periods than the time of Berosus) has been familiar with a heliocentric as well as with a geocentric system of Astrology.

The flippant nineteenth century know-it-alls who arrogantly and ignorantly claim that there were none but "dark" ages before their own time, might derive much profit from a diligent perusal of such a pamphlet as "The Lost Arts" by the silver-tongued orator, Wendell Phillips, who gave a lecture on that subject before nearly all the distinguished lyceums in America in the palmy days of the lecture-bureau system of public enlightenment.

No thotful person can read Sayce, Max Muller, or any other genuine modern scholar of deserved renown, and surely no one can study the accounts of recent excavations in the Valley of the Euphrates, the Nile delta and wherever else ancient civilization has left its ineradicable footmarks, without being speedily convinced that however much the present may exceed the past in general, all-round, widely-extended culture, there were wise men of old and centers of learning in ancient centuries, equaling, if not surpassing, the much-vaunted universities and academies of today. Astrology and Astronomy were in ancient days inseparable and they are equally inseparable today. Astrology is the psychical, while Astronomy is the physical side of one grand inclusive science of universal interdependency.

W. J. COLVILLE.

M. S. S. A. Annual Meeting Notice.

The annual meeting of the Michigan State Spiritual Association will be held August 13, 1907, at Lansing, Michigan, at the Mediums Home, Cedar Street South.

There is much business of importance to come before this convention; amendments to our constitution and by-laws on the following articles and sections will be acted upon:

Article I, Section 4—Annual meeting—place and date.

Article II, Section 1—Annual dues.

Article VI, Section 1—Licentiate Layminister.

Article VI, Section 2—Ordination.

Article VI, Section 3—Mediumship.

By laws, Section 7—Time of payment of annual dues.

Possibly there may be others and new sections added in order to make it of the most benefit to our Cause.

It is necessary that every local society be represented at this meeting for it is of value to all.

We have an abundance of work and need your assistance so please be on hand. New officers are to be elected and if the past changes have not met with your approval, be at this meeting and do your part.

See that your credentials are properly made out and with per capita tax are in the hand of the state secretary not later than August 2. That will give her ample time to get her report ready for the convention.

Do not forget the date, August 13, at 10:30 o'clock sharp.

GENEVRA SPAULDING, Sec.

1230 Michigan Ave. E., Lansing, Michigan.

DIVINING CUPS.

Among the many very interesting articles which are exhibited in the Oriental Department of the British Museum, none receive so little attention, and yet are so highly interesting, as the ancient divining or libation cups. Many of these have been found in various parts of the East, and are interesting, not only as showing the depth to which the superstition of divination had eaten into the minds of early nations, but are also valuable as specimens of that early art of which Tubal Cain is the reputed father.

The art of divination by means of the divivning cup is as old, if not older, than the time when Joseph spoke to his brethren concerning the cup which was found in Benjamin's sack (Gen. xliv., 5.) Altho we have very little knowledge concerning the kind of cup in use in Egypt, yet we may form some idea from those which have come down to us from Assyria and Bablonia, altho even these show very marked traces of the Phoenician influence. A considerable number of divining cups were discoverd by the late Sir Henry Layard and Mr. Rassam at Nimroud.

The inside was usually decorated with figures of animals and mythical creatures of various kinds, sometimes in pairs side by side. Between these figures are engraved mystical signs, by means of which the divination was supposed to be accomplished. The size of these divining cups, and the nature of the figures differed at different times and in different countries. From what we know of the Egyptian divining cup, it would appear to have been mostly ornamented with figures of the sacred scarabaeus, and badly-executed representations of the Apis bull.

The Babylonian divining cup was a very solid bronze dish, about eight to ten inches in diameter, and three-eighths of an inch in thickness, altho some do not reach this size. On it were figures of deities, accompanied by reliefs representing the twelve signs of the zodiac. In what manner the divinations were taken is difficult to say. Some have assumed that they were filled with wine, and then placed in the sun, and the reflection of its rays on the different animals at the bottom of the cup was the answer required by the person using them.

This, however, is only a modern surmise, the ancients themselves having left us entirely in the dark as to how they were used. Certain it is, however, that such practices existec in very early times, and have to all intents and purposes survived even to our day among superstitious people, who think they can read the future in the bottom of a teacup.

—"Echo."

Tis only happiness that can keep us young.—Blackwood.

He teaches us to be good who does us good.—Thompson.

Habit, if not resisted, soon becomes necessity.—St. Augustine.

Avoid "touchiness," and cultivate cheerfully the give-and-take spirit.

SPIRIT WORSHIP THE RELIGION OF THE WORLD

(Continued from Page 1.)

the Veda represent th sun as God, we ask at once what t ir name for God is, and are told Deva, which originally meant "Brig t."

The biography of th single word Deva, would fill a vol me, and we must know its biograp y from birth and infancy to the e d before we would fully comprehen the Hindu's meaning when they all the sun Deva. It refers to th act of shining. It also mean brightness; comprises the illustra ion of dawn and spring phenomena as illustrating the power of light and brightness in symbolizing th great spiritual force that works i all nature—gives life and growt . And the Veda who had attaine to what we Spiritualist mediums k ow as illumination, and had reach d that super-conscious state where hey came in touch with a higher s iritual plane, called it as other ha e—LIGHT—BRIGHTNESS—and ave to it all the meaning we exp ss when we say God.

I was told by one who traveled across the desert, that w could not appreciate that illustrat on fully without having visited As or some hot climate. He said, "A I stood beside my camel on the esert and saw the sun rise, the bea ity of atmospheric effect was bo ond description. The clear air, t e scintillating light, the brightness, he beauty of the new dawn, far urpassed any sunrise I had ever se n; but as I watched the dawn g ow to noon, the fierce heat and br ghtness of the sun's rays, so dazzlin so powerful, I can not find any th ng to compare it with save the all powerful element we call spirit fo ce. It aptly illustrates the divine power we call God."

To be cont ued.

THE SUNFLOWER OFFICE FOR SALE.

The condition of n health being such that I must h ve rest from mental work, I offer the SUNFLOWER office and paper f r sale.

It consists of a c mplete outfit for printing books newspapers, magazines, and co mercial printing, with an establis ed trade, also a small stock of boo s.

There is an office uilding 24x30, two floors, attic nd basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detac ed store-house, 12x14, and a ni ety-nine years lease of lots 26 a d 27, (75 feet front, 50 feet deep, nt $6 a year) on the Lily Dale As mbly grounds.

The machinery co sists of a Hoe drum cylinder pres bed 33⅝x49 inches, which will p nt a sheet of paper 32x48 inche , air springs, tapeless delivery, r ck and screw distribution, two fo m rollers, with joggler and chases. 10x15 Chandler & Price Gord n, (practically new) with five cha es, long fountain and steam and oot power fixtures; 7-column qua to Brown folder, delivering on t ird or fourth fold; Surguy stere typing outfit, 12x20; 18-inch Utili y paper cutter; 7 stones; 10-point b dy type sufficient to set a 6-colum journal; 6-, 8-, 9-, and 10-point s lf-spacing type for book work; ag te advertising and Cheltenham c rcular type; a goodly assortment of job type, cases, stands, rack , cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, wi h wall rack for same; sticks, set an breakable, up to 34 inches long, b ass, wood, zinc, and brass-lined g lleys both for job and news wor ; mailing galleys with type; 1 x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitch , foot power; Yarger stapler; asolene engine with outside coppe gasolene tank and auto-sparker f ring apparatus, firing without us g a battery; good well of water with combined hand and power p mp; all necessary shafting, belts hangers, overhead fixtures, offi e fixtures, fireproof safe, and o her things too numerous to menti n.

Will make very easonable terms for cash, or will se l on time basis to responsible part .

W H. BACH,
Lily Dale, N. Y.

A sign of politen ss in Thibet on meeting a person is to hold up the clasped hands and stick out the tongue.

The thoughtless never are harmless.

Large sorrows come from little sins.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., AUGUST 10, 1907. | Issued Every Saturday at One Dollar a Year. | Number 332

SPIRIT WORSHIP THE RELIGION OF THE WORLD.

Lecture by Mrs. May A. Price Before The Secular League of Washington, D. C.

(Continued from last week.)

So the Vedas thot when they made that one word mean so much. So we would have to understand the [illegible] meaning of the words which have beem translated into God and Soul. Some call the soul a shadow, but in the original language the word was used to indicate a second-self—a somewhat likeness to our individual self, and as inseparable as a shadow. As the shadow follows the body, yet disappears when strong light is removed, so the breath which leaves the body at death is supposed to reside in the shadow or some form like the shadow. The word for God thru Polynesia is Altra, or Akua. Now Atu in the language of these Polynesian islanders means shadow, and what would be more natural than to see in this name for God, meaning originally shadow, that the the idea of God sprang from spirit, and the idea of spirit from shadow. The other tribes have expressed it in the Atua, which is from Aitu, meaning the center of a tree, a core or kernel, at first, then later included strength and life, and used in the sense of Lord and Master, thus meaning that which was within and controlled all manifestation, just as we mean today when we say "Spirit force" in all nature and call it God.

Those who practiced fetich worship and carried charms did nothing that is not practiced today by Catholics all over the world. There are days when candles, blessed by the priests, are taken home to prevent disease. Other things beside candles are given to protect from evil influences which come from the spirit side of life.

The savages, like many people today, did not tell, hardly knew how to put in words, to convey to others the deeper true meaning of their religion, of their belief in God, a Supreme invisible power, and those who had no written language were little understood. A negro was worshiping a tree, supposed to be his fetich offering it food, when asked if he thot the tree could eat, he said: "The tree is not the Fetich it is a spirit that has descended into the tree; he enjoys the spirit part of the food and leaves the material part." It is the spiritual part of material things recognized by all in the sacrifices, even to the time when the Hebrew burned the lamp as a symbol of atonement for sin. It did not mean, as has been taught, that blood of the slain was the symbol of salvation, but the fire illustrated the spiritualizing of all as the gross material was dissolved in the flames; so the spirit would eventually envelope and purify or perfect all. Outward forms of worship, whether in creeds or ceremonies of today or in the ancient days, or in the jungles of Africa, did not constitute the whole of the religion. It was only the outer expression to appeal to the physical or outer part of man's senses, while the inner consciousness of thot and feeling beheld the invisible potency of spirit.

When the meaning of the words used in prayer by different people are properly translated there is the same meaning expressed. Some of the Africans pray in words which mean: "God in heaven, guard us from sickness and death; God grant us happiness and wisdom." The Duallahs have the same word for the Great Spirit and the sun. Others use the same word to mean God and weather. And so we could denominate many of the primitive races. Most so-called heathen and barbarous tribes tell of the same belief—God the over-ruling power, and the elements of nature; an indwelling spirit of power. They personalize this power, not only as it is expressed in parts of nature, each deserving of a certain amount of reverence, but they recognize a personality that is invisible, never sleeps, hears all that is said, but can reach only those who draw near unto him —who seek him. Good people will see him after death; bad people go into fire. After reading the reports of those who have made a careful study of different people and their religion for many years, we find very clear traces of a worship of spirit residing in different parts of nature, revealed partially by the sun or the sky, which forms a bridge from the visible to the invisible, from nature to nature's God. There are a variety of reasons why they show reverence to animals, as there are a variety of sacred thots connected with symbols and relics of today. The higher the human mind, the more lofty its conception of life. The higher its ideals, the more sacred its inner thots, the more symbols will be used to illustrate to those who have not had inner vision of spiritual things. If images or objects are worshipped as God, or as Gods, the very fact of the thot of God in the savage proves the consciousness of some spiritual, invisible power, else where did he get the word that expresses to him what we mean when we say God.

The poets of the Veda declared themselves powerfully inspired. The Gods were supposed to sharpen their minds, rouse the faculties, give words. Like a shower of rain bursting from the clouds, thus the inspiration became revelation, and very highly developed spiritual mediums of today know that inspiration and revelation, thru metaphysical laws, come from personal spirit beings who have once lived in human form, and we understand the life and teaching of Jesus and his disciples, because the spirit world is tangible to us, and what he meant when he told his disciples to take no thot beforehand, what they should say, for in the time of need words would be given. Every medium who speaks in a trance, or semi-trance, or under spirit control, knows that words are given, dictated by an intelligence independent of themselves, and that the illumined or super-conscious state is the touch of a higher intelligence thru mental magnetic-electric laws.

The change of the meaning of one word from generation to generation, from century to century, for a few thousand years, needs to be traced to understand the thot in all religions. For example, the word "Jupiter," the Greek God. Originally the word meant illumination, but gradually became God—that which illuminates—is light, therefore God was light, the illuminator of the spiritual senses. What is called the Rig-Veda was never printed. but embraced a religious literature. that was repeated by teacher to pupil for four thousand years. It embraced all the religious ideas of today, showing that human thot has always been the same, the ideals the same, their higher aspirations the same—the oneness of all life alike in all ages and centuries, no matter what the color or advance of civilization. As the story of love was the same at the beginning of creative force, as always the same old story, yet ever new, so the spiritual life is the same blending of an inner consciousness; illuminating and blending the human soul with divine life and light. In all nature the sublime speaks to the idealist. To all who think and feel, the grandeur of the mountain, the power of water, or any other force, tell of a power that is beyond analysis by the materialist. When I first entered the Library of Congress I shall never forget the feeling of awe, of reverence, I felt as I stood in the presence of a greater soul than myself. It was a sense of all the intellect expressed in the great structure that passed ages had given to the world. Each expression of art or literature, even a name, represented all that each life had been in its living and achieving. Epicharmus, a famous Greek writer, says: "The Gods were the winds, the water, the earth, the sun, the fire and the stars." Prodiks says that the ancients considered sun and moon, rivers and springs, and in general all that is useful to us, as Gods. Herodotus when speaking of the Persians, says: "They sacrificed to the sun, the moon, the earth, fire, water and wind. But they also sacrificed on the hilltops to Dia, which meant circle of the sky, or the most high." In India some trees are reverenced and called Gods. The Aryans addressed their hymns to rivers, to mountains, to clouds, to the earth, to the sky, to the dawn, to the sun. They recognized an activity within these elements, and it was this invisible power that they paid tribute to, instead of worshiping the material object. The river divided, plowed, shouted; the moon measured; the mountain protected. The real name for moon in Sanskrit was Measurer, and the American Indian also measures by the moon. A very primitive people in India called it Chando; said it created the world. When told by the missionaries that it could not create the world they explained that they did not mean the visible Chando, but an invisible one, expressing a belief in an unseen power corresponding to our idea of spirit power, or God.

Thunder was, according to the Veda, the Growler, [illegible] thus [illegible] the thunderbolt as if it carried bows and arrows, striking down life, bringing light out of darkness, refreshment after heat, health after sickness. The wind was Vaera, the Blower, the breath of God, whose voice we hear, yet can not see, but whose power was potent in producing life.

The Sanskrit word Deva applied to that which was bright, as sun, fire, dawn, also the river, trees, and mountains; all power opposed to darkness, to cold, to evil. The same word lives on in the later pronunciation of Deus, and still later became our Deity. The same thot is back of that word; a power that rules in nature. Before Sanskrit, the great over-ruling unchanging power was called Dyu Pala (Heaven-Father) and in different languages a name has been given which also meant Heaven-Father. And we today bow our heads and say: "Our Father which art in Heaven," and are taught that Heaven is within the human soul, and God is all nature.

The comparison of all things with human life and its conditions is ever apparent, and we find this comparison in all the deified objects. In the Rig-Veda it says: "Be kind to us as a father to a son." "Hear us, Indra, like a father,' therefore the word father was only used as a symbol to express protecting care and goodness. In the Sanskrit we find the word Aditi—meaning the boundless or infinite. Also the same word existed before Sanskrit was written, and applied not only to the boundless universe but to parts of it. It also meant the mother of all Gods, implying the mother in nature as well as the father, so those who begin their invocations today "Father and Mother God" are expressing the same thot that was given to the world in oral teachings before a written language existed, tho in some expressions it shows a sexless power. And now we will give you the words of an Atheist: "You ask me what God is? If I knew I should be God, for no one knows God except God himself. Tho we may in a certain way discern Him in his works, like the sun thru the clouds, yet we [illegible] comprehend Him better by that means. Let us say, however, that He is the greatest good, the first being, the whole, just, compassionate, blessed calm, the creator, preserver, mediator, omniscent, omnipresent, the father, king, lord, rewarder, ruler, the beginning, the middle, the eternal, the author, life-giver. He alone is all in all." The man who wrote those words was burned as an atheist.

Reading Character.

Nature's Marks are on Every Man and Can be Seen at a Glance.

The ability to read character from personality is of inestimable advantage in all those branches of endeavor, private, commercial, or professional, that bring a man in contact with his fellows. Since this ability can be cultivated to a large extent, it is worthy of serious consideration. Without too frequent indulgence in "snap judgments," or weak leanings toward mere prejudice, he who would succeed to the uttermost must learn to appraise and classify justly the other workers with whom he must sustain relations of varied order. This ability to read human beings quickly, with the help of no other data than the explanatory signals unconsciously flown by every human vessel, has distinguished practically all of those great ones whose dealings have been rather with men than things. Nothing, moreover, counts more strongly toward business popularity or the reverse, than this same faculty in knowing "what's what" in the way of diverse humanity.

A Chicago worker not long since received a check which greatly overbalanced his modest bank account. Since this check was drawn by and on a firm and bank unknown to the cashier of the bank with which the recipient had regular dealings, the cashier refused to cash the check without investigation. The recipient needed the money at once, so took the check to another bank where he was little known. The second cashier, after explaining that he would do so on his own personal responsibility and indorsement cashed the check promptly.

"The other fellow looked at the check; I looked at you," he explained, when questioned as to the reason for his conduct. "I can read character. I knew it was all right, and that even if you'd been cheated in the check you'd make good on my demand."

"Do you believe in osteopathy?" suddenly asked a bank vice president of the unidentified feminine holder of another generous check. Meeting the amazed gaze of the woman, he laughed, and scribbled his "O. K."

"I only wanted you to look at me full and off guard" was his quiet remark.

A western millionaire not long since transferred his Chicago business from one large firm to another merely because when his last bill, thru some mistake, remained unpaid he was sharply reminded of this fact before the new order was filled. Many a man on the other hand, has paid large interest with hearty good will on a trifling financial favor.

The lawyer with his client, the doctor with his patient, the clergyman, business man, or philanthropist, who must listen daily to "hard luck" stories, money-making propositions all sorts of tales and appeals in which quick, keen judgment is needed, will find in the ability to rate and classify the applicant quickly and correctly an ally well worth taking some pains to secure.

This power of rapid, clear judgment is equally desirable in the realms of society and friendship. Broadminded kindness and justice, with due attention to the intuitive faculty latent in every nature, form the most reliable foundations for the important superstructure that means so much, but there are certain physical signs that possess at least a tributary value. A Biblical authority declares that there are seven ways in which the creetor has marked every man, and most of these ways are on the outside.

"God makes our eyes and noses," runs a pertinent old proverb, "but we make our own mouths."

"No man can lie with his hands open," says a keen and experienced student of human nature, "unless he has carefully trained himself to do so. In such cases the rigid manner of holding the hands, unless explained by another and stronger reason, will betray the mental effort and strain produced by the determined attempt to deceive."

The pugnacious man "makes a fist" of his fingers continually; the timid fellow carries his thumb inside the palm.—Chicago Tribune.

TO AN ASTROLOGER.

"Nay, seer, I do not doubt thy mystic lore,
There in thy horoscope. I do not believe
That yon dead moon compels the haughty seas
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space
And challenges events; nor lets one grief,
Nor question that the tenor of thy life,
Past, present and the future, is revealed
Or joy, or failure, or success, pass on
To marvel or bless my earthly lot, until
It proves its Karmic right to come to me.

All this I grant, but more than this I know!
Before the solar systems were conceived,
When nothing was but the unnamable,
My spirit lived, an atom of the Cause,
Thru countless ages and in many forms
It has existed, ere it entered in
This human frame to serve its little day
Upon this earth. The deathless Me of me,
The spark from that great all-creative fire
Is part of that eternal source called God,
And mightier than the universe.

Why, he
Who knows, and knowing, never once forgets
The pedigree divine of his own soul,
Can conquer, shape and govern destiny,
And use vast space as 'twas a board of chess,
With stars for pawns; can change his horoscope
To suit his will, thru failure to success,
And from preordained sorrows harvest joy.

There is no puny planet, sun or moon,
Or zodiacal sign which can control
The God in us! If we bring that to bear
Upon events, we mould them to our wish;
'Tis when the infinite 'neath the finite gropes
That men are governed by their horoscopes."

ELLA WHEELER WILCOX.

Sensitives are more easily chilled and suffer more from cold than those of impulsive temperament, while the latter are more readily flushed and suffer from heat. Warm climates for thinkers and dreamers; cold climates for workers and artizans—one seeking light, the other power.

Don't both be angry at the same time; it takes two to make a quarrel.

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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½ inch, one insertion, 40c; three insertions, $1.00.
1 " " " 75c; " " 1.80.
3 " " " 1.80; " " 4.50
Reading notices, 15c a line, 20 lines, 10c a line. Discounts for Time and Space

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LILY DALE'S FINANCIAL CONDITION.

As so much is being said of the financial condition of Lily Dale, and as press reports have gone out that give an erroneous statement, it appears but just that we should state the exact position, and ask friends of Spiritualism, and Lily Dale especially, what they want to do about it.

The situation is this: The Association found it necessary to put in a lighting plant, water and sewer system, a number of years ago. Money was borrowed for that purpose, and ultimately $12,000 in bonds were issued. These bonds came due last year, and were taken up by the Pettengill interest, and $8,000.00 of them are now in the hands of Henry A. Everett of Cleveland, Ohio, Mrs. Pettengill's son-in-law.

In making repairs and improvements on the grounds, for the buildings and other arrangements had run down considerably and had to be repaired, settling a damage suit where a party was injured by a defective boat landing, etc., Mrs. Pettengill advanced money, and last year the Association was indebted to her $8,300, in round numbers. She, and members of her family, held 947 shares of stock, at $10. per share, or $9,470 worth. The stock and indebtedness were sold to the Association for $10,000, $2,500 to be paid at once, $3,750, in a short interval, and it was understood the rest to be paid November or January 1, at the latest.

The first two payments were made, making $6,250 that has been paid, and leaving an indebtness of $3,750 and interest from August 1 last year that is to be met within the next two weeks, or before August 20.

The bonds can be refunded without difficulty, as $1,000 was given to the Association on the death of Mrs. Judge Cook, $3,000 are in the hands of people who are willing to carry them, and as there is no other incumbrance on the property of the Association that is inventoried at about $40,000, and they carry 6% interest, they are good property.

But the payment of $3,750 and interest, must be met, and the assistance of the friends is required at once. Send in what you can to Dr. George B. Warne, treasurer, or Mrs. Esther C. Humphrey, president, Lily Dale, N. Y., stating whether you wish to make a donation, want stock issued for it, or making any suggestions you wish. But send money at once. About $3,000 more is needed. Will you help to raise it?

A STAR.

The angels named her baby Dot,—
A tiny ray of light,
Found in a dark and dismal spot,
Where poverty makes night.
They took her—such a little beam—
To realms of angel love.
A star, so small, yet adds a gleam,
To matchless light above.

Eskimos as a rule cannot swim, the water around them never going above freezing point.

Lecturing at Berlin, Professor von Hansemann scouted the idea that cancer is on the increase.

HOW TO MAKE TELEPATHIC EXPERIMENTS.

BY W. J. COLVILLE.

In reply to questions frequently raised regarding methods for developing and utilising the telepathic faculty, the following suggestions may be offered. It is generally conceded that a considerable amount of sympathy or rapport between two or more mutually interested persons is essential to successful telepathy, and this is equally true, even of unconscious telepathy, between those who are quite unknown to each other in the flesh. The old mesmeric terms "operator" and "subject" may well be left behind, as they convey doubtful and often inaccurate meanings, but "sender" and "receiver" are words conveying the precise ideas we need to state.

There must be no sense of domination or subjugation on either side if the best possible results are to be secured; it is desirable, therefore, that the sender one day should be receiver the next, and vice versa in rotation.

As it is generally impossible to deal exclusively with any single phase of psychical experience, it often happens that clairvoyance and telepathy are practically inseparable. What is always essential to success, however, is definiteness of mental aim and object; distinct visualising of the form of an idea; and, above all, patience and calm persistency in employment of the method chosen till greater results arrive. Students of psychic phenomena wishful to engage in scientific experimentations should appoint a time and place convenient to both, as this course greatly facilitates the production of the desired phenomena.

Let any two persons, actively and seriously interested, agree to devote a specified time daily to work, and, unless there be some extraordinary barrier in the way, some satisfactory result is certainty before very long.

It is a helpful practice to take exactly the time when the desire to conduct the experiment is strongest, and it is advisable to always sit or recline in a place in which one feels thoroly comfortable and free from likelihood of intrusion. Busy people who cannot devote a day hour should decide upon some time during the night, preferably the hour immediately following retirement, if both, or all, parties retire in their respective rooms and houses about the same time; or, if necessary, they might appoint an early morning hour, without considering whether one or more of the experimenters is asleep. This suggestion is given is given to meet the need of those who are unable to comply with rules which can only be observed by people who keep regular hours and have a definite command of periodical leisure.

Sleep is no obstacle to telepathic intercourse, but rather favors it; and this is about equally the case as regards natural and induced sleep. Much that is vaguely classified as hypnosis is only sleep, more or less profound, brought about by self-suggestion and concentration of mind upon a chosen subject, often without any suggestion furnished by another. But tho the sleeping state is often highly favorable to telepathy, it is by no means universally essential; in fact, many thoroly conclusive results are often forthcoming when extreme wakefulness and unusual normal vigilance are characteristic of the state of senders and receivers of mental messages.

Experimenters should resolve to keep their mind concentrated on some clear and definite topic of mutual interest, as by so doing they are certain to secure satisfactory evidences of the transference, or transmission, of mental pictures.—In Light.

INDIANAPOLIS, IND.

The Children's Lyceum of the Progresssive Church of Indianapolis, Ind., has had a most pleasing and profitable year's work. At the opening of the season in September 1906, there were but eight children in attendance. The roll-call now numbers seventy. Of course this is not the average but the attendance has been very good.

The program for each Sunday was divided into three parts: spiritual, mental and physical culture. For the spiritual part a lesson was taken, and the children were given selections to read concerning the lesson. The roll was then called and the children answered by giving quotations, from different good authors. The mental part consisted of recitations, talks, and music. The physical part was taught by marches, dumbell work, delsarte.

During the winter, five entertainments were given by the children, who were well trained by their efficient and intelligent conductor, Mrs. Flora B. Fesler, for their parts, thus giving them the advantage of appearing at ease before the public. The proceeds of these entertainments paid all expenses including pianos, the conductor and a balance of nine dollars in the treasury for future work.

On the roll of honor for the best attendance are the names of Dorothy Frank and Oscar Thoodsen, Mabel Machelen, Elmer and Mary Stewart, Essie Crane, Margaret, Mary, Helen and Mr. Barge, Mr. Hening, Mrs. Ziegler, Miss Skelton, Mr. Allen, Mr. Seward and Mrs. Machelen. Mrs. Fesler has taken charge of the Lyceum work at Camp Chesterfield. The association has been fortunate in securing the services of this faithful and talented worker.

A Worker.

A Singular Dream.

A singular dream is related in a well known British magazine. A woman suffering from anxiety caused by reduced circumstances dreamed that she went to church. "The people began to go out one by one. I looked around and inquired why they were leaving the church. They said: 'To look for the magic bird in the churchyard. You will always have luck if you find it.' I thot I would try to find it, went out and swept away the fallen leaves and found a speckled thrush, and as soon as I took it up it dropped £1 in my hand. The next morning I went into our back garden and there among the fallen leaves was the speckled thrush, which had just been killed by a cat. It was yet warm. I said, 'Here is the magic bird, and the money I know will come by post.' The hope was justified, for £1 came in the morning and a check from a friend in the evening."

Cultivate a sense of humor.

JULY 24, 1907.

An emergency of vital import has arisen in the history of Lily Dale Assembly.

On or before August 20, 1907, thirty-five hundred dollars must be raised to meet the final payment upon the $10,000 necessary to liquidate the notes now held by Mrs. Abbie Louise Pettengill, and secure all stock owned by herself and family.

At a meeting held this day in the Assembly's Auditorium, the following Ways and Means Committee was appointed to raise the necessary funds: I. W. Pope, H. H. Hunt, F. W. Martin, R. H. Hoyt, Mrs. Tillie U. Reynolds, Mrs. E. L. Nicholson, Mrs. M. J. Stephens.

YOUR PROMPT AND SUBSTANTIAL AID IS SOLICITED.

We can not dally with indifference.

Pay your pledges to members of the Committee.

Forward your donations immediately to George B. Warne, Treasurer, Lily Dale, N. Y.

Stock can be had at ten dollars a share.

Yours for Truth,
MRS. ESTHER C. HUMPHREY,
President Lily Dale Assembly.

LILY DALE NEWS.

The third week of the Assembly has passed and the season is proving to be one of the average. There is a continual stream of people both ways, in and out every day, and they appear to go away satisfied with the presentation of the subject.

There has been a great demand for materializing mediums, and that demand is now likely to be satisfied, as John [illegible] of Toledo, Ohio, Mrs. Moss and Geo. B. Nichols are here and holding seances.

The weather has been fine, the rain coming mostly at night, and short showers during the day, drying up immediately after, and keeping the temperature so that light wraps are needed evenings and part of the time during the day. However, as the houses here are mostly arranged for heating, people are not affected by the cold as they are in places where no such provision is made, even if we do have quite a cold snap.

The meetings are well attended and much interest is manifested in them all. Forest Temple has some interesting meetings daily, while [illegible]

[illegible]

The ladies still have good gatherings at their Thursday evening Bazar, much interest being manifested by the people and the financial returns being quite liberal.

There is more of a social nature this season than for several years past. Little gatherings are common, and much is done to make the people enjoy themselves.

Two of the younger members of the Lily Dale family, Roy [illegible] Turner and Miss Louise [illegible] myer, decided that single blessedness was not desirable and with the assistance of Lyman C. Howe formed a marital copartnership Tuesday, July 30, at 2:30 p. m. The ceremony was performed in the presence of the grandmother of the bride, Mrs. C. D. Greenamyer, and a reception was tendered them at the home of the parents of the groom, Mr. and Mrs. [illegible] Turner, Thursday evening. About 250 guests called to pay their respects during the evening. They will make their home in Buffalo where Mr. Turner has a position with the steel plant.

A letter received from Mrs. Eliza Douglas informs us that she was married the fore part of July to Mr. Otto Henckler at Onset, Mass.

Victor W. de Wilton, of Struthers, Ohio, and Bessie A. Rahmlow, of Hornell, N. Y., were married at the residence of Mrs. Jennie Allen Friday evening, August 2, by Mrs. R. S. Lillie, assisted by W. H. Bach. Mr. and Mrs. de Wilton will spend a short time at Lily Dale before returning to their home.

[illegible]

STOCKHOLDERS' MEETING.

[illegible]

A CHRISTENING.

[illegible]

"The 47 Gods of the Bible"

[illegible]

I am 73 years old.

HAVE BEEN BALD FOR 45 YEARS

[illegible]

M. H. THOMPSON, Box 288, [illegible], N. Y.

LIST OF CAMPMEETINGS.

[illegible]

LADIES' AUXILIARY AT LILY DALE.

[illegible]

MEDIUMS' AND SPEAKERS' DIRECTORY.

[illegible]

METAPHYSICAL.

Conducted by EVIE P. BACH.

MAKE IT A WORLD OF BEAUTY

BY WILLIAM E. RAYMOND.

Think of the sun as shining,
Think of the sky as blue,
Think of the night as star-lit,
Of fellow-men as true.

Create a world within you,
Create a world ideal,
Create it from perfection
You find within the real.

Make it a world of beauty,
Make it a world of bliss,
Make it a world unselfish,
Then build a bridge to this.

SCATTER SUNSHINE.

Employees can often make their situations easier, get more salary, and win promotion by always being cheerful and bright, besides having a happy, pleasant time themselves. Emory Belle, in Opportunity, tells how this worked in her own case:

"I started out to my work, one morning, determined to try the power of cheerful thinking, for I had been moody long enough. I said to myself, 'I have often observed that a happy state of mind has a wonderful effect upon my physical make-up, so I will try its effect upon others, and see if my right thinking can be brought to act upon them.' You see, I was curious. As I walked along, more and more resolved on my purpose, and persisting that I was happy, and that the world was treating me well, I was surprised to find myself lifted up as it were, and my carriage became more erect, my step lighter, and I had the sensation of treading on air. Unconsciously I was smiling, for I caught myself in the act once or twice. I looked into the faces of the women I passed, and there saw so much trouble, anxiety, and discontent, even to peevishness, that my heart went out to them, and I wished I could impart to them a wee bit of the sunshine I felt pervading me.

"When I arrived at the office I greeted the book-keeper with some passing remark, that for the life of me I could not have made under different conditions; I am not naturally witty; it immediately put us on a pleasant footing for the day; she had caught the reflection. The president of the company I was employed by was a very busy man, and much worried over his affairs, and at some remark that he made about my work I would ordinarily have felt quite hurt (being too sensitive by nature and education,) but on that day I had determined that nothing should mar its brightness, so I replied to him cheerfully. His brow cleared, and there was another pleasant footing established, and so thruout the day I went, allowing no cloud to spoil its beauty for me or others about me. At the kind home where I was staying the same course was pursued, and where, before, I had felt estrangement and want of sympathy, I found congeniality and warm friendship. People will meet you half way if you will take the trouble to go so far.

"So, my sisters, if you think the world is not treating you kindly, don't delay a day, but say to yourselves: 'I am going to keep young in spite of the gray hairs, and, even if things do not always come my way, I am going to live for others, and to shed sunshine across the pathway of all I meet.' You will find happiness springing up like flowers around you, will never want for friends or companionship, and, above all else, the peace of God will rest upon your soul."

Sunny people dispel melancholy, gloom, worry, and anxiety from all those with whom they come in contact, just as the sun drives away darkness. When they enter a room full of people where the conversation has been lagging, and where everybody seems bored, they transform the surroundings like the sun bursting thru thick, black clouds after a storm. Everybody takes on a joyous spirit from the glad soul just entered. Tongues are untied, the conversation which has dragged becomes bright and spirited, and the whole atmosphere vibrates with gladness and good cheer.

This power to scatter sunshine, and to radiate gladness and good cheer, everyone should cultivate.

There is nothing else which you could put into your life, except service to others, which would pay you so well as the cultivation of sunshine in your business or profession, and in your social relations. Business will come to you instead of having to be sought, friends will seek you, and society open wide its doors to you. A cheerful disposition is a fund of ready capital, and a magnet for the good things of life.

Force yourself, if necessary, to form a habit of seeing the best in people, of finding out their good qualities, and of dwelling upon them and enlarging them. Do not see the distorted, crooked, cramped and burlesque man, but the man that God made. Ruskin says: "Do not think of your faults: still less of others' faults. In every person who comes near you, look for what is good and strong. Honor that; rejoice in it; and, as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes."—New York Magazine.

EFFECT OF THOT ON HEALTH AND THE BODY.

The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed. At the bidding of unlawful thots the body sinks rapidly into disease and decay: at the command of glad and beautiful thots it becomes clothed with youthfulness and beauty.

Disease and health, like circumstances, are rooted in thot. Sickly thots will express themselves thru a sickly body. Thots of fear have been known to kill a man as speedily as a bullet, and they are continually killing thousands of people just as surely tho less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the whole body, and lays it open to the entrance of disease; while impure thots, even if not physically indulged, will soon shatter the nervous system.

Strong, pure happy thots build up the body in vigor and grace. The body is a delicate and plastic instrument, which responds readily to the thots by which it is impressed, and habits of thot will produce their own effects, good or bad, upon it.

Men will continue to have impure and poisoned blood, so long as they propagate unclean thots. Out of a clean heart comes a clean life and a clean body. Out of a defiled mind proceeds a defiled life and a corrupt body. Thot is the fount of action, life and manifestation; make the fountain pure, and all will be pure.

Change of diet will not help a man who will not change his thots. When a man makes his thots pure, he no longer desires impure food.

Clean thots make clean habits. The so-called saint who does not wash his body is not a saint. He who has strengthened and purified his thots does not need to consider the malevolent microbe.

If you would perfect your body, guard your mind. If you would renew your body, beautify your mind. Thots of malice, envy, disappointment, despondency, rob the body of its health and grace. A sour face does not come by chance; it is made by sour thots. Wrinkles that mar are drawn by folly, passion, pride.

I know a woman of ninety-six who has the bright, innocent face of a girl. I know a man well under middle age whose face is drawn into inharmonious contours. The one is the result of a sweet and sunny disposition: the other is the outcome of passion and discontent.

As you cannot have a sweet and wholesome abode unless you admit the air and sunshine freely into your rooms, so a strong body and a bright, happy or serene countenance can only result from the free admittance into the mind of thots of joy and good will and serenity.

On the faces of the aged there are wrinkles made by sympathy, others by strong and pure thot, and others are carved by passion: who cannot distinguish them? With those who have lived righteously, age is calm, peaceful and softly mellowed, like the setting sun. I have recently seen a philosopher on his death bed. He was not old except in years. He died as sweetly and peacefully as he had lived.

There is no physician like cheerful thot for dissipating the ills of the body; there is no comforter to compare with good will for dispersing the shadows of grief and sorrow. To live continually in thots of ill, suspicion, suspicion and envy, is to be confined in a self-made prison-hole. But to think well of all, to be cheerful with all—such unselfish thots are the very portals of heaven; and to dwell day by day in thots of peace toward every creature will bring abounding peace to their possessor.—New York Magazine.

OFFICIAL PROGRAM

of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fixen, Secretary.
Dr. George B. Warne, Treasurer.

JULY.

13—Dr Geo B Warne
14—Mrs A J Pettengill
15—Mrs Carrie E S Twing, J Clegg Wright.
15—Conference
16—Mrs Carrie E S Twing
17—NAT'L SPIRITUALIST ASSOCIATION DAY—Dr Warne, Carrie E S Twing.
18—Mrs Elise Stumpf
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lilie
22—Conference
23—T Grimshaw
24—N Y STATE DAY—Tillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Tillie U Reynolds
28—Miss Elizabeth Harlow, Hon. [illegible]
29—Conference
30—Miss Elizabeth Harlow
31—Hon. Wendell C Warner

AUGUST.

1—Miss Elisabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks, Cora L V Richmond
5—Conference
6—Cora L V Richmond
7—Mrs Helen L P Ressegue
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—Mrs Ressegue, W J Colville
12—Conference
13—W J Colville
14—WOMAN'S DAY—Symposium, Mrs Mary Seymour Howell
15—Dr J C Batdorf
16—W J Colville
17—TEMPERANCE DAY—Mary Seymour Howell Laura G Fixen
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—Dr J C Batdorf
21—Mattie E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks, Oscar A Edgerly
26—Conference
27—Oscar A Edgerly
28—[illegible] DAY—Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER.

1—PEACE AND ARBITRATION—Laura G Fixen Lyman C Howe

[illegible] classes will be conducted [illegible] J Clegg Wright July 13 [illegible]

Cora L V Richmond, August 6 to [illegible] Psychology, Planetary [illegible] influence, [illegible] of the [illegible] influence of [illegible] up- [illegible]

[illegible] August [illegible] to 17. [illegible] Lockwood, August 20 [illegible]

[illegible] every [illegible] morning [illegible] Peterson, [illegible]

[illegible] MESSAGE [illegible]

[illegible] Reading [illegible] Georgia [illegible] Annette [illegible] Petten- [illegible]

[illegible] the golden way to [illegible]

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night session of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is transacted. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.

Whether you can attend, or not, we hope to have your membership for the next fiscal year:—15, 1907 to October 15, 1908.

JAPAN WOMEN ASK FOR EQUAL RIGHTS.

Two agitations, emanating from the women of Japan, lend confirmation to a conviction which every one must hold who lives any length of time in this country, that the Japanese woman is morally superior to the Japanese man. The Imperial Diet, with its grave and dignified fathers of the nation, as well as the entire male population of Japan, were recently astonished by the presentation of two petitions by Japanese women, one praying for political, the other for moral rights.

The first petition bears unmistakable evidence to the widespread and intelligent interest the women of the country are taking in its affairs and progress, while the second testifies to the reality and strength of a new moral ideal that is moving to strike at the civilization of the country in the most delicate part of its armor.

The first petition may indicate the germs of a movement toward the attainment of the suffrage for women. As it stands, it simply pleads for the cancellation of the existing laws prohibiting women from taking part in political meetings, either as promoters, speakers or visitors. ...

The Force of Habit.

A HANDY BANK.

Andrew Jackson Davis' Books

GREAT SPIRITUAL ASTROLOGIST

BOOKS AND PAMPHLETS BY Moses and Mattie E. Hull.

Read the story by Arthur F. Milton on page 8.

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Seers of the Ages.

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The Christ Question Settled.

The Secret of How to Keep Young.

Vaccination a Curse.

Spiritualism Versus Materialism.

Reincarnation.

Obsession, or the Influence of Evil Spirits.

Biography of J. M. Peebles.

Three Justice Lectures.

Spiritualism Commended of God.

Eastern Head at this Office or Direct from Dr. Peebles, Battle Creek, Mich.

BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

CHAPTER XI.

[illegible]—INSPIRATION—SOUL PERFECTION.

And why should the self-denying be put on a level with the self-gratifying? Why should some strive for purification from sensual passion and not others? Does not nature represent exact justice? Or will it be claimed that perfect inspiration, [illegible] and love are the necessary requirements? But their per[illegible] depends on the practice of temperance; humility and charity [illegible] attain it—justice to self and to others. Thus we may infer that a [illegible] soul also needs perfected [illegible] to inherit perfect harmony with nature.

CHAPTER XII.

[illegible]—ARE HEAVEN AND HELL WITHIN?

No doubt you have experienced a sudden sadness to overcome you when least expected; or felt low-spirited, melancholy, depressed, [illegible]

Well, they have their reasons for [illegible]. There can be no effect without a cause. What you feel is the effect of an influence touching you from somewhere. It may be the weather—you feeling the atmospheric pressure, as the barometer does.

Sadness is caused by a sudden depression in our positivity—the upward tendency of our spirits falling to a lower standard. Unpleasant news, [illegible] sorrow, a mournful [illegible] depressive dep[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] change by their [illegible] sudden [illegible] during [illegible] weather [illegible] a rise in the barometer [illegible] sadness during fair weather [illegible] same. Others see in [illegible] depression of spirits [illegible] regard it as a bad [illegible] when we [illegible] possibilities of mental [illegible] soul-vibration. Why [illegible] be able to catch the sad feeling of those thinking of us as well as their ill feelings.

It is a well known fact that we often think of persons while they are writing to us, and which reminds us to do likewise—both letters having the same date. What causes this? The vibration which [illegible] contains—its life principle magnetism, producing this, and sends it on to the intended. If [illegible] the motion is felt compatible with one's degree of sense[illegible] keenness of observation [illegible]. If the news is a sad nature the feelings of the writer will [illegible] with it, and, besides being reminded of the individual in question, we feel sad. The thot wave from him is the reminder; the feeling accompanying the vibration, in [illegible] what he feels. Thus we can [illegible] prophecy unpleasant news [illegible] something sad coming.

But as all are differently constituted [illegible] little deviation must be expected [illegible] manner of sensing these [illegible], and of explaining their [illegible] import on the recipient. But we can observe and note results [illegible] create a guide for personal use.

[illegible] you are suddenly touched with [illegible] of sadness, note the time [illegible] and place of its occurrence and await results.

A friend relates that one afternoon [illegible] as the sun was receding toward the horizon, he was suddenly struck by a feeling of sadness [illegible] street-car, while passing a bishop's home. There was nothing in the exterior to indicate mourning or sadness, nor did he know of any sickness in the house. But the evening paper announced the sudden death of a favorite priest, at the place mentioned about the time our friend was passing there.

Being sensitive, he felt the thot-wave floating on the wings of sorrow as it emanated from the building. Others may have experienced the same sadness, but not knowing what it meant, threw it off again as an unwelcome guest. The same vibration that touches us directly may do so indirectly or when not aware of its approach.

Do we need be invited to feel sad, when unwelcome news is conveyed to us? No, it lies in the vibration; it conveys itself to our consciousness. In like manner joy is sensed. Good news carries its own delight. A sudden feeling of joy overcoming us uninvited brings compatible information or has something pleasant in store for us. Its antithesis—depression of spirits or a falling of the mental barometer—often portends a disappointment, as, no doubt, many have experienced, who have been observant of these facts. Thus joy, sorrow, delight, pain or suffering, sickness, changes in the weather and other unforseen events may be inferred by the causes preceding effects—sensed as vibrations whispering to finer feelings, our higher sensations and emotions as herein described, and as gathered from personal observations, others' experiences, co-incidents and logical conclusions generally.

Sickness, pain and suffering are foretold by feeling low-spirited fundamentally, but accompanied by melancholy, involuntary sighing, gloominess, and often ill-humor—tho the latter is mostly the children's "sign" of approaching illness. But this might be accounted for as being in the blood or occasioned by bile-accumulations. However, parents often feel low-spirited, melancholy or gloomy, which indicate suffering but not sickness for them, and which depression is followed by sickness in the family—generally of one of their children. Is it not suffering to have one of your children under a doctor's care? Where does the bile-theory come in under these circumstances? If we felt that of our children it must have been sympathetically; and how does sympathy operate except under the influence of a law—a vibration passing over from one to the other? We are only coming a little nearer home with our science, that is all. But it is of the same cloth and getting back to first principles—the initiatory influence or vibration, sense of feeling or emotion—on which this science is based, viz.; sympathy or love.

Sympathy and antipathy are the attracting and repelling forces in man, synomymous with attraction and repulsion in nature, or its intelligent counterparts, showing man's near relation to universal law. As such he is a part of nature and dislikes discord as much as nature does—in fact, often taking her part in the punishment of evil in his fellow men.

The feeling of resentment against wrong—sensed as indignation—is caused by an encroachment on our harmony with nature or with right-doing. We hate to be disturbed by a discordant soul-vibration—especially when we are moving upward, deviating from the negative and struggling for purity or justice ourselves. But we must not permit uncharity to be the judge. Many commit a worse evil in their condemnation of a wrong than is in itself. This is frequently, aye, mostly the case, when the wrong is directed against us.

We have a right to vindicate ourselves or observe the law of self-preservation, but we must not lower ourselves to a level with the wrong-doer by uncharity or hatred—revenge. By so doing, we also place ourselves in disharmony with nature; and both become subject to her disfavor—frequently to the disfavor of our fellow-men as well and inherit punishment unlooked for.

Indignation in the face of wrong is one thing; our self-love being hurt is another. We must guard against the latter. To kill a man for calling us untruthful, is certainly a ten-fold worse evil than the latter. But it has been done. To murder a man's reputation by slander in retaliation for a slight committed under pressure, is an unreasonable vindication. It is not curbing our animal nature, but adding to its impetus, which needs a like self-denial to neutralize. In other words, it adds to our impulse for hating instead of loving. Evil passions are thus developed. In the language of Pope:

> "Vice is a monster of such frightful mien,
> That to be hated it needs but to be seen,
> But seen too oft, familiar with its face,
> We first endure, then pity, then embrace."

The foundation onc[illegible] laid, it is easier to take revenge [illegible]on another like occasion. To reve[illegible]se the evil, it must be resisted, a[illegible] a passion for forgiveness is its cure. The "uttermost farthing" was not a vain syllogism in its ap[p]lication.

Some people are ve[r]y resentful. It indicates a strong n[e]gative tendency of the love fo[r]... es—an unforgiveness that betra[ys] hatred yet uncurbed; and where [th]ere is such emotion dominant, [t]he feeling of real joy cannot be s[e]nsed. People, who are always di[sc]ontent with themselves and envy [o]thers' happiness, should look w[it]hin. They would find the cause [of] their discontent in their lack of good feeling towards others. The s[ame] influence or vibration we send o[ut] is returned to us. As we affect [o]thers they feel towards us. Sy[m]pathy and antipathy is the law. As we sow we reap.

Selfishness inherits s[im]ilar vibrations to those of hatr[ed]. We may say invites them—lik[e] attracting like. Selfishness is neg[a]tive love—love inverted—not i[n] sympathy with mankind. Dev[el]oped as a passion it becomes [s]o love or avarice, greed, covetou[s]ness, envy. Its vibrations are deb[il]itating and wearisome—thus rejec[t]ed by those whom they touch and returned to their owner. He rea[p]s what he sows and finally succu[m]bs to their pressure—sickens from pure inanition, debility or lack o[f] vitality to bear up. That is th[e] reward of love for self only, un[le]ss offset by pecuniary losses, whic[h] often rouses the selfish to unus[ua]l activity, which neutralizes the debilitating effects for a time bei[ng]; and gives them new lease of life. But in the end they must succum[b] to inability, indolence and general prostration.

(To Be Contin[u]ed.)

CINDEREL[L]A.

It was in ancient E[gy]pt that the story of Cinderella orig[in]ated. Moderns, however, owe th[e] familiar nursery story directly to the Frenchman, Charles Perraul[t] whose "Cindrillon," appeared at [th]e end of the seventeenth century. [P]errault took his Cinderella from e[ar]lier versions, which came, no dou[b]t, from the story of Rhodopis' [b]ath. That Egyptian beauty had prepared to bathe when an eagle s[w]ooped on one of her slippers, carried it to Memphis and dropped it [in] the lap of King Psammetichus [as] he sat administering justice. [H]e admired it, had Egypt searched f[or] its owner, married her, and live[d] happy ever after.

BOSTON N[O]TES.

MRS. B. W. BE[E]CHER.

HARMONY H[A]LL.

Mrs. Gray cond[uc]ts spiritual meetings at Harmo[n]y hall, 724 Washington street. [S]unday circle 11 a. m., messages 2[.3]0 and 7:30. Tuesday and Thursda[y], 2:45. Best of talent present at a[ll] sessions.

COMMERCIAL [H]ALL

694 Washington stree[t]. Sundays at 11, 2.30 and 7.30. [T]uesdays and Thursdays at 2.30 p. [m]. Readings and tests by good me[d]iums. N. P. Smith, conductor.

ODD LADIES [H]ALL

446 Trement street. Mrs. Nellie Carleton Grover con[du]cts spiritual circles for healing an[d] many of the healers of Boston a[nd] vicinity are there each week givi[n]g free treatments to all who wis[h] it. She also has many message me[d]iums Tuesday and Friday at 2.30 [p]. m. of each week.

FIRST SPIRITUAL SCI[E]NCE CHURCH

578 Massachusetts [A]venue, Cambridge, Mrs. M. A. W[i]lkinson, pastor. Services at 3 a[nd] 7.30 p. m. Sunday, conducted b[y] Mrs. Lewis and others. The pu[bl]ic is cordially invited.

FIRST PSYCHIC CHUR[C]H OF CHRIST.

Room 430, Huntin[gt]on Chambers. Services every Sunda[y] at 2.30 and 7.30 p. m. H. G. [H]oward, president.

MRS. B. W. B[E]ECHER

has given up her roo[m]s at 43 Linden street, West E[v]erett, for the summer. Parties w[i]shing private sittings, circles or p[l]atform work, can correspond wit[h] her at 293 Pleasant street, Ma[r]lboro, Mass., as all correspondenc[e] will be forwarded to her thr[u] the summer months.

The Montreal Da[il]y Witness is the only journal in t[h]e world that will not print theatr[ic]al advertisements.

A REVERIE.

I walked down the Valley of Silence
Down the dim, mystic valley, alone,
For my heart had been torn by a torrent,
And lay in my breast like a stone.

All the world seemed so dark and so dreary—
No spot for my tired head to rest—
Oh, my soul was so heartsick and weary,
That sunshine seemed naught but a jest.

The sky, with dark rain-clouds, o'ershadowed
The sun, and they shut out its light,
E'en the birds seemed to say as they warbled,
"We are covered with darkness—'tis night."

Then a voice came from out the dim silence,
In accents so rare and so sweet,
Like the peal of an angel's trumpet,
Sent from heaven its loved ones to greet.

"Oh, fear not the silence, the sadness,
Oh, fear not the shadow that hides
The glory of light that is coming,
Nor fear ye the darkened tides.

"Oh, lift up your head in the gloaming,
Look up to the sun-kissed hills,
And hear the sweet tones of the songsters,
And the echoes of merry rills.

"Around you is darknesss and sorrow,
The world seems so dark and so drear,
That the burden seems hard to be bourne, friends,
And the shadow draws nearer—still near.

"But there's light in the darkness around you!
Give out a glad peon of joy!
See! The sun thru the clouds is now breaking!
Look up! Don't look down there, my boy!"

I looked, and the dark clouds were rifted!
Thru the rifts the bright sunlight came down!
And out of my heart went its shadow,
And off from my brow went its frown.

Then a voice, clear and clarion, echoed,
From out the mysterious blue,
"Oh, give to your own what it craves, love,
And your own will give back unto you."

C. W.

CAMP CHESTERFIELD.

Once again, Oh, friends of my soul, I write to you from this Mecca of Indiana Spiritualists. It has been just a year since I last wrote from this beautiful, romantic and picturesque field. Since then we have climbed the heights, yet still afar there shone the light of a guiding star.

Oh, how our hearts were beating when, with one accord, we wended our way to the Auditorium on the afternoon of Thursday, July 25. We wanted to be in the front ranks of human progress; we wanted to be where the battle was the fiercest, the struggle the most intense; where men and women sacrificed their lives and everything they had, on the altar of truth, as if in a festival.

What a grand privilege to live, if but for one day, in these classic shades; to mingle but one hour with those heaven-inspired souls, who, standing on the verge of two worlds, proclaim the "glad tidings" of the possibilities and conditions of "another life." Here we are invited to a "feast of reason and flow of soul" fit for gods and angels. We came here that we might have spiritual life and have it more abundantly.

July 25 at 2.30 p. m., the first meeting was a symposium, President O'Neill in the chair, who called Miss May Hedrick to deliver the invocation. After singing a hymn by the audience, the president called on a number of prominent ladies and gentlemen to speak and give spirit messages.

The first meeting, tho not largely attended, was enthusiastic and harmonious. There was a great storm, "a mighty, rushing wind," incessant thunder and lightning, and an immense flood in the forenoon, and the next day it rained. This accounts in part for the non-attendance. Those who were not there missed a treat.

Friday morning opened rainy. Lyceum at 9 a. m., conducted by Mrs. Flora B. Fessler. Over twenty happy and enthusiastic children at first. They went thru the exercises like well-drilled soldiers. They were taught oratory, music, physical culture, memorizing, politeness, and good deportment. The Lyceum is indispensible for future success and growth of Spiritualism. Music and singing should be taught. All the great musical composers were inspired mediums. As Lyceum conductor, Mrs. Fessler has no superior anywhere.

The first lecture of the season was delivered at 2.30. T. W. Smith, trance speaker. He took a very optimistic view of the possibilities of Spiritualism. He delivered a profound, logical and eloquent address. He spoke deliberately, pronouncing each word distinctly and could be heard in all parts of the vast Auditorium. This is something unusual. Mrs. Josephine Ropp followed with messages, all received and recognized. During all these exercises we have had congregational singing, which is another innovation. President O'Neill makes an ideal chairman, and is alert for the good of the camp and the campers everywhere.

Saturday at 10 a. m., we had our first conference, the venerable Joseph Mendenhall in the chair. The conference is "of the people, for the people and by the people." Every man and woman who reads and thinks, likes to say what they think. The conference might, and yet will, be the best thing at the camp. I was glad of one thing—that we were not confined to one subject, but each one had full swing.

At 2.30 Thomas Grimshaw occupied the platform. There was a large attendance—all deeply interested.

Just at twilight the "Kentucky Cottage" was dedicated. This beautiful cottage was erected by Mrs. Charles and Mrs. Carpenter of Kentucky. It is intended for a mediums' home. Rev. Grimshaw and Mr. Mendenhall made dedicatory speeches. The Lyceum children and the audience sang "My Old Kentucky Home" with great feeling and impressiveness. The speeches were of a high order and very appropriate. The exercises all befitting the hour, the time, the place—elevating, refining, spiritualizing.

Sunday July 28, was a glorious day. It opened auspiciously. Lyceum at 9 a. m., conducted by its peerless leader, Mrs. Fessler. At 10 o'clock E. W. Sprague, who was at his best. He has lost none of his old-time vigor and he made a magnificent speech, thrilling his audience thru and thru. He gives spirit messages at 4 p. m.

At 2.30 Brother Grimshaw holds the boards. The campus never looked greener, better, diviner. "It seems apparelled in celestial light." It is certainly the most beautiful, charming, and picturesque camp in the world. It is near the center of population, and should be of national concern. All that we have, all that we are and all that we hope to be, we have here staked upon the altar of this great truth that "the departed spirits of the mighty dead" have a conscious existence; that they are around us and with us and have an influence over us.

O. L. Harvey.

A SLATEWRITING.

Before leaving my home for Lily Dale I framed two small slates, putting the frame on in such shape that after they were fastened together, they could not be taken apart without the frame coming off. I put a small piece of pencil between the slates and a note to my brother in spirit life, asking him to write on the inside of the slates.

On arriving at Lily Dale I took them to P. L. O. A. Keeler and arranged for a sitting with him to see if he could get some writing on them as they were without opening them. He consented to try and the next day I went to his cottage with the slates.

He put them in a small box that was on the table and covered the box with a slate to shut out the light. They were in the dark for not to exceed five minutes, then were taken out and placed on the table.

In a very short time Mr. Keeler said they were going to write on the slate. A very estimable old gentleman, Hon. R. T. Van Horn of Kansas City, was sitting on the porch, and Mr. Keeler called him into the room where we were saying they wanted him to help with the writing.

When he was seated Mr. Keeler picked up the slates and Col. Van Horn and myself took hold of one end and Mr. Keeler the other. We could hear the writing going on very plainly. I brought the slates home and wedged them apart. On the inside of the slates were ten messages and one on the note I had addressed to my brother.

Who wrote on those slates? Mr. Keeler did not. It was simply impossible. I did not write it. It was from our friends in spirit life. There is no other reasonable explanation for it. They were never out of my possession or sight longer than five minutes, the time they were in the box.

After a long acquaintance with Mr. Keeler I know him to be a gentleman, perfectly honest and a fine medium.

James T Sheffield.

(The editor was shown these slates before the sitting, after the sitting and before they were opened, and after they were opened.)

The Pope has appointed a man as his doctor whom he likes because he is "old-fashioned and not a tyrant."

People rarely ever want to walk on the grass until they see some one putting up signs telling them to keep off.

For a man to exert his power in doing good so far as he can is a glorious task.—Sophocles.

By my skill I have got many acquaintances, but by my manners very many friends.—Posidippus.

The Hon. Mrs. Harbord, of London, has made a successful balloon trip across the English Channel.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the Sunflower office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent $6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33⅝x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chases; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6-, 8-, 9-, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 34 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitcher, foot power; Yarger stapler; gasolene engine with outside copper gasolene tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fire-proof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. Bach,
Lily Dale, N. Y.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; I 'S SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., AUGU ST 24, 1907. | Issued Every Saturday at One Dollar a Year. | Number 334

IMMORTAL PERSONALITY.

SAMUEL BLODGETT.

There are some things about Charles Dawbarn to be admired. What we get from him is of him; he does not copy others. He is not always right, none of us are; but when in error he compels others to think. Every one has to experience his own life. Our living experience is not alike here, and we may naturally suppose it will not be the same after we pass on. Ask the first dozen men you meet how this world seems to them, and you will get any thing but a harmonious response.

Life is not the same to an individual at different periods of existence but personality continues, and all the attributes of personality. Life to us is what it seems to us; to another it is what it seems to him. Each one can be honest and tell a very different story concerning present existence. If we honestly conflict here, why may we not disagree in a future stage of living. Our organism and environments, many of which we did not create ourselves, always give color to the expression. I do not doubt that the mental health of spirits differ as much as that of mortals, many of them being actually insane. It is not likely that earthly language can describe spirit conditions, mediums unconsciously color spirit communications, and there are other reasons why what purports to come from the spirit world is not reliable.

I do not accept it as a fact that "the personality by which we know each other here is entirely dependent upon the conditions of life on this planet of ours." The conditions on any other planet for any thing we know may be such as to make earthly personalities as easily known there as here; and also in spirit life. The idea that man, the same man would be taller on Jupiter and shorter on Mercury is an unwarranted assumption. Earthly conditions do not determine that a man here shall be larger than a mouse, nor smaller than an elephant. It is the soul conditions of man that determine what his size shall be; not planetary condition.

I do not agree with him that we have organs that are passing out of existence because of non-use. None of our organs were evolved at any time from "ancestral necessity." The same "ancestral necessity," does not evolve a man in one instance and a cat in another. Like cause always produces like effects.

True evolution does not teach the introduction of new organs from necessity, nor the discontinuance of old ones from disuse; but an increase or decrease in the capacity of the different organs thru cultivation or neglect. Mr. Dawbarn cannot have any experience in sex-idealism, if he believes sex has no use but the production of children. I see no reason why the higher form of sex love should not continue after the lower form has had its day and become obsolete. Men love mother more because she is a woman because she has the mental qualities of women, but the grosser form of manifestation is not thot of.

Sex is useful as long as we admire sex, and that is likely to be as long as we continue to exist. Mr. Dawbarn lays all stress on environments, and assumes concerning the environment of the spirit world what he does not know—what he has not the slightest reason for. We are not formed in a mould, like an iron casting, as Pope says:

"Soul is form, and doth the body make."

The soul is a product of both father and mother, coming from the union of the male and female germs; living germs in a favorable environment. To the extent that this soul is imperfect it turns out an imperfect human being. If heredity makes a cripple I persume the condition will continue in after life. If heredity makes one feeble minded I presume it will be an eternal misfortune. I see no reason why this should not be so. If the idea is imbedded deeply enough in our friend's consciousness that he will have a different form over there, when he gets there he will likely believe he has got it, and there may be a gradual growth in the direction of his thots. One's face gradually gives more and more the expression of the mental condition. These changes are never enough to overcome heredity. The happiest are those who are the most harmoniously developed, the conflicting emotions in their own breast the best harmonized and directed, which means an undying faith that however much the world may depart from their way of thinking and of conducting itself, that it is bound in the end to reach the goal that God or Nature has in view.

No one can be happy in believing that the world is going to the devil because his ideas are not being carried out, but if he has more faith that Nature knows her own business better than he knows the road she ought to take, he will be able to say,—

"Let the wild world wag as it will,
I'll be gay and happy still."

But this does not mean that he will not work earnestly for such reforms as seems to him desirable, nor it does not mean that he will always be tempered with the faith that the defeat of what he is working for will not, and cannot be ruinous to the well-being of people of this earth.

In the war of the rebellion, there were people in the South who sincerely believed that the good of both white and black made the success of their cause a necessity, and were willing to lay down their lives to accomplish their purpose. It was a war on both sides stimulated by honest ideals; and we do not suppose that those who fell in the struggle felt one whit different on reaching the spirit world.

We have no reason to believe that death makes a Catholic a Protestant, or a Protestant a Catholic, or that they generally lose their interest in their religion. If we develop into misanthropists, or haters of any race or class of people, I do not doubt that the evil we have incorporated into our characters. will be with us and plague us, in some instances, for long periods of time. The longer I live the more important it seems to me that our emotions should be properly cultivated. Haters of Negroes, haters of the Orientals, haters of the rich, haters of Mormons, etc., are all "laying up wrath against the day of wrath," and will have to suffer in proportion to the perversion of their emotions. The worst of it is, they will not suffer alone; the innocent will have to suffer in degree, with the guilty.

Not "as a man thinketh in his heart, so is he," but, As a man feeleth in his heart, so is he. I knew a lady who had spells of fancying that her head was no larger than the head of a pin. At other times it would seem to her that it was too large to go thru an ordinary door. She was regarded as not quite sane; but there are plenty who are held to be in their right mind, who have lost as much mental balance as she. It causes bank defalcations, all kinds of crooked financial deals, and causes labor unionists to carry murder in their hearts for those who honestly oppose the consumation of their designs, or of innocent workers who simply desire employment, but are not of their clan. These people may be really good people at heart, but they have been carried away with a fanatical frenzy that makes them "undesirable citizens" and they will continue to be undesirable after passing on till their mental machinery can be regulated. Conditions are so distorted in their minds that they cannot tell the truth when they try.

Those who have looked thru a series of looking glasses made for the purpose of distortion have had an illustration of how it is. A six foot man may be made to look not more than six inches tall, and a five foot man may be made to look like ten. They insist in looking thru the glass that distorts to suit their prejudice; or it may be more proper to say their prejudices are the distorting glass that they look thru.

We may know this: Our interest lies in entering the next world as free from crooked prejudices as possible.

I take exception to the idea that the personality must necessarily disappear with the disappearance of the physical form. He seems to forget that the whole of the physical has disappeared, probably not less than a dozen times with any person who has lived eighty-four years, but the personality continues perfectly thru these many changes, all analogy teaches that the personality must continue as long as the life does.

I do not see it as a fact that "The personality by which we know each other here is entirely dependent upon the conditions of life in this planet." Planetary conditions here does not determine that man shall be larger than a mouse, or smaller than an elephant. It admits of sizes and form and color. No reason has been given for believing the spirit world will not give as much latitude. And no reason is given why Jupiter should not give as much. Mr. Dawbarn has asserted that a change in personality and [illegible] necessity follow what we call death. It is an assertion from mere imagination, no scientific reason given. He has asserted that without propagation, sex itself would be impossible, and this has no backing. He says, "Heredity is the expression of ancestral force and mentality." Very well, this gives the male form, and the female form. It gives these forms regardless of whether the male is to be a father, or whether the female is to be a mother. These forms continue perfectly defined, perhaps fifty years after the child-bearing period has passed, as long as earthly life continues; so we see it is not "Impossible that the form should remain the same when motherhood and fatherhood have ceased to be compelling forces." We have every reason for believing "the expression of ancestral force and mentality" will always express the same.

I object to the statement "In earth life we are each shaped mentally by his environments." If it were so, a cat reared in the same environments of a child would have the same shaped mentality. Our mentality is shaped by our heredity.

Heredity is fundamental; environments are merely incidental. We may pass away from deleterious environments and outgrow deleterious effects; we cannot escape our heredity.

We have good reason to hope we shall know our loved one's in spirit life because they have retained their personality, in form and in appearance. We know them because they have the same lovable characteristics that they carried with them; and because they are the same old friends and companions.

All this is secondary. It behooves us to make the most of the schooling that this life affords us. To weed out such false mental growths as become attached to each and everyone; and to cultivate those qualities that are elevating in their nature, and will fit us, better and better to be enjoyable and ennobling companions for our fellows, both in and out of the form.

You cannot find full truth until [illegible] the truth you have to the [illegible]

CREEDAL BELIEFS AND TEACHINGS.

N. H. EDDY.

It is not all summed up in one creed, for there are many, each one claiming that their special system is the only right one and each working for the supremacy of their own particular method of salvation.

Spiritualism does not rely upon creedal beliefs or theological and dogmatic teachings, but can and does prove its teahings, by both physical and mental phenomena as demonstrated thru their sensitives or psychics. To one who has been an observer along the lines of theological teachings, they seem very meager in the point of comfort as to a possible chance of eternal happiness or progress for the majority of humanity, because when one takes into consideration the countless millions of human beings that are in existence, there are but a few, as compared with the whole who have a chance of attaining the full and free salvation that is advocated by the revivalist or priest who goes about, as the old old saying is, "Like a lion seeking whom he may devour," and if you accept their way of thinking (instead of thinking for yourself) then you are a good and glorious saint, fit for the kingdom of heaven; but if you do not think and believe thus and so, then they relegate you to the pit of eternal punishment, prepared, as they say, for all unbelievers. Especially do they condemn such noble souls as Robert G. Ingersoll, who demonstrated in his home life and associations with humanity, the truths of love and domestic affection. Those who knew him best testified to the true character of his daily life in home or abroad.

Always in his public demonstrations of intelligence did he advocate liberal thot, and that each human being had a birthright to live and think out from his or her own standpoint those principles which would embody into each mortal mind the right idea of true manhood or womanhood. But these sanctimonious priests would relegate such a noble soul to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftimes far behind in their own lives and actions, as far as a true and spotless life is concerned, as compared with Ingersoll and others who sought to free the minds of human beings from the fallacies of dogmatic religion. Had they the power, they would to-day, as in times past, when they tortured and burned at the stake, so-called heretics who attempted to give people an insight into spiritual truths, carry out old ideas of witchcraft, and send out of physical existence such as seek to give humanity a knowledge of Spiritualism and continuity of life beyond the mortal.

What would be the outcome of human progress if creeds and theological teachings alone had their fullest sway?

As viewed from the knowledge of spirit return and the truths that Spiritualism teaches of this life and the future existence of soul and spirit, it proves that man has an individuality after leaving the physical body.

The outcome of the creedal beliefs or teachings of theology alone would be a great obstacle in the pathway of human progress and advancement of soul and spirit, because such beliefs have a natural tendency against the development of the soul or spirit.

The natural idea taken from such false dogmas leads the mortal to feel that no matter what an individual has done or how great a sinner he has been, if he only comes to the atoning grace of salvation, he will be freed from all punishment and be as pure as the angels. Such has been the teachings of revivalists and teachers along that line, as reported in the daily press of this city where such services have been conducted of late.

Each human being has a birthright given him thru the principles of nature, and it is within the province of each one's rightful ownership to use the reasoning power that has been given him. But those of the priestly craft do not always like to have their parishioners drift into the channels of free thot and reasoning capabilities, because they know that such procedures will eventually lead the thinking and reasoning soul beyond their ability of control. In the province of the spiritual philosophy, the facts and phenomena of its teachings, all delegate to the mortal ideas of freedom of thot, and that each one should open wide the windows of the soul and investigate the truths of its teachings and phenomena which liberates the soul and spirit from the shackles of bondage with which the dogmas and creedal beliefs have always filled the mortal mind, doubt and fear, and hindered the progress or development of the soul and spirit.

Creeds and beliefs do not satisfy the long soul that reaches out to know the realities of the beyond, for the loved ones who have left the physical, and the vacant chair tells its tale of sadness when the loved kin or friend has passed out of the mortal sphere of existence. It is not beliefs that fill the aching void and give cheer to the saddened heart at such times, but it is knowledge that is wanted, and Spiritualism gives that knowledge. In the next article mention will be made regarding demonstrated facts.

N. H. EDDY.

Buffalo, N. Y.

Tenth Annual Convention of the State Spiritualists Association of Minnesota.

The tenth annual convention of the state Spiritualists association of Minnesota, will be held in the First Unitarian church, Eighth street and Mary Place, Minneapolis, Minn., September 6, 7 and 8, 1907.

The following excellent talent has been engaged for the convention: Miss Elizabeth Harlow of Columbus, Ohio, who delivered such splendid lectures at last year's convention. Prof. W. M. Lockwood of Buffalo, New York, Mrs. J. P. Whitwell of St. Paul, Mrs. Carrie Tryon of Minneapolis and others.

Message bearers Mrs. Emma A. Sauer, Mrs. Paul Benhler, Mrs. Frances D. Wheeler, Mrs. Emma Peake and Mrs. Asa Talcott.

Prof. Lockwood in his lectures employes philosophical and scientific appratus to analyze the principles and demonstrate the facts underlying the spiritual philosophy and its phenomena and distinctly proves the continuity of individual life, and the mortal association with other spheres of existence.

Business sessions, and addresses from fraternal delegates of New Thot and occult socities during the day.

Evening meetings will be devoted to lectures, spirit messages, music and song.

It is the aim of the officers of the associotian to make the tenth annual convention the best ever held. The reception and entertainment to the delegates and friends will be held in McElroy Hall, Minneapolis, corner Nicollet avenue and 8th St. on Thursday evening September 5th, at 8 o'clock.

The secretary, 904 Hastings ave., St. Paul will mail programs to any one sending their name and address. Come and bring your friends and help make this tenth convention a grand success.

FRANK E. IRVINE, Sec'y.

Success is the ability to make stepping-stones out of stumbling-blocks.

How many a time have we missed perfection while hunting for praise.

THE SUNFLOWER

PUBLISHED EVERY SATURDAY BY

THE SUNFLOWER PUBLISHING CO.,

Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.

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SUBSCRIPTION RATES.

Single subscription, per year,	$1.00
Six months,	.50
Three months,	.25
To all foreign countries except Canada and Mexico,	1.50
Six months,	.75
Three months,	.40

With five subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES.

1 inch, one insertion, 60c; three insertions, $1.00.
" " " " 1.50. " " 4.50.

Reading notices, 15c a line, 20 lines, 10c a line. Discounts for Time and Space.

REMITTANCES.

Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't forget to sign your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

WHEN WAR WILL DISAPPEAR.

ADMIRAL W. S. SCHLEY.

The profession of arms is one of the oldest in history, honorable and useful alike to the state. As a member of that profession I could not be expected to have much sympathy with those who misrepresent the value of its work or who decry the usefulness of its duties. In these days we hear much of peace congresses. In behalf of those of my cloth, I would say that it has been my privilege to meet and know some of the great soldiers and sailors of my time in most of the countries of the world. It is only just to them to say that they were uniformly gentle and universally humane. They were in no sense fond of war because the study of their life had better equipped them to wage it, but when brought face to face with the fact that their nation was unable to find a common ground upon which to stand in adjusting differences with another, they were ready to step into the breach, with all that might mean of sacrifice for home and country.

No one appreciates more than I the motives of peace societies or the credit due them for the good they would do, but the day is distant when the lion and the lamb can lie down together, and when they get up the lamb can be certain that he is not in the northwest corner of the lion. It is hardly too much to say that the era of a thousand years of peace is almost too far off to hope that any of us now living may ever see its beginning, but in the meantime might it not be well that we should constitute ourselves a living force for the protection of law and order against those other forces in the state which are destructive to its peace and quiet?

I would welcome such conferences as that at The Hague. All men who look upon war as a calamity will rejoice to know that there is a spirit of willingness prevalent among nations to limit the scope of war, or to eliminate from its code some of the causes which lead to it and to substitute for these the method of arbitration. If no other good results from such conferences than to strike from its code a few of the causes which now lead to that misfortune, the effect will be to lessen its possibilities and to make resort to it more and more rare. I know of no nation today, however, that, under the present disposition of human nature, can afford to disregard her defense while there is so much class restlessness under restraint or class impatience of authority as we see in every country around us. No, it is a far cry to the day when liberty will be able to hold footing without the protection of arms in the hands of men who are trained to use them in her defense.

I am among those who believe that when the kingdoms of this world shall become veritably the kingdoms of Christ on earth, then, and only then, will war disappear and the rumors of war cease among men.

The man who faces both ways never sees much either way.

The fairest flowers of joy spring from the soil of sacrifice.

BURNING THE YULE LOG.

A SURVIVAL OF SUN WORSHIP.

In some parts of Germany the Yule log is placed on the hearth on Christmas eve and if possible is kept burning for two or three days. Then a piece of it is laid aside for the purpose of lighting the next year's log and guarding the household from harm. Pieces of fir wood charred but not quite burned out in the Christmas fire are also placed under the family bed in some German villages to avert the dreaded lightning stroke, which appears in this relation to be the type of fire in its evil aspect, in contradistinction from the solar orb, the representative of beneficent light and warmth. The custom of burning a Yule log for three days and nights in each homestead is almost certainly a survival from the adoration once offered to the sun at the winter solstice.

Three centuries after the Christian era sun worship was still maintained in Brittany, and in Normandy not more than 100 years ago the household fire was extinguished on December 24th and the Christmas log was ignited by the aid of a flame procured from the lamp burning in the neighboring church. This fact affords a curious instance of the probable transference of respect and reverence from the sacred fire of a purely heathen creed to the ecclesiastical lights of Catholicism. When the pagan rites for procuring unsullied fire were forbidden or fell into desuetude the ideas to which they owed their origin and development instead of perishing, continued to exist more or less perfectly by attaching themselves to usages and ceremonies having no direct association with them.

THE SPECTER SWIMMER.

A Legend of the Sea That Still Appeals to Sailors.

The sailor as a class still holds fast to the superstitions that have been his especial heritage thruout all ages. To him the sea is still peopled with phantoms. Men there are still who sail the sea believing in the power of the Swimmer, men who believe in the Walrus of unholy fame and in the existence of the specter bark Lucy to be seen at any time dodging in and out of the creeks and bays of the South Carolina coast. This is the tale of the Swimmer:

Near Cape Finisterre there lived a fisher maiden in days when the world asked fewer questions than now, and with her lived her fisher sweetheart. On their wedding night, runs the yarn, smugglers came down on their village, a thieving, drunken band. When they left, having done all the damage they could, the fisher maiden's sweetheart had disappeared, whether with them or thru them was never known. Instead of pining uselessly, as would most women, she dressed herself in men's clothes and started to find him, dead or alive.

For years she wandered over the earth and ocean, and, tho her disguise was penetrated several times and she passed thru a host of troubles which vary with each telling, she succeeded in keeping up her hunt. Finally after escaping from an English prison the vessel she was on was lost at sea, and the simple Breton fishermen enshrined her in a legend which has her forever swimming the seas still in search of the man she loved and hailing each craft she nears. A sailor, be he Yankee or Portuguese, matter of fact in all things else or grossly superstitious, believes firmly that if you hear the hail of the Swimmer on a dark night at sea and answer it not woe follows swiftly.—New York Herald.

IMAGINARY GODS.

When men affirm "There is one first Great Cause, one God, Creator of all things that exist and all things that come to pass," it is baseless assumption, void of knowledge, without a fact to prove it. When men affirm "there are many forces, powers, creators and causes and for all things that exist, occur and appear," I accept that as the exact truth.

Nothing so bewilders and confuses the human mind as [illegible]. The idea of many gods is more reasonable and probable than the one god idea. Polytheism is a much nearer approach to truth, knowledge, reason than Monotheism. Mythology is a more possible and probable and tenfold nearer to science and nature than Pantheism or Monotheism. All these doctrines are matters of faith and assumption; myths; fabrications; creations of fiction, unsupported by knowledge.

The dogma that all things that exist are caused by one mind, one creator, one god is only assumption, without facts to sustain it. I positively know of several causes for things that happen. I see and understand many causes, powers, laws, forces, creators in existence, in operation. [illegible] a creator, [illegible] creat[illegible] argument, and no god has anything to do with it.

[illegible] think, [illegible] write, [illegible] and discuss a fabulous God which they affirm is unknown, infinite, undefinable, incomprehensible, all of which shows [illegible] folly, fallacy, ignorance from [illegible].

Nothing is learned or gained by [illegible] all things into one thing [illegible] all things to an unknown [illegible] which is the most absurd of all things.

The spirit world forces coming and going among mortals are causes, forces, creators of many things that exist and occur on earth, ascribed to a fabulous god. And if we will love "the friends over there" and heed their instructions we will find it more profitable, important and satisfactory than wasting our time, our [illegible] and our love on mythical gods, the creations of [illegible], the fabrications of fancy.

A. H. NICHOLAS.

Shark Worship in Hawaii.

The shark has been perhaps the most universally worshiped of all the Hawaiian animal gods. Strange as it may seem, the islanders formerly regarded the shark as being the friend and protector of all those who pay him devout attention. Each locality along the coast of the main islands of the Hawaiian group formerly had its patron shark, whose name, place of abode, history, etc., were all well known to his superstitious worshipers. The biggest and [illegible] of these [illegible] shark di[illegible] [illegible] male [illegible] mouth [illegible] that he [illegible] easily [illegible] other shark [illegible] known to [illegible] those waters. According to the Hawaiian folklore stories, the [illegible] of this god of the sea was so great that he could not pass thru the narrowest channels which separate the different islands, but spent his time swimming around and looking after the welfare of the people.

[illegible] forbear.

CURIOUS CAIRO.

The Water Sellers, Coffee Makers and Fakirs of the Streets.

The most numerous and also the most interesting of street figures in Cairo are the water sellers, some of whom go about with hideous looking goatskins filled with Nile water. Others carry more inviting looking reddish clay jars, decorated with brass bands, and these jars often have a piece of ice at their mouth and a sprig of mint protruding on either side of the ice. The carrier with the goatskin calls out his mission, but the other with the jar carries in his left hand two brass saucers which he clinks together with a sort of musical jingle. The water in either case is not filtered, but is taken straight from the Nile, and the purchasers are all natives, who pay a fraction of a penny for all they are able to drink.

The street sellers of coffee are everywhere, squatting about on the pavements in the most unexpected places. Their outfits comprise merely a kettle of charcoal, a small copper coffee cup with a long handle, two or three small bowls of china and a supply of coffee and sugar. It takes one only a few minutes to brew a fresh cup, and as Turkish coffee goes that brewed by the street seller is not really bad.

The ever present conjurer is worth stopping to watch, although the tricks are in most part generally on the order of conjurers' tricks in other countries. The most interesting part of their paraphernalia is their sign, which is a small live rabbit. The moment the performance begins the little animal rolls over, to all appearances dead, but when some ten minutes later all of the tricks have been done, some of which are admittedly more or less puzzling, up jumps the little rabbit as chipper and gay as ever. It is claimed that the ego of the rabbit leaves the body for the express purpose of assisting the conjurer, and one for a moment is inclined to give credence to this while watching the performance and after having seen the rabbit go into its trance.—Harriet Quimby in Leslie's Weekly.

ORIGINAL GOTHAM.

The Scheme by Which Its Inhabitants Fooled King John.

This name Gotham, was first applied to the city of Manhattan in a book of humorous sketches called "Salmagundi," written about 1807 by Washington Irving in collaboration with his brother Peter and the poet Paulding.

It was evidently intended to suggest that the people of New York made undue pretensions to wisdom, and that there were both satire and wit in the suggestion is shown by the story of the original Gothamites. Gotham was a parish in Nottinghamshire, England. The old story tells how King John wished to pass through the parish, but the people there, fancying that the passage of the king over a route made it a public road, decided to prevent the transit by all pretending to be crazy. Therefore when the king and his party arrived they found every one of the inhabitants employed in some peculiarly foolish task. Thus a group were joining hands around a thorn bush to keep a cuckoo from getting away, some were trying to drown an eel, others dipping water with a sieve, and so on. When the king saw these performances, he swore at the people for a pack of idiots and, turning, departed with all his retinue, says the Housekeeper. The Gothamites were delighted with the success of their scheme for turning aside the king, regarding it as superlatively clever.

After this Gotham came to have the reputation of being a sort of headquarters for conceited fools. In the time of Henry VIII. a book entitled "The Merry Tales of the Mad Men of Gotham" was published. Among these was the story of the "Three Wise Men of Gotham," one of whose exploits was to go to sea in a bowl.

"A Tempest in a Teapot."

The expression "a tempest in a teapot" is one of great antiquity. Its first historic appearance is in the "De Legibus" of Cicero, who quotes it as a common saying, "Gratidius raised a tempest in a ladle, as the saying is." The French form, "Une tempete dans une verre d'eau" (a tempest in a glass of water), was first applied to the disturbances in the Geneva republic near the end of the seventeenth century. In England the word "teapot" was substituted for the sake of alliteration. It is said to have been popularized by Lord North, who employed it to characterize the outbreak of the American colonists against the tax on tea.—Boston Post.

His Slim Chance.

"You can answer me one more question perhaps, Miss Bute," said Archie, mortified at her refusal. "Is there any other man?"

"There is every other man, sir," she responded, with flashing eyes. "You would be absolutely the last, Mr. Feathertop."

As there appeared to be no further business before the house, Archie hastily adjourned without form.—Chicago Tribune.

Her Bread.

"Mean thing!" exclaimed Mrs. Newlywed. "It's just brutal of you to call it 'this stuff.' You said you'd be glad if I baked my own bread"—

"Yes, dear," replied the great brute, "but I didn't say I wanted you to bake mine."—Philadelphia Press.

Usually.

Newed—Don't you believe marriage broadens a man? Oldwed—Well, I don't know about that, but it usually makes him shorter.—Cleveland Plain Dealer.

THEY GO TOGETHER.

"Any bottles? Any rags?"

"Queer combination you deal in, my friend."

"Not so queer. People as has bottles generally has rags."—Washington Herald.

It never hurts your grip on a doctrine to lay hold of a duty.

LILY DALE NEWS.

To answer a number of questions, I will say that I have made a provisional sale of the SUNFLOWER on a basis that ensures its continued publication. The printing plant has not yet been sold, but there are several deals on for it, one of which will probably be closed this week. My health conditions are practically unchanged. The doctor insists that complete mental rest is necessary. As soon as business matters here can be closed up I shall go to a higher altitude, visiting my sister in Minneapolis, my brothers in South Dakota, then my future movements will depend upon health conditions.

W. H. BACH.

Woman's Week has passed and [illegible] and after the hustle of that time it is like the quiet after the storm. Before Woman's Day all is preparation for that event. Then comes the more substantial events of the season for those who come to spend the summer. They take their sittings with the different mediums, pay their visits, arrange the little matters of necessity before going home, and settle into the full enjoyment of camp life.

The weather has been fine all the week, with the exception that it has been a little too cold. To many [illegible] does not seem much of a fault. The dancers were particularly [illegible] with it as it was delightful [illegible] that, and the floor has been [illegible] to overflowing, illustrating the [illegible] of the change in plan of [illegible] for tickets. 321 tickets [illegible] sold to the dance of the 10th. [illegible] ladies bought tickets to the Woman's Day dance, and 337 tickets [illegible] sold on the 17th.

The program of the week has [illegible] carried out practically as arranged. W. J. Colville has been [illegible] his platform and class engagement to the satisfaction of the [illegible], and with the customary [illegible] attendance.

Woman's day was devoted to a symposium by different speakers in the morning, and an address by Mrs. Mary S. Howell, in the afternoon. The topics were those of interest to women, and appealed to the advocates of Woman's Suffrage.

Thursday, Dr. J. C. Batdorf was the speaker. Friday, W. J. Colville.

Saturday was Temperance day and the subject under discussion [illegible] the form of temperance, not [illegible] as concerns intoxicants, but in [illegible] things. The speakers of the day were Mrs. Howell and Mrs. [illegible].

Sunday introduced Mattie E. Hull. It is her first visit here since the school was conducted here [illegible] years ago. She was well received and spoke in a manner that showed that her inspiration had not diminished any but had seemingly been intensified by the experiences of the year. In the afternoon Dr. W. M. Lockwood gave the first of his series of platform lectures and his classes will begin Monday and continue during the rest of the season.

Much interest continues in all of the work of the different platforms. There are many good speakers on the grounds who take part in the different discussions and the Thot Exchanges really get warm sometimes. Forest Temple, with its two meetings daily, could not accommodate those who wished to attend such a gathering, and another meeting has been arranged at [illegible] p. m.

A feature of the coming week will be the Barnsdale Memorial. It has been customary for Mrs. Fidelia Barnsdale to hold a birthday reception here each year, on August 22. Last year her family was here, and during the past year Mrs. Barnsdale, Mrs Theodore Barnsdale and Mrs. Snakerd's son have all passed away. Memorial services will be held on the 22nd, under the auspices of the Association.

The annual meeting of the Lily Dale Fire Department was called at the SUNFLOWER office August 13th. It was decided to adjourn all business until September 3, when election of officers will take place. As a number of the officers are going away, it is important that the members decide upon new ones to take their places and all meet on September 3. at the SUNFLOWER office.

Sunday opened bright and clear. The excursion trains brought in a number of people, from both directions, and there were good audiences both in the morning and afternoon meetings. Mrs. Mattie E. Hull gave a very interesting address in the morning, and Dr. Lockwood gave one of his philosophical addresses in the afternoon. The evening was devoted to a symposium by different mediums and speakers

The Choral Class, under direction of Prof. Sheehan gave a very creditable concert in the Auditorium Friday evening. The solo and concert work showed great training, and Prof. Sheehan deserves great credit for the effort he has made to start this movement here. It is to be hoped that next year will show a decided improvement over this, until it shall become of Lily Dale's strongest features.

This is a season for weddings. More have taken place on the grounds this season than in many years past, and there are more in the air.

MARRIED.

At the residence of the bride's sister, Mrs. Jane Coan, at Lily Dale, N. Y., on Thursday evening, August 15th, Miss Sadie Deemer, and George Smith, both of East Otto, N. Y., Rev. George H. Brooks officiating. The many friends of the bride and groom extend congratulations and best wishes.

MRS. TYLER-MOULTON'S CLASSES in Soul Culture and the Development of the Seven Spiritual Senses, and the Zodiacal Signs and their Effect on Human Life and Destiny, every day at 1 o'clock at the Octagon building, on Library street. 332tf

A DROP OF WATER.

It has a History That is Full of the Wonders of Romance.

Water that is now in the ocean and in the river has been many times in the sky. The history of a single drop taken out of a glass of water is really a romantic one. No traveler has ever accomplished such distances in his life. That particle may have reflected the palm trees of coral islands and have caught the sun ray in the arch that spans a cloud clearing away from the valleys of Cumberland or California.

It may have been carried by the gulf stream from the shore of Florida or of Cuba to be turned into a crystal of ice beside the precipices of Spitzbergen. It may have hovered over the streets of London and have formed a part of murky fog and have glistened on the young grass blade of April in Irish fields. It has been lifted up to heaven and sailed in great wool pack clouds across the sky, forming part of a cloud mountain echoing with thunder. It has hung in a fleecy veil many miles above the earth at the close of long seasons of still weather. It has descended many times over in showers to refresh the earth and has sparkled and bubbled in mossy fountains in every country in Europe.

And it has returned to its native skies, having accomplished its purpose, to be stored once again with electricity to give it new life producing qualities and equip it as heaven's messenger to earth once more.

ENTHUSIASM AND PERSEVERANCE.

Enthusiasm, coupled with perseverance, is one of of the endowments of a genius. Many people have enthusiasm of a flighty sort; they lack the preseverance necessary to carry their plan to a successful termination. He who is in love with his task, he who is persevering thru sunshine and storm, is a true knight of labor and achievement.

There are many who can work in the sunshine of advancement, but let the storms of adversity impede progression's car and they lose courage and let the wheels sink deeper into the mire, finally abandoning the vehicle to the storm king. Your true son of progress will face his difficulties.

His enthusiasm, is not extinguished by adversity, No, his purpose gains in strength as the storm increases. He grits his teeth, squares his jaw and puts his shoulder to the wheel meaning to advance tho the evil one himself opposed him. The old fable of the tortoise and the hare is as true today as it was on the day it was written. It is not the brilliant meteor flashing across the heavens that is of the most value; it is the methodically revolving planets, ceaselessly moving in their appointed way that produces the most wonderful fruits in God's Garden of the Universe.

Psychic.

Snakes as War Weapon.

When Hannibal, the great Carthaginian, was fighting Eumenes of Pergamus with a fleet of very inferior strength he hit upon an artifice which would scarcely be sanctioned by the laws of what we are pleased to call civilized warfare. He discovered by means of a herald [illegible] under a flag of truce on which ship the king was. He then caused poisonous snakes to be inclosed in earthen jars. These he distributed among several ships and ordered them to close up on the king's gallery. In the melee that followed the jars were flung on to the deck. The curious bombs were greeted at first with ridicule, which soon changed to panic when the nature of their contents made itself manifest. The galley was extricated from the fight as soon as possible, and the captains of the others, believing that the king had taken flight, followed suit, with the result that Hannibal gained a complete victory.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to cooperate with the State Board in [illegible] and request that you let us hear from you soon with information as to conditions in your [illegible]. Write either to Mrs. T. [illegible] of Troy, N. Y., or to the [illegible] of the State Association.

H. W. RICHARDSON, Pres't,
East Aurora, New York.

[illegible] Character is the fruitage of daily choices.

Everybody should get a copy of

"The 47 Gods of the Bible"

arranged and on sale by Dr. Lockwood. Price only five cents. It is well to become acquainted with these Deities.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich, opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Bliss, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

CENTRAL NEW YORK CAMP

at Freeville, N. Y., opens July 20, closes August 19, B. L. Robinson, secretary, McLean, N. Y.

ASHLEY CAMP

at Ashley, O., opens August 4, closes August 25. Will Randolph, secretary, Ashley, O.

PARKLAND CAMP, PA.

Parkland Heights Spiritualists Home and Campmeeting association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

*Mary E Clark, 351 So. Warren St, Syracuse, N.
Fred B Miles, 38 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 299 Pleasant St, Malboro, Mass
C. Walter Lynn, 704 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 283 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 309 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Springs, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 40 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y*
G W Kates and wife, Cheyney, Pa*
Mary M Jennings Moravia, N Y*

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 36 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 16 West 64th St., New York city

MATERIALIZATIONS.

De Witt C. Hough, 283 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE NAMELESS.

Somewhere I know this wisdom dwells;
Somewhere intelligence must be;
From something comes law, purpose, power,
Some origin this thot and me.
Known or unknown 'tis one and the same:
'Tis life and growth whate'er its name!

Not aimless do the roses bloom;
There's purpose in the snowflake's fall;
There's order, system everywhere.
For science cries, "There's law in all!"
Where dwells this Great Creative Power?
From whence came love and thot my dower?

The teacher said, "Absurd the thot
That atoms falling aimlessly
Can make a crystal, sprig of moss,
Sparrow or animalculæ."
But since these are and science shows
System and purpose, something knows!

"A spiritual influence," thus he said,
"They felt and responded into form."
Science thus affirms the fact—
By creative fiat they were born.
A conscious power, 'twixt light and shade
Dwells it who has creation made!

But where? Philosophers have dreamed
It dwelt in far-off realms of space!
Creative once, but resting now.
They saw not everywhere its face.
In everything the indwelling God,
Who speaks to us in soul, sun and sod.

"To every atom all his power
He delegates in truth and love!"
"His kingdom is within," we're told.
"And now in Him we live and move!"
He is the All-in-All! Is here!
The indwelling and the evernear!

Potential power and consciousness
Within each atom as God dwells;
He ever is the Nameless One.
No matter what our weakness spells.
One substance! Law! One system! Plan!
And love and truth call it, I am!

HENRY HARRISON BROWN.

EFFECT OF THOT ON CIRCUMSTANCES.

BY JAMES ALLEN.

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, bring forth. If no useful seeds are put into it, then an abundance of useless weed seeds will fall therein, and will continue to produce their kind.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, weeding out all the wrong, useless and impure thots, and cultivating toward perfection the flowers and fruits of right, useful and pure thots. By pursuing this process, a man sooner or later discovers that he is the master gardiner of his soul, the director of his life. He also reveals, within himself, the laws of thot, and understands, with ever-increasing accuracy, how the thot-forces and mind-elements operate in the shaping of his character, circumstances and destiny.

Thot and character are one, and as character can only manifest and discover itself thru environments and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to hit the inner state. This does not mean that a man's circumstances at any given time are an indication of his entire character, but that those circumstances are so intimately connected with some vital thot-element within himself that, for the time being, they are in dispensable to his development.

Every man is where he is by the law of his being; the thots which he has built into his character have brought him there, and in the arrangement of his there is no element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As a progressive and evolving being, man is where he is that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances.

Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself.

That circumstances grow out of thot every man knows who has for any length of time practiced self-control and self-purification, for he will have noticed that the alteration in his circumstance has been in exact ratio with his altered mental condition. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes radidly thru a succession of vicissitudes.

The soul attracts that which it secretly harbors; that it loves, and also that which it fears; it reaches the height of it cherished aspirations; it falls to the level of its unchastened desires—and circumstances are the means by which the soul receives its own.

Every thot-seed sown or allowed to fall into the mind, and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstance. Good thots bear good fruit, bad thots bad fruit.

The outer world of circumstances shapes itself to the inner world of thot, and both pleasant and unpleasant external conditions are factors which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

Following the inmost desires, aspirations, thots, by which he allows himself to be dominated (pursuing the will-o'-the-wisps of impure imaginings or steadfastly walking the highway of strong and high endeavor,) a man at last arrives at their fruition and fulfillment in the outer conditions of his life. The laws of growth and adjustment everywhere obtain.—New York Magazine.

TURNING LIFE'S PAGES.

It is with feelings of sorrow and regret that we look back upon the pages in the book of our life. Some of us have had happier lots in life, perhaps, but many sigh as they glance thru the leaves of their past. It is the same story in the majority of cases; transgression of eternal law thru ignorance or willful disregard, then follows the penalty and the sinner at last awakened, passes thru the fire purification. All do not become awakened at once. Many plunge deeper and deeper into the darkness and regard their sufferings as a hindrance to self-indulgence and therefore something to be deplored. God have mercy on those who are slow to see the working of law. We must all awake at last and if we have not walked the straight and narrow way in life, then we must suffer the penalty.

Nature does not waste her forces and all energy directed into wrong channels is stolen force and must be paid for. Man is not allowed to waste the energies of life without making due payment.

Psyche.

The man who lives with God does not have to advertise the fact.

The more wind you find in a faith the less work it is doing in the world.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fixen, Secretary.
Mrs. George B. Warne, Treasurer.

JULY.

12—Dr Geo B Warne
13—Mrs A J Pettengill
14—Mrs Carrie E S Twing, J Clegg Wright
15—Conference
16—Mrs Carrie E S Twing
17—N. Y. SPIRITUALIST ASSOCIATION—Dr Warne, Carrie E S Twing
18—Mrs Elise Stumpf
19—J Clegg Wright
20—Mrs A J Pettengill
21—T Grimshaw, Mrs R S Lillie
22—Conference
23—T Grimshaw
24—N. Y. STATE DAY—Lillie U. Reynolds, H W Richardson
25—Mrs R S Lillie
26—T Grimshaw
27—Mrs U Reynolds
28—Miss Elizabeth Harlow, Hon. Wendell C Wagner
29—Conference
30—Miss Elizabeth Harlow
31—Hon Wendell C Wagner

AUGUST.

1—Miss Elizabeth Harlow
2—J Clegg Wright
3—Georgia Gladys Cooley
4—George H Brooks, Cora L V Richmond
5—Conference
6—Cora L V Richmond
7—Mrs Helen L P Ressegue
8—Georgia Gladys Cooley
9—Cora L V Richmond
10—George H Brooks
11—Mrs Ressegue, W J Colville
12—Conference
13—W J Colville
14—WOMAN'S DAY—Symposium, Mrs Mary Seymour Howell
15—Dr J C Batdorf
16—W J Colville
17—TEMPERANCE DAY—Mary Seymour Howell Laura G Fixen
18—Mattie E Hull, Dr W M Lockwood
19—Conference
20—Dr J C Batdorf
21—Mattie E Hull
22—Oscar A Edgerly
23—Dr W M Lockwood
24—Mattie E Hull
25—George H Brooks, Oscar A Edgerly
26—Conference
27—Oscar A Edgerly
28—PIONEER DAY—Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER.

1—PEACE AND ARBITRATION—Laura G Fixen Lyman C Howe

Morning classes will be conducted at 10:30 by J Clegg Wright July 13 to Aug 3.

Cora L V Richmond, August 6 to 10, on Astro-Psychology, Planetary Order and Influence, Angels of the Planets and Influence of Mars upon the Earth.

W J Colville, August 13 to 17.

Dr W M Lockwood, August 20 to 31.

Lyceum drill every Friday morning, Mrs Amelia Peterson, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger Georgia Gladys Cooley, Annette J. Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

Playthings of Ancient Children.

The most primitive toy is the doll. It dates back to prehistoric times and is found in every part of the world. This one would naturally expect to find. A child, seeing its mother nursing other younger children, would imitate the example with an improvised doll. Toy weapons, also, are older than history. Many of the other toys at present in use date from the earliest times of which we have any record. In the tombs of the ancient Egyptians, [illegible] painted dolls having [illegible] have been found [illegible] covered [illegible] dolls, elastic balls and marionettes moved by strings. Ancient Greek tombs furnish clay dolls, toy horses and wooden carts and ships. In the Louvre there are some Greco-Roman dolls of terra cotta with movable joints [illegible] by wires. [illegible] babies [illegible] Greek boy played [illegible] tops. So did the [illegible] ancient Rome.

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night session of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is transacted. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.

Whether you can attend, or not, we hope to have your membership for the next fiscal year:—15, 1907 to October 15, 1908.

LILY DALE SOUVENIR LETTER.

A neat little booklet, arranged to send by mail, containing 14 halftone views of Lily Dale. It has a neat cover, with a gummed and perforated edge, and a place to write a note if you wish. Write your note, seal the gummed edge, address it and put a 2-cent stamp on it for mailing. When received, the addressee tears off the perforated edge and leaves a neat souvenir letter from Lily Dale.

Price 10 cents; 3 for 25 cents.

Should you wish them mailed to your friends from here, add 2 cents each for postage. Address,

THE SUNFLOWER,
Lily Dale, N. Y.

IMMORTAL PERSONALITY.

A MESSAGE TO ALFRED UNDERHILL.

Alfred, I have listened to your reading of Charles Dawbarn's immortal personality with a great deal of interest.

As I see the law of personality from the spirit side of life I agree with brother Dawbarn. Personality in earth life, and personality in spirit life are very different, so far as form is expressed. Here matter cannot take on form, because there is no material substance in spirit life but every thing takes on a form from the ether and is controled by an immutable law of the same creator that created the form from nature in the earth sphere. We have a form of the same shape and expression as you saw us in earth life formed from the ether and we see each other as plain as you see each other in earth life and we vibrate from place to place and go down to earth life and go among you as easily as you go with each other yet you do not see us, because our form is taken from the the sphere and therefore you do not see us any more than you can see the atmosphere whose vibrations are so rapid that it is not visible to mortals. This atmosphere in spirit life is so much faster or ethereal and its law of vibration is so much faster that mortals in earth life could not live in it one minute, and as we go from sphere to sphere, I am told by angels above the sphere I am in, that this vibratory law increases in power.

I learned while in the first or earth sphere that all enter there in the same form as they had in earth life but composed of ethereal substance; for it is said flesh and blood cannot enter heaven.

These ethereal bodies are gravitated to the condition that they occupied in earth life and to them, they see themselves in that same form. When they enter this first sphere their first sensation is, Oh, how light I am. To all appearances they see the same forms as before they entered there. We also see everything that is in earth life reproduced, only more beautiful and more perfect.

They are as free to go from place to place as when in earth life, unless they have broken the laws that have made them criminals, then they must remain in that condition until they have reformed. Many remain in this first sphere a great many years as computed by earth time because they have no desire to increase in knowledge and no ambition to progress for the purpose of entering a higher sphere.

As I now see immortal personality as viewed from earth life it is an impossibility for personality is changed to ethereality as soon as you enter spirit life and every personality is left behind and we take on ethereal personality which has no further use for physical eyes or audible voices.

Alfred, I asked our teacher last night while in the class if he could give any information on immortal personality that our friend Charles Dawbarn has written about in the SUNFLOWER. He said they had heard of it before, but I get from your thots that the subject is immortal personality and that the author of this phrase believes in immortality and that he will bring his personality with him. That can not be for personality is of the earth and cannot enter here for the reason that it does not belong to the spirit and our vibrations are so much faster that personality would be destroyed at once. It is not like individuality which takes on the conditions of the spirit which surrounds the soul which enters here and is controlled by spirit laws.

The babe that enters spirit life knows nothing about personality and after a few years has become more spiritualized and then the parent could not find them because of the short time spent in personality in earth life.

Mrs. Underhill has an example which will show the impossibility of immortal personality which she now gives.—Teacher.

Brother Dawbarn, I had a boy eighteen months old that passed to spirit life forty-five years ago and I do not know how or where to look for that personality that I remember so well up to this present time. He may be in a higher sphere than I am in and if so is far in advance in spirituality of me, that I could not enter that sphere to find him. According to the law of progression he has left behind what little personality he had, in earth life.

ANN E. UNDERHILL,
in spirit life.

The Size of Eve.

The Talmud says (see Barring-Gould's "Legends of the Patriarchs and Prophets") that Adam was so tall he "could stand with his feet on the earth and his head in heaven," and that "God pressed him down at the time of the fall." The Arabs say that Adam was 312 feet high, and that Eve was exactly 200 feet from the soles of her feet to the crown of her head. These same people also claim that Eve's tomb may now be seen at Jiddah, a seaport of Mecca, and that its great size (206 1-2 feet in length and 17 3-4 in breadth) bears them out in the assertion that she was the most gigantic woman the earth has ever known or will ever know. On each 3rd of June, the anniversary of the death of Abel, according to Arabian tradition, the door of the temple which has been built at the entrance to his gigantic tomb of our first mother stays open all night in spite of the efforts of the keepers to close it, and the most terrible cries of anguish issue from the sepulcher of the giantess, who has been sleeping more than 6,000 years.

His Pet Elk Killed Him.

Travelers in Missouri passing along the highway one mile south of Fayette may see a lonely tombstone in a grove of trees near the road. It rests above the solitary grave of a man who met a peculiar death many years' ago. In 1853 H. B. Watts, an early settler, owned a beautiful park of twenty acres near Fayette. In this preserve he kept four buffaloes, five elk and fifty deer. One of the elk, known as Jim, was a pet. The young children often rode on his back, and he was supposed to be harmless. Mr. Watts and his family prepared to attend a Methodist camp meeting one September morning. When they came from the house to enter a carriage they heard a disturbance in the park. Mr. Watts entered the inclosure and found two of the elk fighting. One of the combatants was Jim. When he tried to separate the infuriated animals he was attacked by the pet and killed. It is said that a few minutes afterward the animal seemed to be seized by remorse. He retired to a distant corner of the park, where he raised himself on his hind legs, with his forefeet on a rail of the fence, uttering meanwhile a sound like the moaning of a human being. The elk remained in this attitude until shot.

Convenient Deafness.

An automobilist telling of a trip through Manitoba said he stopped at a little inn near the town of Hargrave.

"I found in the inn the landlord and another man. They sat side by side on a bench. They were both very old.

"'Excuse me, landlord,' I said, 'but can you tell me how far it is to Brandon?'

"The old man jumped up and hobbled behind the bar.

"'Brandy?' he said in a thin quaver. 'Yes, indeed, sir, and very fine brandy it is.'

"He put the bottle and glass before me.

"'I asked you,' I said more loudly, 'how far it is to Brandon?'

"'The best brandy, of course, sir,' he answered. 'I don't keep nothing but the best.'

"In despair I turned from this deaf veteran to the other man on the bench.

"'Look here,' I said, 'can you tell me how far it is to Brandon?'

"The other old man, with a grateful look, rose and limped hastily up to the bar.

"'Thanks,' he said. 'I don't care if I do.'"

Majesty of the Law.

"I believe," faltered the woman who lives on the east side, "that a big, tall policeman in blue and brass buttons could make me declare myself guilty of any crime, murder included. For example, yesterday there came an awful knock at my kitchen door. It nearly broke it down. I opened the door tremblingly and peeped out. There stood the tallest policeman I ever saw.

"'You've been throwin' things out the window into the area,' he roared in a voice that more than matched his size. 'Trash and the like. Now, don't tell me you haven't. Somebody has. Everybody is complainin'.'

"'But'— I began faintly.

"'Now,' he reiterated, 'don't tell me you haven't. A complaint has been sent to the board of health. Don't you do it any more. You hear?'

"'I won't,' I stammered. 'I won't. I promise you.' And with that the door shut on him.

"I sat down in a chair in the kitchen and wept bitterly. It was the longest time before I could realize that it was I who had sent in the complaint to the board of health."—New York Press.

FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualist' Association will be Held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16 17, and 18, 1907.

Day sessions, at 10 a. m. and 2. p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ressegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m. All are cordially invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY,
Secretary.

There is only one way to happiness and that is found by looking for chances to help other folks.

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The History and Philosophy of Evil, 234 pages, - - -	.75
Tale of a Physician; or the Seeds and Fruits of Crime,	1.00
The Philosophy of Special Providences. - - - -	.50
Arabula; or The Divine Guest	1.50

* * *

These are all new cloth bound Books, complete in each volume, and we have but one of each. If you want one of them, order quick as this will probably be your last chance to get them.

Read the story by Arthur F. Milton on page 6.

BOOKS AND PAMPHLETS —BY— Moses and Mattie E. Hull.

The Old and the New;
or, The World's Progress in Religious Thought. In this pamphlet Moses Hull shows the advancement of the world from its infancy to the present maturity. Price, 10 cents.

Spirit Echoes.
A collection of Mrs. Hull's latest and best poems, neatly printed and bound in beveled board. Especially fine to read from in opening meetings and on funeral occasions. It has Mrs. Hull's latest portrait. Price, 75 cents.

Spiritual Songster.
By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or $6.00 per hundred.

The Spiritual Birth; or, Death and its Tomorrow.
The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

The Spiritual Alps and How We Ascend Them;
or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cts.; in paper covers, 25 cents.

Swept Away.
A sermon by Moses Hull on some of the sins of our law makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

Joan, The Medium;
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Our Bible; Who Wrote it? When—Where—How? Is it Infallible?
A Voice from the Higher Criticism. The latest of Moses Hull's Books, with portrait, 432 pages. While this book furnishes a more definite inside knowledge of the Bible and its contents, how and when it was made, and how it is to be interpreted than any other book in the line of Liberal Literature, it also gives a brief history of the Canon, and of other Bibles and religions. Everyone needs it as a hand-book of definite knowledge of Bibles—their origin and contents. Price, post-paid, $1.00. A small edition has been printed on thinner paper, which will be sent post-paid for 75 cts.

The Real Issue.
By Moses Hull. (Only a few left and not to be reprinted). A compound of two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions making a book of 160 pages. This book contains statistics, facts and documents on the tendency of the times. Every one should have it. Price, 10 cents.

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All About Devils;
or, An Inquiry as to whether Modern Spiritualism and other Great Reforms came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

The Hull-Jamieson Debate.
The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 19-30, 1901, contains 32 speeches of from 30 to 40 minutes each, in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned Polemic discussion, and in no sense of the word, a fight or quarrel. Price, post paid, $1.00.

The Christs of the Past and Present;
or, A Comparison of the Christ Work or Mediumship or Biblical Messiahs, and the Conditions they required, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediums." A careful comparison of the Spiritualism and Mediumship of the Bible with that of today. By Moses Hull. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testaments were under the same conditions that mediums require today; and that the coming of Christ is the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

Encyclopedia of Biblical Spiritualism, With Portrait of the Author.
This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, $1.00.

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BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

CHAPTER XII.

[illegible]DING—INSPIRATION—SOUL PERFECTION.

But such are the sinners, who die [illegible]—whose souls are arisen [illegible] the body unperfected, unripened, warped out of shape, as [illegible] must be, if purity is to constitute perfection, and perfection [illegible] beauty all the world over. [illegible] beauty must be [illegible]ishness and thus we can imagine that the sensualist must be a [illegible] hideous mien in soul—[illegible] the form he [illegible] in his special indulgence [illegible], and as painters and [illegible] him in color and word-[illegible]. [illegible] Dante has sensed [illegible] influences [illegible] may be true, and we [illegible] debauchee a self-created [illegible] possibili-[illegible].

[illegible] his good time [illegible] the other will have their's [illegible] drink and be [illegible] prepare for [illegible] would not [illegible] wealth, [illegible] condition as [illegible] feel [illegible] and [illegible] penetrating [illegible] status, [illegible] wealth, and we [illegible] They know what they [illegible] also know that it has [illegible] them to inherit it. The [illegible] too great for [illegible] curtain over [illegible] and begin a new chapter.

CHAPTER XIV.

[illegible]—LOVE.

It [illegible] an erroneous idea to think that self-preservation, as the first law of nature, applies to man and beast alike.

It should be remembered that the beast lacks the reason as well as the [illegible] and means to acquire [illegible], and is solely dependent on its impulses or instinct to protect itself and therefore has no moral responsibility resting upon it. But man has. His intuitive nature [illegible] down the law to [illegible] terms. The [illegible]—the governments [illegible], society and law, [illegible] morality. In a word, progress. [illegible] It these were not the exterior manifestations [illegible] interior volition we [illegible] still [illegible] in Eden. But an innocent [illegible] innocent soul has no [illegible] selfhood—and would probably return to its fountain [illegible] as the expended power [illegible] returns to nature. At least, we might infer this from circumstances surrounding us.

That the incarnated soul or man [illegible] temptations is not without reasons. His nearness to the animal world is probably the [illegible], but he has powers that the animal has not and is enabled to combat them. There is no reason why he should imitate the beast. His intelligence enables him to provide for his wants. He ought to know when his appetites are satiated. To go beyond this, is to sink beneath the animal. He has a will to control himself and to direct his movements for an intelligent [illegible]ect. It is not mere blind force [illegible] volition that needs be actuated by hunger or [illegible] desire or viciousness, thirst for water or thirst for blood. And furthermore, he has a conscious sympathy that makes life sweet, enjoyable, blissful, despite his animal proclivities.

It is doubtful whether the first human beings knew anything about sensualism, arrogance or selfishness. Imagine a man today freed from these evils, and in full possession of his natural reason, will-power and love—what a delightful condition of existence! But sensualism must have been generated by over-indulgence—man's own reason or intelligence being the tempter, and the cause of his "fall." Reason was perverted, or his tastes were. At least reason was misapplied to create false appetites—passions, so-called; and passions often control reason—the man. Who is to blame?

In like manner, we can imagine, that his intelligent guiding power, will, was misapplied, and thus perverted. A misdirected will, whether exercised for a sensual or a selfish effect, we know, is arrogant. Thus arrogance was born—a passion in various forms, and as may be best studied from the records of a police-court.

Selfishness may have been founded on deception or jealousy. If the former, it was misapplied reason and will combined. Reason seeing an advantage to be gained over another fellow mortal, exercised its will to carry it out. Robbing one of his good name, birthright, virtue or possessions are such effects. Love or sympathy would weep under pressure of such intentions. Thus sympathy must have closed its eyes—drown its consciousness temporarily—to carry out such designs. Once committed, it finds followers or becomes an art with the progenitor, if he finds it profitable and defies the guilty conscience that must have followed the first act. But selfishness has no conscience, it is said. It is quite natural that it should not have, for a repetition of injustice, soon allays its influence—its vibration.

Jealousy may be due to an extended or vitilized animal emotion—the allaying of sympathy permitting the natural animal emotion to act independently of the higher emotion love, and generating that compromise impulse or sensation, which is neither love nor hatred—neither sympathy nor anger—and takes the place of love as a factor in the human soul. It may then become the instigator to other selfish acts, or worse, hateful ones—viciousness, malice, revenge. But it is such a universal evil, and like selfishness, difficult to root out, that we may believe them to be boon companions—one preventing the other from dying. But if selfishness is its parent stem—its cause—the latter must be eradicated before the human heart will be freed from its presence.

But what is selfishness?

Did you ever feel the desire to tease, worry, plague or play a prank on somebody unwilling to be thus treated?

Well, that is selfish. It is not doing unto others as you would have others do unto you. Evil intentions are not necessary to make an act a selfish one. It is a matter of how you would take it if equally unwilling to endure it. We must guage by that, not as we like it or enjoy it. Egotism is the first indication of selfishness manifest in the human soul, and may serve as a pointer to other impulses, feelings, desires, tendencies and longings.

The impulse to please self is the initiatory vibration emanating from a selfish force, however well guarded against exhibition, and may be sensed as a sort of vague mistrust of the individual harboring it. One who studies his own comforts or pleasures, will always get the best of a compromise, a bargain, a companionship, a trust or a fellowship of more than one. It is selfishness under cover of a higher impulse that makes for respectability, and often acts unwittingly. It is a sort of unconscious rule of an inherited passion that has sloughed off its coarseness thru education or moral training, but not yet neutralized by its antithetical impulse, love or sympathy, as introduced into the human entity at its inception or birth—its beginning. Self-love is the mom-nclature most suited to this form of the old evil or passion, and is not an uncommon thing among the educated or even well-meaning of mortals. But it stands for imperfection nevertheless, in that it is not love—the very simple unalloyed form or principle, as it was given to us for our happiness or to make us happy by its use. To study ways and means how to deprive others is not love, but selfishness pure and simple; and yet, how universal is the evil—the habit, may be said. Love and honesty are synonomous, and honesty stands for nobility, justice, dignity, magnanimity, truthfulness, conscientiousness to beyond a quiver of a discordant vibration for any other but a positive effect—upward and in accord with the music of the spheres—nature's symphony of forces and laws.

Is it a wonder then, that a reversal of this order touches us with suspicion? Because we do not see their acts, many believe they are not known. If the intuitive dare but speak their hidden thots—their instinctive impression[illegible] -how many would be surprised [illegible] their little tricks, their deceptio[illegible]s, their dishonesty, their ingra[illegible]itude, their falsity, their rascality [illegible]their downright meanness, to use [illegible] harsh term in their favor—the[illegible] would-be moralists or high-bre[illegible] individuals, who become indignant at the least hint or suggestion [illegible] at they are anything but the bes[illegible] True dignity is beyond suspic[illegible]n. It does not vibrate for mistr[illegible]st; nor does it become angered at [illegible] accusation. Its simple denial spe[illegible]s for itself, when such is done in e[illegible]or. It may institute a lively defe[illegible]e and fume with indignation, bu[illegible] it is never angered as the guilty [illegible]re—or such who have the element for accusation in them.

To touch a discord [illegible]t vibration in man is to arouse th[illegible] animal; and those who seek mos[illegible] for revenge, are most severely tou[illegible]ed, even if the mark has been [illegible]nissed as to the exact truth. Bu[illegible] the evil is there, and the effect b[illegible]trays it. Of course, it is always d[illegible]agreeable to be accused of [illegible] wro[illegible] not committed; but we are [illegible]t defending the accuser, only tryi[illegible] to aid the accused.

If angered, it is ce[illegible]ain that the animal has been touc[illegible]d. If there were no elements [illegible] dishonesty, present, this could no[illegible] happen, and they would remain ca[illegible] or passive, at least in heart or s[illegible]l, and deny the accusation in qu[illegible]e a different manner than the guilt[illegible] would. The absolutely guilty alw[illegible]s deny, but as a necessary prot[illegible]tion. What they feel is not ang[illegible]r, but fear. This does not fume, b[illegible] imitates the innocent—as innocen[illegible] would defend itself—namely b[illegible] silence, quiet dignity, and often a [illegible]ugh at the absurdity of such [illegible] thing, and thereby cow the accuse[illegible]. Of course, the laugh can be an[illegible] is often imitated in accusations, [illegible]t it is always more or less hysteric[illegible] forced, and irritating. In this [illegible]ase the accuser is angered—se[illegible]sh emotions having this effect, jus[illegible] as selfish intentions in a person [illegible]vokes us.

Remember that [illegible]ll vibrations that emanate from s[illegible] fish forces—characteristics of a [illegible]uman being acting 'as forces o[illegible] laws—either irritate, provoke, ang[illegible] or incite to combativeness, and [illegible]y which we can guage our matte[illegible] in hand. A denial that irritates [illegible]r angers us, has been thrown at [illegible]s with that influence in it. It m[illegible]y prove the man's guilt in having [illegible]een detected and momentarily aro[illegible]sed to anger in consequence. Bu[illegible] if not true, we will not feel anger [illegible] at his own, because his denial ca[illegible]ies no selfish vibration with it. If true, we will feel the truth in the [illegible]eturn vibration, which irritates Truth, like love, becalms, and [illegible]e innocent's denial, however fumi[illegible], carries conviction to our souls [illegible] the undisturbed condition [illegible] which it touches us.

But not all is selfis[illegible] that appears so on the surface. W[illegible] often accuse wrongfully. Penurio[illegible]sness is an evil, but economy [illegible] acticed as a science is not. It is wrong to be wasteful—selfish in th[illegible]t we should consider somebody's needs before wasting—but we do[illegible]t know how some are pinched for [illegible]he necessities of life, and are thus [illegible]rced to practice an economy th[illegible] has all the appearance of penur[illegible]usness. Uncharity exercised in [illegible]ch instances is worse than the e[illegible] denounced, even if it were genui[illegible]e. Everyone has a right to his ow[illegible] But if we desire to know wh[illegible] her apparent economy is penuriou[illegible]ess, we have but to get into symp[illegible]thy with the subject to find it [illegible]ut. If it irritates, there is sel[illegible]hness at the bottom—economy g[illegible]e to seed or degenerated into t[illegible] evil aforenamed. If his acti[illegible]ns anger us, the vibration betra[illegible]s dishonesty besides. If they pr[illegible]voke us, we may sense the rogue [illegible]t far off; and if we unwittingly wis[illegible] him ill—that is, against our feelin[illegible] of charity—or imagine we would [illegible]ke to see him imprisoned, there is s[illegible]nething worse than the ordinary [illegible]ogue in his aura—the magnetis[illegible] going out with his vibrations—[illegible]nd that which we feel as an envel[illegible]pe or shawl covering us on near [illegible]pproach of a person.

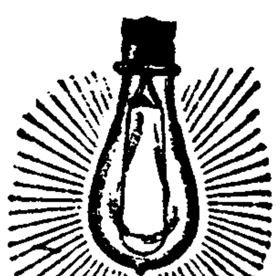
To Be Cont[illegible]ued.

There is no particu[illegible]r virtue in a keen appreciation o[illegible] the vices of others.

You cannot bear [illegible]he fruits of heaven if you live in [illegible]he clouds of hatred.

LIGHT FROM EVERYWHERE

EAST NORTH



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This department is conducted to enable Spiritualists ... Workers to keep in touch with each other ... work. Send us notices of your engagements ... or items of interest. Officers of societies ... reports of your meetings, entertainments, ... you have your elections, reports of ... business meetings, in fact, everything ... to know about other societies.

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... SUNFLOWER PUB. CO., LILY DALE, N. Y.

...n W. Ring has been filling an engagement at Harmony Grove ... Escondido, Calif.

George H. Brooks is doing private work at Lily Dale during the month of August. He also has two dates on the platform. Write him for terms for services in the west this winter.

Mattie E. Hull is filling an engagement at Lily Dale. Friends desiring her services for the fall and winter are requested to write her at Lily Dale before the 24th, or at her permanent address, Whitewater, Wis.

Oscar A. Edgerly will complete his engagement at Grand Ledge and will arrive at Lily Dale to fill his engagement there, about August 21.

The Progressive Thinker informs us that a colored Spiritualist society has been organized in Chicago, holding services at 3329 Vernon Ave. They have applied for a charter with the Spiritualist association.

The Etna, Washington, camp will open August 24. The speakers are Mrs. Aber, Mrs. Corry and P. C. Mills. For particulars address Henry B. Allen, (the Allen boy) Etna, Washington.

Spiritualists having violins in need of repairs are requested to note that Lily Dale has recently added to her population an expert violin maker and repairer, Mr. O. H. Maxham, who has bought a cottage there and is permanently located. He is a first class workman, and charges reasonable prices.

Queen City Park Camp.

Another week of spiritual refreshment from the spirit-world, the uplifting influence of Nature's beauties at their best in our environment has gone into the past. A course of lectures by Rev. F. A. Wiggin of Boston, began Aug. 6, the interest in them being augmented by the spirit messages which he gives after each address. What every investigator especially wants is some personal evidence that dear ones passed from earth life can, and do return and communicate. It is more to heart-hungry ones than the ablest discourse.

Aug. 8, the afternoon address was delivered by Mrs. Laura Cummings of Hardwick, Vt., who afterward gave very interesting and satisfactory psychometric readings from the various little personal articles handed up for that purpose. Aug. 9th, 10th, and 11th Rev. Mr. Wiggin again occupied the platform afternoons, Mrs. Cummings giving the forenoon address, Sunday, Aug. 11th.

Attendance has been very good at nearly every meeting, and much interest evinced. Aug. 13, Rev. B. F. Austin opens an engagement here of about ten days. He has become well known to the campers in previous years, and his advent is looked forward to with great satisfaction by those who before enjoyed his lectures. It is probable, however, that he will have to share his popularity with Rev. F. A. Wiggin hereafter. Mrs. Effie I. Chapman will give the spirit messages during the last two weeks of campmeeting.

Something is doing all the while between lectures; concerts, entertainments, everything that bright, lively young people can think of and execute. Prof. and Mrs. Gibson give two concerts during the week which will surely be musical treats. The campmeeting is remarkably successful in every way this year, apparently the number of people staying on the grounds is larger than in several years.

T.

A REMARKABLE EXPERIENCE OF SPIRIT RETURN.

On the morning of Aug. 12th, Mr. L. P. Bliss of Corry, Pa., and Alderman Jacob E. Swap of Erie, Pa., were conversing on the pavilion, when Miss Harriet Danforth stepped out on her veranda and sat down; Mr. Bliss seeing her, and wishing to ask her a question, (not pertaining to Spiritualism) he excused himself by so telling Mr. Swap.

As he came up to Miss Danforth she said "Mr. Bliss, I am so glad you have come, as I had received a message for you just before I saw you coming."

"They say for you to go out into the woods and sit on a seat under a pine tree and you will get something you are not looking for." "Now remember it must be a pine tree and no other, an oak or a maple or a cedar will not do, it must be a pine tree."

Mr. Bliss went back to where Mr. Swap was still sitting and told him of the queer message, and ask him if he wished to accompany him to the woods, which he did. The two started from the pavilion, Mr. Bliss' guide now took charge of him, and he walked out thru the gate and into the Leolyn Grove, passing seat after seat, until the guide turned him round a small clump of bushes, and there on the "seat under the pine tree," lay a lady's hand satchel which contained several hundred dollars worth of diamonds and money, one set of ear-rings alone being afterwards valued at $400.

Mr. Bliss and Mr. Swap returned to the grounds where Mr. Bliss made his find known to Mr. Lillie.

About 6 p. m., Mrs. W. F. Coast of No. 13, 4th St., called at the Danforth cottage, identified the satchel and contents as belonging to her, and it was restored to her. She presented both Mr. Bliss and Miss Danforth with a suitable reward.

The case is remarkable from the fact that Mr. Bliss and Miss Danforth worked in such complete harmony in receiving and executing the spirit message, which only proves again that all is not fraud in Spiritualism, and all mediums are not dishonest as some skeptics would try to have us believe.

BOSTON NOTES.

MRS. B. W. BELCHER.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street, Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith conductor.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST.

Room 430, Huntington Chambers. Services every Sunday at 2.30 and 7.30 p. m. H. G. Howard, president.

MRS. B. W. BELCHER

has given up her rooms at 43 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or platform work, can correspond with her at 243 Pleasant street, Marlboro, Mass., as all correspondence will be forwarded to her thru the summer months.

Curious Prayers Before Battle by Famous Historical Characters.

One of the earliest records in history of a prayer before battle is that of Childerick, king of Gaul, a pagan, who before going into battle at Zuelpich, some 400 years after Christ prayed to the God of the Christians to help him to victory. His foe was Attila, king of the Huns and Childeric vowed that if God would give him the victory he would embrace the Christian faith.

The prayer of a Hungarian officer before one of the battles fought for the independence of Hungary in 1849 was as follows: "I will not ask thee, Lord, to help us, and I know thou wilt not help the Austrians, but if thou wilt sit on yonder hill thou shalt not be ashamed of thy children." This was the prayer of the famous "Fighting Bishop," Leslie, before one of the battles fought in Ireland: "O God, for our unworthiness we are not fit to claim thy help, but if we are bad our enemies are worse, and if thou seest not meet to help us, we pray thee help them not, but stand thou neuter on this day and leave it to the arm of the flesh!"

The one offered before the battle of Edgehill by Sir Jacob Ashley was, "Thou knowest, O Lord, that I shall be very busy this day, and if I forget thee, forget thou not me, and then the command followed, "March on, boys!" As King Edward advanced with his columns to Bannockburn he remarked to his aids, seeing the Scotch on their knees: "See they kneel. The rebels are asking pardon." D'Umphraville was heard to remark: "Yes, but it is to the King of kings. These men conquer or die on this field."

Oliver Cromwell had public prayers before going to battle on several occasions, as, for instance, previous to the battle of Dunbar. It is a curious fact that the English prayer book contains prayers, or at least one prayer, to be said before going into action at sea, while nothing is provided for use before engagements on land.

THE ANNUAL MEETING OF THE FRIENDS OF HUMAN PROGRESS.

The Annual Meeting of the Friends of Human Progress at North Collins, N. Y., will be held in their Grove, Friday, Saturday and Sunday, August 23, 24 and 25. It is being held one week earlier than usual this year to accommodate the speakers.

HOW WILL THE WORLD END

It has always been an intensely interesting conjecture to scientists and, at the same time, the greater part of the other intelligent members of society, as to the way in which our world will at length come to an end. Many think that it will be thru the gradual cooling of the sun, which will eventually fail to give out sufficient heat to sustain life on our planet. But another—and a particularly unpleasant—fate that might befall us is explained in a work by Mr. Edward Gore. "Real danger," says he, "is always to be feared from the presence of immense dark bodies, moving unseen in space, vast dead suns, whose collision with our own would increase its heat enormously and thus instantly destroy the earth." We should not, however, be without a warning of our terrible end, for on entering a radius of 15,000,000,000 miles from the sun the advancing body would begin to shine with reflected light, and fifteen years would elapse between the time of the destroyer's being sighted and its collision with the sun.

MENTAL MEDICINE

A somewhat eccentric physician who recently died would order patients to take walks, say daily, on the left side of the street, returning by the other side; another he would order to arise at a certain hour and eat cheese with ginger beer; another to take supper precisely at midnight and eat only apples, or he would instruct the patient to put just so many grains of salt on an egg he was to eat, and to part his hair in a different way each day. His object was to get the mind of the patient on something else than symptoms, and this scheme worked well in many cases, specially when the patient was suffering from melancholia.—N. Y. Times.

The ... is the last to discover his own ...

INSPIRATION AND CLAIRVOYANCE FACTORS TO CIVILIZATION.

ARTHUR F. MILTON.

An active sense-consciousness, exercised for a positive or spiritual effect, makes the author, inventor, actor, and artist generally. An active self-consciousness, exercised spiritually, makes the philanthropist, statesman or leader—while the two in combination make the rulers, or the good and great men of history.

But the first-named exercised for a negative—unspiritual or carnal effect—leads downward, and makes the debauchee, glutton, drunkard, licentiate; while self-consciousness thus exercised makes the villian or deceiver, the anarchist, burglar, etc.; and where both negatively active, we get both the desperado, highwayman, murderer.

We might say that hunger and sextuality are the cause of all; the other self consciousness. But as man has been endowed with intelligence and a conscience which lends him intuitive warning against wrong as instinct warns the animal against dangers, he need not go wrong unless he wills to do so for sensual or selfish reasons.

Evil comes out of misuse of intelligence and the unheeding of conscience. Their right use leads to intellectuality and love—light and power. Or, better said, the wrong use of sense consciousness, leads to intemperance, disease and poverty; while the wrong use of self-consciousness leads to adversity, trials, misfortune and misery.

The reverse is thus self evident. Even without intellectuality or education, the first named governed by reason or spirituality lead to a higher understanding of effects, and not infrequently accompanied by inspiration; while the other, governed by love, or consciously applied, leads to comprehension of causes—makes the so-called level head or mentally clairvoyant—seeing beneath the surface of things by pictures or symbols in the "mind's eye" which serve as warnings or guides.

Inspiration and clairvoyance are Nature's teachers and have been in the world before schools or books, and by which the savage has been lifted to a higher plane; the barbarian taught to organize; the half-civilized to erect temples of worship; the civilized to create schools of learning. Without them man never would have risen out of his animal state; and where they have been lost in debauchery and selfishness, degeneracy has followed—individually and collectively.

Alexander the Great achieved the most wonderful results in those powers alone. With 35,000 men he started out to conquer Persia. He never had over 100,000 in his army, yet he conquered millions. But when he fell into debauchery at Babylon, he also fell in genius. The final result is known. Cæsar and Napoleon, likewise gifted, descended by sacrificing their genius to the animal self.

The Jews, the Greeks, the Romans, lost their heritage en masse, by a general loss of their spirituality thru a forgetfulness of their devotions to Nature. They worshipped sense and self for lust and Mammon. Intellectual and selfish pride ruled in place of reason and love.

The royalty of France lost power in 1793, and almost en masse in 1870. Spain began to fall after the discovery of America and reached bottom shortly after the Maine disaster.

Nations should take pattern after individuals who have risen by the right use of reason and love; and individuals should take warning from nations which have degenerated by their misuse.

History is a better teacher of morality than orthodox religion, and the man who can learn from experience of others is wiser than he who needs it personally. But who has neither time nor inclination for either, let him use his intelligence as Nature intended it—morally, modestly and moderately—and he will attain without schooling what all souls are aiming for—light and power or truth and happiness.

You cannot judge aright until you love, and then you may not judge at all.

A man has almost learned to live when he has solved the problem of his leisure.

LITERARY WORLD

"PROSPERITY THRU THOT FORCE."

REVIEWED BY LIDA BRIGGS BROWNE.

Another very instructive book for the students of New Thot is fresh from the press of Elizabeth Towne, Holyoke, Mass. The title is "Prosperity Thru Thot Force," by Bruce MacLelland. It is a beautiful little volume, 160 pages, printed on fine paper, bound in cloth, has half-tone of the author. Price $1.00.

The book states in a practical, powerful way how to develop and use thot force in attaining all the good things of life. The author started handicapped with poor health and with small prospects; in life, but by developing his mental powers gained success. In one year's time after putting in practice his ideas he rose from a book-keeper with modest salary to a business of his own, and had $11,000 ahead besides paying his debts. His object in sending forth the book is to tell others how to develop their powers so they can do likewise. If you feel that things are against you and you desire to climb higher, send for a copy of it and assimilate its teachings.

SUNSHINE AND SHADOW.

Sunshine and shadow are chasing alway,
Sunshine is chasing the shadow away;
Shadow is chasing the heart so gay,
Sunshine will hold it from shadow gray.
Heart can not stay with shadow drear,
When sunshine is always chasing near;
Sunshine keeps heart with it no fear
Of shadow, for sunshine is always near.

As sunshine keeps heart, so shadow keeps fear;
Sunshine is brightness; shadow is drear;
So in life's shadow, sunshine will steal
The heart from the shadow and make thee kneel
To sunshine and brightness and a heart to weld,
With shadow and sunshine for the heart to tell,
That sunshine was chasing shadow away,
For shadow has gone and sunshine will stay.

Tho the clouds hang heavy and shadows are near,
Sunshine is waiting with nothing to fear;
As in life's journey the shadows we pass,
And meet the bright sunshine, forever to last,
The shadow'll take with the sunshine so gay,
As a lesson on life's journey to help on the way.

KATE KAISER.

BLESSINGS.

Bless the day with all its brightness,
Bless the hours as they swiftly pass by;
Bless the minutes as they pass with a lightness
To the shadow of evening, and give not a sigh
For the days are quickly gliding into years.
And the years bring sorrow and gladness.
And as we look upon time with its sorrow and tears,
And look upon time with its sunshine and brightness,
So look upon life with its tears and smiles,
As the sunshine and rain, it is given to all
To bless the Infinite of Good all the while
To bless the day and let joyous tears fall
For the blessings of love that are showered all the while.

KATHRYNE KAISER.

Learn to find life's worth in your work more than in your wage.

It's no use praying for power until you are sure of your purpose.

TEMPLE FUND SOCI TY MEMBERS.

You are requested .o remit dues for next year, beca e the society officers desire to acc nulate all possible funds before th October convention, that its affa s may have as good a showing as ossible. Your dues for this year w expire on October 15. All mem ers who desire to vote at the con ention are required to pay the dollar for the next fiscal year.

We are trying tc get two years dues from you this f st year.

You may remit r five or ten years dues, if you hall so desire. For this good cause we should all be willing to freely g ve our dollars.

MEMBERS F : 1908.

All who shall rem t after August first, a dollar for du in the Temple Fund Society, will b credited until October 15, 1908 That is our inducement to join t e society now.

We must have on thousand dollars in the treasury before we can assist any society eeding help in Temple building. We have had some calls for loans, nd some need our donation to assi in their struggle. Come forth an help us to help others.

The one thousan dollars in the treasury will draw ir erest, and soon compound itself. T us your donations will provide for future increase. Who will supply th thousand dollars? Who will sen five hundred dollars? Who will send one hundred dollars? Help is to raise one thousand dollars be ore October 15, next, so we can rep t your zeal to the world.

Fratern lly,
GEORGE W. KATES,
President

Cheyney, Pa.

THE SUNFLOV ER OFFICE FOR S LE.

The condition of y health being such that I must ave rest from mental work, I off r the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing bool s, newspapers, magazines, and c nmercial printing, with an establ shed trade, also a small stock of bo ks.

There is an office building 24x30, two floors, attic and basement, with a good ston wall under it, heated by a 22 inc Robinson Tubular furnace, a deta hed store-house, 12x14, and a n nety-nine years lease of lots 26 nd 27, (75 feet front, 50 feet deep. rent $6 a year) on the Lily Dale A sembly grounds.

The machinery c nsists of a Hoe drum cylinder pre s, bed 33⅝x49 inches, which will rint a sheet of paper 32x48 incl s, air springs, tapeless delivery, ack and screw distribution, two f rm rollers, with joggler and chase ; 10x15 Chandler & Price Gor on, (practically new) with five ch ses, long fountain and steam an foot power fixtures; 7-column qu rto Brown folder, delivering on hird or fourth fold; Surguy ster otyping outfit, 12x20; 18-inch Uti ty paper cutter; 7 stones; 10-point ody type sufficient to set a 6-colu n journal; 6-, 8-, 9-, and 10-point elf-spacing type for book work; a ate advertising and Cheltenham ircular type; a goodly assortmen of job type, cases, stands, rac s, cabinets; 4-, 5-, 8-, 10-, 12-, an 18-line Hamilton wood type, w th wall rack for same; sticks, set a d breakable, up to 34 inches long, rass, wood, zinc, and brass-lined alleys both for job and news wo ; mailing galleys with type;)x30 Hoe proof press with cabine stand; Horton Mailing machine; German saddle-back wire stitch r, foot power; Yarger stapler; gasolene engine with outside copp gasolene tank and auto-sparker iring apparatus, firing without u ng a battery; good well of wat with combined hand and power ump; all necessary shafting, belt , hangers, overhead fixtures, o ce fixtures, fireproof safe, and ther things too numerous to men on.

Will make very easonable terms for cash, or will s ll on time basis to responsible par y.

V . H. BACH,
Lily Dale, N. Y.

The Ta ud.

The Jewish Te mud, has come down to us only th u the heroic efforts of the Jews themselves and the intrepid servic of John Reuchlin. Its reading w s condemned by various edicts o emperors and kings; its circulati n was prohibited by popes and the logians. Twelve thousand copies of this monumental work were burned at Cremonia in 1569, and a simila fate befell 5,600 copies of the Koran by order of Cardinal Ximines on the aking of Grenada by Ferdinand and Isabella.—Boston Post.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., AUGUST 31, 1907. | Issued Every Saturday at One Dollar a Year. | Number 335

IDENTITY, OR THE TRUE SELF IN MAN.

BY CHARLES DAWBARN.

When a babe is born we recognise that, like everything else, he is a child of our mother earth. His bones, his muscles, his nerves, his blood, are each and all manufactured out of planet raw material. Every molecule in his organism is the planetary compound of intelligence, substance and energy. Even if he is an idiot every organ has to work intelligently, or he would soon die. His heart must beat; his lungs inhale and exhale air; his kidneys secrete; his stomach digest and his blood flow. He has a complete system of nerves, a wonder telephone system enabling his organs to communicate and work together. If he is a normal child he will have something more, and that something is not LIFE, for as we have seen, even an idiot is full of intelligence in activity, which is life. That SOMETHING is the object of our present study. If we take the new born child to pieces we will not discover even a trace of this "something," altho it may have been there from the moment of conception. We find, however, an energy present which will help us in our search. This energy, by which intelligence controls the little form and its organs, is so interfused with every molecule in the organism that it does its work imperceptibly, and without fatigue. The organs do their work, and hard work too, sometimes for a century yet the child passes into manhood and old age without any sensation of weariness from the work of these organs. When those organs do at last stop work, and the blood ceases to flow, the human form dies, and presently goes to pieces. So we have to look further for that something we seek, which is in the body and yet distinct from the body.

The first question is how shall we find it? It cannot be a normal part of the form because of a remarkable distinction in the way it works. That difference tells us the secret. Its everyday name is self, for it is selfhood which distinguishes one being from another. The use of this self individuality makes the body very tired. It is always making certain parts of the body so tired that they must go to sleep and rest. It compels certain organs to work, when of themselves they would be quiet, or only move to seek sustenance. So we have found the something we are seeking, which is in the body but not of it, and which can only use the body part of the time, yet is the real man, the guider and director of the personality we know and sometimes love.

Having made this discovery that the man and his will or self are not one but two distinct individuals with very different powers in one body, we are ready to discuss the difference between personality and identity, which difference puzzles so many students of the mystery of manhood.

We are all aware that the person we know and admire has not only the human form with its organs and nerves, but also what we speak of as a will or selfhood of its own, which we now perceive is quite distinct from the rest of the form. It is also true that we always include this mysterious self in our conception of personality, or if absent, as in the case of the idiot, we count him as an imperfect personality.

In sleep we have an expression of manhood. Everything is present and active save self. There is even a simulation of that in the sleep-walker, but in every dream the intelligence becomes grotesque and distorted because the self has withdrawn. Self comes and goes. It sometimes happens that the form dies while self is absent, but as self has been in the habit of coming and going, all that has really happened—that is to say the death process—merely keeps self from coming back again. Since he was always independent of the body it is absurd to suppose that death could kill him.

It order to mark the power and the limitation of this higher and only real selfhood, we will now trace a little of his manifestation, beginning with the new-born babe. If we knew enough we might go further back, perhaps beyond conception, and even into the asserted realm of reincarnation, but in this enquiry we must confine ourselves to the proveable, and so learn our lesson.

We acknowledge we do not know from whence self comes, or whither he goes. Our little real knowledge is comprised in the fact that sometimes after the body is dead self can once again manifest, tho always in a very imperfect manner. So far as we know he is linked to but one body in earth life. Of course he must have a form of his own. He could not come and go without form, but what that form is we do not know. We are told by some of these selfs which return, and by our own clairvoyants, that a copy of the mortal form, but of finer material, continues as a sort of duplicate of the old personality. We presume that self uses that new form as he used the earth body, but under universal law, he will still come and go because he is just what his name implies, an independent selfhood, and necessarily with a form of his own. So confessing our total ignorance as to the nature of self we will watch him attempting to get control of a new born babe.

See the babe lie on its nurse's knee, just a molecule of planet earth. Its own form intelligence is already there. Its little organs are assuming their several duties in adaptation to planet life and atmosphere. For a while that is all you see. Sometimes such a babe dies, and then the student discovers a brain with plenty of convolutions, but never a scratch on them. Let us remember that, like the disc of the phonograph, once scratched with a tune or a word it can repeat itself indefinitely. That repetition is memory. The remarkable fact is that the infant, or the man, has almost no power existing within his mortal organism which can thus create its own memories. When the heart beats, or the brain palpitates there is no memory of that life expression. Memory is thus almost entirely the work of self, even in that new born babe.

Professor Elmer Gates divided a litter of puppies, and some he proceeded to train, while the rest were left to their normal activity. The interesting result was that presently the brains of those he had taught had evolved cells that were not there in the beginning, because the untrained puppies did not have them. The interesting fact in this experiment is the alternation of brain structure as the result of outside influence.

In the case of the babe we call the influence "outside" because it comes and goes, but it does its work from the inside, and is always limited by the development of its mortal instrument. So the infant, with almost no control of its eyes or ears, makes little movements of its hands by reaching for what it wants. That is a feeble effort of self. It can do little before the hand will drop fatigued, but the tiny effort has made its mark on the brain, which is presently repeated and deepened into a memory. Its not long before the babe exhibits selfhood at work on its eyes, and ears and vocal organs, but requiring frequent periods of rest.

We now come to a most convincing fact proving the distinction between that infant form and its selfhood. It is a fact we cannot explain for it shows a startling limitation in the power of self. If that child is born right handed every impress recorded by self will be on the left lobe of that child's brain. And if he is to be a left handed mortal it will be his right lobe that will bear that impress. But still more astonishing, there are certain localities in the lobe used by self for his impress or scratch which are so differentiated by the skilled scientist of today that a troubled patient can often be relieved by a surgical operation. For instance, the utterance of words is memorised at one spot on the brain to be called Broca's convolution because Dr. Broca first proved that articulated speech was impossible if this convolution were diseased. This discovery led to many others where the passing events of life were each impressed on a definite spot on the lobe. If a patient has become suddenly affected with word blindness, as word failure is now called, the surgeon knows the exact spot which is diseased.

This is not an anatomical essay. It is enough for the reader to recognize that self is limited to the use of one brain lobe to record his own experiences as memories, and to certain localities on that lobe. The young may sometimes make a use of the other lobe if a previous center is destroyed, but once manhood is developed such partial recovery is difficult and rare.

Now let us see what we have so far discovered. Here is the infant mortal with no apparent power of memory in his little organism until it is evolved and developed by an outsider we have called self, who comes and goes, and always tires that organism when he uses it. When we think of that babe as a personality we always include both his form and organs, and also this wondrous selfhood. And in that total we have evolved the personality of our mortal friend or loved one. But in our ignorance of these facts we have demanded that the form, with all its organs and also its selfhood shall be present in the next life for instant recognition. We know the mortal form has gone to pieces, but we have been taught that a duplicate form will be all ready to give us greeting on the other side.

In a recent article on personality we noted the impossibility of the new form being a duplicate in its organic details, but, we now see, that so far as that form exists, self might always be the foreigner he is here. When that new form is in its turn discarded, self will still be the real man, the ego as distinct from the personality. He will be the IDENTITY, which in its essence is as near to our conception of godhood as anything finite and a distinct entity can be. Personality after personality may be evolved, each form from finer and finer planetary material, till at last cosmic substance must be used. It is then that the new form, freed from every earth attraction, will be guided by self into experiences we cannot even imagine.

At every step we see self at work, and sometimes he loses his hold. The infant dies before he has placed his seal upon it. Self is not infallible. He can gain experience, but he can also fail to gain the experience he seeks. The form may overwhelm him, and experiences may horribly degrade the personality. In fact it seems quite probable that the personality may sink to its own destruction, lower and lower till annihilation is achieved. Self cannot die, but the effect upon him we cannot even guess. All suffering of which we can conceive is an organic expression thru form. So if form vanishes, and personality ceases, self would ultimately be freed from that which had dragged him down.

We have now reached a point where the distinction between personality and identity should be clear to the student. He should now see that personality will be ever changing, by either progress or retrogression. On the other hand, self or identity has always a limited relation to form, for it fatigues it by use, and it comes and it goes. Comes from we know not where, and goes back to that unknown when the form is compelled to rest.

The spirit seeker chases personality, and when found it may or may not include the selfhood or identity. In fact the "return" seems to often act as if identity were absent, and the form with its organic intelligence was played upon by surrounding forces. Brain impressions are apparently carried over into the new form, but if self is not present to control they exhibit a jumble of intellectual confusion. At the best the visitor soon makes complaint that the power is gone, with little said that can give proof of identity. The entire personality, including its selfhood, which was the individual we knew in earth life is not present. Something is absent, and that something we now see is self, or the ego of the mortal.

Here is a thot we must follow for a moment. The student of life sees selfhood in every form. It accepts and rejects even if it is a microscopic microbe. Therefore selfhood is a universal fact, and an individual fact we cannot ignore. And since all forms grow fatigued and rest, self comes and goes in all alike. Herein is the mystery of mysteries which no sage has unravelled. Selfhood's expression is just such as form may permit, with man as the highest and best—or worst. It may be that self thus gains universal experience. It seems as if spirit return can throw no light on these mysteries. But the spirit seeker finds at best just enough of the old identity to encourage him to persevere. It is not now working as self thru its old form and conditions. Its new form and the old, won't harmonise, and at best, self finds himself trying to recall a past that in many details he cannot now grasp. Presently his instrument becomes fatigued, and he retires. Another self may try to take control, but it is no longer the identity we seek.

So our lesson becomes plain. Personality is for us a mortal form with a self in it. Identity is the self that may be in that form one hour, and absent the next. Identity comes and goes so long as the mortal form lasts and if that mortal form has a spirit successor then self will continue to come and go, subject to the new conditions. Personality evidently must sometimes cease, but, so far as we can grasp the thot, identity may have an eternity of experiences before it.

Such is the distinction and difference, in the writers's judgment, between personality and identity.

San Leandro, Calif.

INSTRUCT THE CHILDREN.

Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore Spiritualists should instruct the children. This can be done by forming Lyceums in connection with every society. A society that has no Lyceum is as incomplete as a church or chapel without its Sunday-school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday-schools are taught that which their parents do not believe. This is a serious defect in the society and an injustice to the children, which Spiritualism should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will be gladly supplied by

ALFRED KITSON,

Sec., British Spiritualists' Lyceum Union.

MASSAGE.

Stroking, Kneading, Rubbing and Striking.

Like all other things, massage requires to be well done, and with knowledge. Attempting such things on the cheap, as a rule, spells failure, and those who are brave enough to undertake to massage their own faces should be duly instructed by those who do it well as to right methods, or the chances are they will be doing a very great deal more harm than good, and when you do harm in massaging you most probably do a lot of it. To make the flesh and muscles flabby is not at all what you desire, yet this is what you are likely to effect if you do not follow the right course of the muscles, rubbing upward across the lines and altogether do the work properly.

There are four movements which the beauty culturists, as well as the health promoters, in massaging have to execute—stroking, kneading, rubbing, and striking. This striking is not unlike slapping, but is decidedly stimulating. The strokes are given rapidly with the side of the hand or the entire hand, and sometimes on the face with the tips of the fingers. Stroking massage has been the means of restoring the outline to the chin, and reinstating the sagging check in its proper condititіon. Stroking is done quite slowly with the palm of the hand, and when applied to the body should be directed toward its centre. It stimulates the blood in our veins, and helps to produce that delicious sense of nerve-soothing, an inclination to rest without any due sense of fatigue, and a desire to sleep. Judicious massage is invaluable to those who are anæmic, for it increases the red corpuscles in the blood.

Exereise is essential to our health as is proper food, and massage, in great measure, takes the place of exercise. Even the filling in of hollows in the neck and throat is accomplished by exercise, for the massage that does it works the muscles and builds the tissues. For this, one kneads with the knuckles. A firm but not violent touch, is needed. But kneading also means more than this. The skilful manipulator requires some time to entirely master this movement, perhaps the most difficult of the necessary ones. The tissues are to be treated and grasped, tightening and loosening the hold in a way that has to be learned and very carefully followed.

Rubbing in massage is on a somewhat different principle to ordinary rubbing, finger tips and thumbs, or the entire hand, being employed in small circles.

Massage greatly improves the texture of the skin, and a woman who regularly cares for her face in this manner has a fresher complexion and much better color. This is because the blood vessels and tissues are constantly being stimulated and strengthened, and her blood circulates there as it does over the body after a brisk walk. It will eliminate traces of fatigue more quickly than anything else, always remembering that a good cold cream, a skin food, should be used with it.

For medical purposes massage is most beneficial in the morning, and as a means of beauty culture it is better to carry it out at night, but there is little hope of it doing real good unless it is done regularly and with perseverance. This is particularly so where the removal or obliterating of wrinkles is the thing desired. Worry, ill health and neglect are potent foes to beauty, and they should be met by constant care and skilful manipulation by the masseuse.

The object to be effected is the strengthening of the muscles and the stimulation of the blood. Few women have the slightest idea of the structure of the face, how the mus-

(Continued on page 5.)

THE SUNFLOWER

PUBLISHED EVERY SATURDAY BY

THE SUNFLOWER PUBLISHING CO.,

Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

[illegible]

SUBSCRIPTION RATES.

[illegible]

ADVERTISING RATES.

[illegible]

REMITTANCES.

[illegible]

ANNOUNCEMENT.

As is well known, it is the desire of Mr. Bach, the present owner of this paper, to sell the business of the Sunflower Publishing Company. It was also his intention in case no sale was made before September 1st, to discontinue the publication of the SUNFLOWER at that time. This was a cause of sorrow to the many friends and patrons of the SUNFLOWER, and the Lily Dale Assembly.

Dear friends, the continued publication of the SUNFLOWER is assured. It will continue to be an exponent of Spiritualism, and to work for the best interests of the Lily Dale Assembly, under new ownership, after September 1st.

The undersigned will be the Editor and Manager of the SUNFLOWER, and asks for the continued support of all former patrons and all others who are interested in the welfare of Spiritualism, Lily Dale and the Cause and Workers everywhere.

The subscription price will be as before, one dollar a year in advance. Canadian and European subscriptions $1.50.

The writer hopes to extend, in time, the usefulness of the SUNFLOWER, and that its friends will urge others to subscribe, that it may be welcome in every home. Further announcement will be made on assuming charge.

Respectfully and Fraternally,

FRANK WALKER.

Elevate Mediumship.

Spiritualism will never perform its highest mission until its adherents divorce from their minds the gross materialistic thoughts which many of them hold. A castle divided against itself cannot stand. You cannot mix fire and water, as God's or nature's laws do not allow of such a combination. Thus you can never expect great spirituality from those who try to mix the most lofty Spiritualism with the densest materialism, as many people strive to do when they seek advice from the spirits that will enable them to prosper in a material, worldly way.

My conception of a spiritual temple would be a place of meeting where mediums in simple garments give forth that which raise our souls to a realization of the rewards of virtue and to knowledge of the transcendent beauties of the life beyond the tomb. So-called tests may be convincing, but when they descend to material things that do not harmonize with our higher feelings, then mediumship degenerates. Advice in sickness, upon the death of loved ones, or tidings from dear ones in foreign lands, may be very well to give and to receive, but when a Spiritualist tries to get the spirits to give him a tip on stocks and the medium undertakes to give the test, then we see divine Spiritualism falling back into ancient sorcery.

LEWIS R. HILLIER.

The love without branches is without roots.

ANNUAL REPORT

OF THE PRESIDENT AND TREASURER OF THE LILY DALE ASSEMBLY.

To the Stockholders of Lily Dale Assembly:

Once again you have assembled in Annual Convention. It becomes my duty to submit for your consideration something of a statement of the things done and the things [illegible]

[illegible]

Since the close of the Camp of 1906 your Treasurer has been able to reduce the Assembly's indebtedness in the following amounts:

[illegible]

There remains due upon the [illegible] contract for $10,000, including interest, [illegible]

[illegible]

dums continually on our grounds this season than at any time during the camp of last year.

Receipts from season tickets to date this year have been $913.20 while last year they were $920, for the same time, practically the same for the two years. There has been a larger and more willing payment of the water tax than heretofore by patrons of our water system. All delinquent lodge or lot rentals should be paid at once.

Fraternally yours,

GEO. B. WARNE,

Treasurer.

August 18, 1907.

Invoking a spirit of wisdom, harmony and sincere devotion to the Assembly's welfare upon your deliberations, I am,

Yours fraternally,

ESTHER C. HUMPHREY.

BOSTON NOTES.

MRS. [illegible]

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2.30 and 7.30. Tuesday and Thursday, 2.30. Best of talent present at all sessions.

COMMERCIAL HALL.

694 Washington street. Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL.

446 Tremont street. Mrs. Nellie Carleton Grover conducts spiritual offices for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH.

675 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST.

Room 430 Huntington Chambers. Services every Sunday at 2.30 and 7.30 p. m. H. G. Howard, president.

MRS. [illegible]

has given up her rooms at 43 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or platform work can correspond with her at 211 Pleasant street, Marlboro, Mass., as all correspondence will be forwarded to her thru the summer months.

LILY DALE NEWS.

The last week has been as active as usual. The meetings have been well attended, and much interest has been exhibited everywhere.

Monday's conference was changed to a special lecture by W. J. Colville, and the business meeting of the Lily Dale Assembly was held. The reports of the different officers were received and showed a good condition of affairs. The president's and treasurer's reports will be found on page 2, showing the conditions. The election of officers resulted in the reelection of the old board with the exception of Mrs. Laura G. Fixen, who was nominated and declined, and F. W. Martin of Elyria, Ohio, was chosen in her place. Mr. Martin is a good business man, and will be a good member of our board. At the present writing the board has not organized so the officers can not be announced.

Tuesday Dr. Batdorf gave his second lecture, followed Wednesday by Mattie E. Hull.

Thursday Oscar A. Edgerly made his first appearance for the season. He has been chairman at Grand Ledge camp for the season and has filled other camp engagements, and his work was very satisfactory to his listeners. He gave a John McCarthy seance in the Auditorium Friday evening.

Saturday Mattie E. Hull gave her final lecture, and Sunday George H. Brooks and Oscar A. Edgerly will address the meetings.

During the week the Ladies Auxiliary held a very successful card party and also a supper. The Lake Helen Dance will be held Monday evening.

MARRIED.

A very pretty home wedding occurred the evening of the 21st. when one of our camp girls, Miss Eugenia B. Glenn of Newark, Ohio, was united in marriage to Mr. Albert F. Yontz of the same place, W. H. Bach officiating.

The wedding occured at the home of the bride, and but a few intimate friends were in attendance. The room where the ceremony occurred was very prettily arranged, and back of the bride and groom was a bank of flowers and ferns, forming a beautiful picture as the ceremony proceeded. There were a number of very nice presents. At the close of the ceremony the guests partook of a very fine wedding supper, served at the Jackson cottage. The bride has been a regular visitor at Lily Dale for a number of years, and the best wishes of her many friends go out to her in her new life. They will reside at Newark, O.

The Lyceum has been very successful during the entire season, the attendance was good, and the interest great. Many little treats have been given the children, and the Friday morning services in the Auditorium have been of great interest.

The work of the Ladies Aid has been interesting and entertaining. The different functions that they control have put considerable money into the treasury of the Assembly.

The report of the president, before referred to, will tell the status of the Pettengill contract, and it is important that all that can be paid on that, should be forthcoming at once. The payment of a large sum is dependent upon the entire sum being raised, and it should not take long to complete that amount now that it is considerably below the thousand dollar mark.

The lectures and classes still continue to attract good attendances. the classes now being conducted are Prof. Lockwood's in the morning, Mrs. Tyler Moulton's at 1 p. m., at the Octagon, and the vocal classes. All have been very successful.

One more week and the bell will ring for the last time, the flag will be hauled down, and the boards will soon be up at the Auditorium, and winter will be here, while the echoes of preparation for the season of 1908 are now in the air.

Sunday dawned bright and clear, but with a cold wind blowing. There was a good attendance during the day, and the excursion trains from both directions were well filled.

George H. Brooks gave an interesting addresss in the morning, and Oscar A. Edgerly in the afternoon. Margaret Gaule Reidinger has been the message medium of the week, following the different speakers.

TRANSITION.

One of the sad features of the week has been the transition of Miss Fannie Fay Hooker of Buffalo. She was anxious to come to Lily Dale, and while not in the best of health, was not what would be called sick. She apparently enjoyed herself to the utmost until about two weeks ago, when she complained of not feeling well, and showed signs of fever. This continued until a serious case of bilious fever developed, and she passed away Sunday morning, aged 23. The remains were taken to her home at Buffalo.

NEED OF HARMONY BETWEEN SOUL AND SPIRIT—THE ULTIMATE OF MEDIUMSHIP.

ARTHUR F. MILTON.

A new spirit requires a new body—understood in the sense of purification—has become a sort of aphorism among inspirational speakers. But we come nearer to the truth by asserting that a purified soul needs a purified spirit-body.

A purified soul is one that has, by moral striving, risen above the passions of its lower self—which includes the consciousness of the spirit as much as it does that of the physical body.

Rising above these conditions means to have them under control—whether they be of a sensual or an emotional natural, such as selfishness or hate (whose branches are uncharity, the pride of prejudice and jealousy—all unloving emotions.)

As the soul is a purely spiritual entity, and the spirit body a refined material entity, the former can, by the one strenuous effort to overcome a sensual or selfish passion, add sufficient spiritual vibration to itself to get out of harmony with its spirit-body.

Whenever this occurs, it begins to act on the latter for a purifying effect—driving out the impurities to harmonize with its own condition. These impurities are precipitated on the physical body thru that ganglion of nerves known as the solar plexus—the connecting link between spirit and body—and into the organs which have originally created these impurities.

That other aphorism used by speakers, that "whatever goes into the mouth goes into the spirit" may be extended to: Whatever the body indulges is also indulged by the spirit. Thus all impure, carnal or intemperate habits as well as unloving impulses or actions vitiate the spirit to the extent of their indulgence.

Organic diseases are the results of these returning impurities—whether inherited or self-created—and thru concentrated self-study one may become conscious of all these facts, and prescribe for himself minus a physician.

In connection with this it may be said that the loosening up of the spirit-body impurities take the form of an aura, and, while passing into the physical body, either momentarily creating a desire for a repetition of the old evils or attracts spirits in accord therewith.

The first-named serves as a reminder of the past (if not inherited;) the latter what we have been unconsciously carrying within us, and is often embarrassing, inasmuch as it makes us believe we are obsessed. But as the body soon aborbs this aura, the unwelcome spirits soon leave again, and "Richard is himself once more."

Thus the value of a physical body and its retention as long as possible. Man may "grow in spirit," but whose body is he to free to use himself from the aforenamed aural impurities?

Are you willing to suffer for a number of them? Mortals have their own troubles; and while mediums are sometimes accommodating enough to relieve a friend in the dark, his or her guides would not permit too much of it, to prevent a sapping out of the medium's vital forces.

But as the spirit body attains harmony with its soul, inspiration becomes more perfect—being unhampered by the lower vibration of the spirit, while the physical body feels benefited by this harmonic action and senses a degree of contentment or tranquility, which is in itself a substitute for all material enjoyments. And being content with himself, the mortal man naturally is content with the rest of the world.

Such is the ultimate of mediumship rightly employed.

Chinese Music.

The Chinese have eight instruments for making their ritual music—the bell, the flute, the drum, the sonorous stone, the fife, the plume, shield and the ax. The last three make no music, but are used as decoration or emblem in the musical ceremonies and are enumerated as musical instruments. In every ceremony there are always two instruments of each kind, sometimes as many as four or six, never an odd number, in order to emphasize the duality of the Chinese people. For instance, one drum announces the beginning of the music, and its mate strikes the last note; one calls, and its counterpart answers.

IMPORTANT NOTICE

To Spiritualists of New York State.

Dates are now being arranged for State Association meeting and the work of our State organizer and missionary for the fall and winter campaign commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to cooperate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON Pres't,
East Aurora, New York

TODAY THE BEST.

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he learns that every day is doomsday.—Emerson.

It is difficult to say who does you the most mischief—enemies with the worst intentions, or friends with the best.—Bulwer.

Character is the fruitage of daily choices.



BEFORE USING



AFTER USING.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich, opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert P. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

CENTRAL NEW YORK CAMP

at Freeville, N. Y., opens July 20, closes August 19, B. L. Robinson, secretary, McLean, N. Y.

ASHLEY CAMP

at Ashley, O., opens August 4, closes August 25. Will Randolph, secretary, Ashley, O.

PARKLAND CAMP, PA.

Parkland Heights Spiritualists Home and Campmeeting association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

*Mary E Clark, 351 So. Warren St, Syracuse, N
Fred B Niles, 38 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 424 Lilly Ave, Columbus O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 268 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 800 Anderson St., Allegheny, Pa.
Aila A McHenry, Excelsior Spings, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2241 N 13 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 239 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 393 E. 2nd, Jamestown, N. Y.
Vincel Drahoe, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Ellwanger, 2241 N 13 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 108 Lafayette St., Jersey City, N.J
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 58 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 103 W. 39th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by EVIE F. BACH.

THE WEB OF LIGHT.

Methought that once in spirit
I lay within a wood,
And over all the landscape
Brooded the peace of God.
...
A web of light unbroken
And reaching to the sun.
...
"From the pattern known within thee
On peril of thy soul,
Weave, and weave well, thy weaving
May make or mar the whole."
And awe and wonder thrilled me
For in my fingers lay
A single thread of light
With which to work all day.
...

Philip Green Wright.

IN TUNE WITH TODAY.

...

OFFICIAL PROGRAM

...

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall ... Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

...

LILY DALE SOUVENIR LETTER.

...

VOICES OF THE MORNING.

...

The Banner of Light

...

AN ASTONISHING OFFER!

SEND THREE TWO CENT STAMPS

...

Mrs. Dr. Dobson-Barker,

San Jose, Cal.

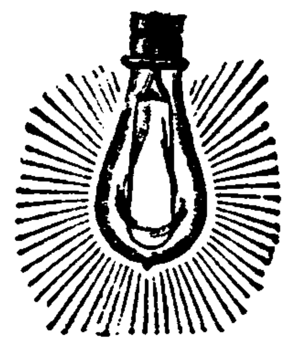
...

GREAT SPIRITIST & ASTROLOGIST

...

LIGHT FROM EVERYWHERE

EAST NORTH



WEST SOUTH

This department is conducted to enable Spiritualists and Workers to keep in touch with each other in the work. Send us notices of your engagements and other items of interest. Officers of societies send us reports of your meetings, entertainments, [illegible] you have, your elections, reports of annual or other business meetings, in fact, everything [illegible] like to know about other societies.

[illegible] with typewriter or plainly with pen [illegible]. Never use a pencil or write on both sides of [illegible] paper.

Make items short and to the point. We will adjust [illegible] the space we have to use. A weekly notice of meetings written on a postal card would [illegible] in this column.

[illegible] your full name and address to every [illegible] not necessarily for publication, but as [illegible] of good faith. "correspondent" or "subscriber" [illegible] the author. The printed article [illegible] that way if you wish it but we must have [illegible] for our own information.

[illegible] will not be returned unless stamps are [illegible] return postage. If not used they will be [illegible] days and then destroyed. Retain copies [illegible] not return them if we can not use [illegible].

[illegible] for the improvement of the paper are in[illegible].

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

[illegible] Gladys Cooley is filling [illegible] engagement at Clinton, Ia. [illegible]

W. J. Colville can be addressed at [illegible]7 Washington street, Chicago, care Spiritual Book Concern.

Dr. A B. Spinney has been visiting camps in Michigan. He delivered a very fine aderess recently at Haslett Park.

Mrs. Helen Stuart Richings will speak at Grand Rapids, Mich, January, February and March. Address her for engagements for the present at Eden, Pa.

[illegible] W. and Mrs Sprague have [illegible] filling campmeeting engagements, are open for engagements for the fall and winter. Address them [illegible]082 Trumbull Ave., Detroit [illegible].

Queen City Park.

Under the best possible conditions of climate and temperature for camp life, the week's program has been carried out literally.

August 13, Rev. B. F. Austin delivered the first of his course of lectures, the second being given August 14. His work here in previous seasons made him a favorite with many who looked forward to hearing him again. August 15, the address was given by Dr. S. N. Gould, spirit messages by Mrs. Effie I. Chapman, who never fails to give satisfaction to even the most skeptical. August 16, Rev. B. F. Austin again took the platform with one of his stirring discourses; Mrs. Chapman giving spirit messages. August 17, Mrs. Chapman delivered both the address and messages. August 18, Sunday, the forenoon lecture was by President A. F. Hubbard, Mrs. Chapman transmitting messages. Afternoon, Rev. B. F. Austin kept the audience at close attention by his earnest address, followed by faithful Mrs. Chapman with messages.

The attendance has been very good all the week, and if those who wander in from the crowds of pleasure-seekers come to scoff, they surely have something to reflect upon when they go away. The good work goes on quietly, but surely; it is in the air; a part of the inevitable progression of the age—[illegible] evolution—contagious even when not hastened by exposure to evidence of spirit return.

The stockholders held their annual meeting last week and reelected the same board of officers, with one exception, as served during the past year: President, A. F. Hubbard of Tyson, vice presidents, Dr. S. N. Gould of Randolph, John [illegible] of Montreal; secretary, Mrs. Effie I Chapman; directors, Dr. S. N. Gould, A. F. Hubbard, James [illegible], Jay Smith, Don H. Chapman, John Nuthill, and Frank Gil[illegible].

Mrs. Mary Eddy Huntoon of [illegible], is the guest of her daugher, Mrs. Eugene Fairbanks, and has arranged to hold several seances for materialization this week. Such are much needed here to prove the [illegible] of that phase of manifestation.

The Ladies' Aid annual fair will be held August 22, and it is expected to be as pleasant and profitable as former occasions have been.

T.

The only evil we need fear is the evil we love.

The man who is steadfast is not going to stick fast.

JAPS ASK HELP OF MILLIONS OF ANCESTORS.

All Japan has been communing with the spirits of the dead who gave their lives to their country's cause in the late war with Russia. The phantom army of 80,000 souls and more, summoned by His Imperial Majesty the Emperor—acting in the capacity of High Priest of Shintoism—to the Yakusuni shrine for the festival of the Shokonsha, heard the nation's voice lifted in praise of their deeds and in solemn prayer that for 10,000 years—ever hereafter—they watch over the fatherland. There were strangers in this army of spirits this year. If in that world of the after life where souls abide the earth, individuality is retained in any degree, and recognition by another is possible, the myriads of little brown souls gathered about the famous shrine on Kudan Hill must have looked in wonderment upon the presence of some large, white souls who, in turn, must have marvelled greatly at their peculiar surroundings.

CHRISTIANS ARE HONORED.

At this year's festival, for the first time in the history of Japan, white men, Christians, were deified at a Shinto shrine. The white men to whom were paid posthumous honors exactly similar to those paid Japanese soldiers and sailor heroes were officers of a ship used as a transport who went down to willing death when she was sunk. They might have escaped, but they preferred death to leaving their ship. By this act they won a place in the Japanese heart and the Japanese religion on the same plane with that occupied by the nation's own heroes.

The Emperor himself decreed that posthumous honors were to be paid them. Perhaps the fact that they were Englishmen, may, in these days when Japan is ever holding "the alliance" up to the admiring gaze of the Orient, have had something to do with this very unusual tribute being paid them; but whatever the motive the episode is both interesting and instructive.

The Yakusuni shrine, on the outskirts of Tokio, is a place of special worship of the spirits of dead warriors.

The Shokunsha festival is an annual gathering held under the auspices of an association of officers of which Admiral Togo is now the head.

On the temple grounds there are several monuments made of spoils of war and an army museum full of relics of the late wars and some of the early ones. Here the Japanese people gather to worship at least once a year.

WAR HELPS SHINTOISM.

When at the end of the war with Russia the Emperor visited the great shrines at Ise and in solemn ceremony proclaimed to the imperial ancestors the successful outcome of the conflict, Shintoism was given a great impetus. It is the religion that lies deepest in the hearts of these people.

Shintoism is indigenous to Japan; it has no founder nor any dogmas. It has developed with the customs and traditions and characteristics of the nation, or, perhaps has been the most potent factor in developing these customs and characteristics. It is essentially ancestor worship.

Judged by the standards of other religions, Shintoism hardly deserves classification as a religion. It has no code of morals. Japanese religious writers naively explain this by declaring that so universal is the innate goodness of the people that there is no call for such codes as have been provided for the "barbarian" peoples of the rest of the world.

RELIGION OF CLEANLINESS.

Shintoism concerns itself greatly with the physical welfare of the people, apparently far more than with their spiritual welfare. Its essential is cleanliness, cleanliness of conscience, but especially cleanliness of body. The proneness of the Japanese for boiling hot baths is probably due to the influence of Shintoism. With small respect for one who takes a cold bath—this, according to their ideas not being cleansing—by the same logic they resort to the hottest water they can stand, since the hotter the water the cleaner the body.

There are twelve recognized sects of Shintoism—all with ancestor worship as their cardinal principle.

The belief of the Japanese is that the disembodied spirits acquire the power of deities and possess super-natural attributes. They become potential for good or evil, and they exercise their potentialities in the same mundane sphere upon which their interests and affections centered during life. They are, in short, guardian divinities, and as such the object of the ceremonies in their honor is, on the one hand, to convey to them thanks for their service while on earth, and on the other hand to solicit a continuance of these services beyond the grave.

THE RELIGION OF JAPAN.

Other religions may affect and doubtless have made considerable impress upon the surface of Japanese life, just as western civilization has affected the surface; but in the last analysis such religion as lies deep in the Japanese heart is this ancestor worship which is known as Shintoism, "The Way of the Gods."

BORN TO SPIRIT LIFE.

August 14, at his earthly home, where he had spent so many years with his wife and four children, in North East, Pa., the soul of John Black bade good-bye to his family and friends and went to his spiritual home. Seventy-six years, six months and twelve days had he spent on earth, in living a true noble, manly life. Always cheerful, with a smile and a kindly word for all, he was in spirit the friend of all. He left a widow, three daughters, and one son and a host of friends to mourn his loss. Mr. Black will be missed by the campers at Lily Dale, as well as his children, who were and are regular attendants at Lily Dale. The funeral was very largely attended and the writer was called upon to offer the consolation that Spiritualism has to offer on all such occasions. Thus, they go one by one, and the spiritual world is enriched by the birth of souls made rich by earthly experiences.

G. H. BROOKS.

WATER WAS NOT POPULAR.

Some Queer Views of Its Use Three Centuries Ago.

It needed a very bold man to resist the medical testimony of three centuries ago against water drinking. Few writers can be found to say a good word for it. One or two only are concerned to maintain that, "when begun in early life, it may be freely drunk with impunity," and they quote the curious instance given by Sir Thomas Elyot in his "Castle of Health," 1541, of the Cornishmen, "many of the poorer sort, which never, or very seldom, drink any other drink, be notwithstanding strong of body and like and live well until they be of great age." Thomas Cogan, the medical schoolmaster of Manchester fame confessed in his "Haven of Health," 1589, designed for the use of students, that he knew some who drink cold water at night or fasting in the morning without hurt, and Dr. James Hart, writing about fifty years later, could even claim among his acquaintance "some honorable and worshipful ladies who drink little other, and yet enjoy more perfect health than most of them that drink the strongest." The phenomenon was undeniable, but the natural inference was none the less to be resisted.

Sir Thomas Elyot himself is very certain, in spite of the Cornishmen, that "there be in water causes of divers diseases, as of swelling of the spleen and liver." He complains oddly also that "it flitteth and swimmeth," and concludes that "to young men, and them that be of hot complexions, it doeth less harm, and sometimes it profiteth, but to them that are feeble, old and melancholy it is not convenient." "Water is not wholesome cool by itself for an Englishman," was the version of Andrew Borde—monk, physician, bishop, ambassador and writer on sanitation—as the result of a life's experience. And to quote the "Englishman's Doctor."

Both water and small beer, we make
no question,
Are enemies to health and good digestion.

But the most formal indictment against water is that of Venner, who writing in 1622, ponderously pronounces "to dwellers in cold countries it doth very greatly deject their appetites, destroy the natural heat and overthrow the strength of the stomach."—London Telegraph.

MISCELLANEOUS.

"HAPPINESS."

Well did Robert Ingersoll say, "Happiness is the only good." Without happiness, this world would be a dark and cheerless orb, and life indeed a vale of tears. Happiness is the prize for which we strive in youth to grasp in maturer years; it is the hope of the oppressed; and the realization of those who look on the bright side of life, and "do the best they can." Of it, as of Hope, we may say "Kings it make gods, and meaner mortals, kings."

But the trouble is we do not know where to look for happinesss. Many confound it with pleasure, and others with the realization of personal ambition. Some seek it in wealth, others in fame, and a very few in contentment. Thousands make the mistake of deferring their happiness to a vague "future life," and believing that worldly things are "sinful" (forgetting that "happiness is duty well done.")

Happiness, like religious duty, "consists in practicing justice, loving mercy, and endeavoring to make our fellow-creatures happy." Hence every optimist, every kind-hearted cheerful man, every home-builder, and every independent rational thinker does more for human happiness than all the priests of all the sects of earth. "For what is a man profited if he shall gain riches, power, fame, and all else that life can give, and not know happiness?

True happiness, the greatest good, is the friend of every other good and is opposed to ignorance, suffering and crime, since no unselfish man can be happy while these evils surround him. Verily, "The way to be happy is to make others happy." —Ralph Heighton in Ingersoll Memorial Beacon.

FURTHER EXPERIMENTS WITH EUSAPIA PALADINO.

A series of seances with Eusapia Paladino have just been held in Naples. They have been perhaps more important than all that have preceded them, because conducted under even more severe scientific control. These seances took place in the laboratory of Professor Ph. Bottazzi, Director of Physiological Institute in the University of Naples. There were also present Dr. G. Galeotti, Professor of General Pathology in the University of Naples, Dr. T. De Amicis, Professor of Dermatology and Syphilography at the same University; Dr. O. Scarpa, Professor of Electro-Chemistry at the Polytechnic School in Naples; M. E. Jona, Senator, President of the Italian Electro-Technical Association; Dr. A. Cardarelli, Senator, Professor of Clinical Medicine in the University of Naples; M. N. Minutillo, Professor of Jurisprudence in the University. Mme. Bottazzi was also present at two seances, in the course of which mediumistic faculties revealed themselves in her—which disturbed her considerably. By the light of three lamps the table round which the experimenters were seated was seen to rise as high as nearly half a yard (40c.) or to float in the air untouched, without any contact with Eusapia, for about twenty-five minutes; then apparitions of hands began, and of black heads, etc.—The Annals of Psychical Science.

DECISION.

Be not hasty in momentous decision. If called upon to make a decision in an important matter involving grave responsibilities, a person should not hastily give an opinion, or cast the die, so to speak. A little time, then the mind may look at the matter in a different light. When angry do not speak the scathing words that rise to the lips. Stop and realize that the calm, deliberate man always has more chance in an argument. When the mind is filled with surging thots of anger we might say that which would be repented for in hours of remorse. Stand firm. Do not partake of anything that clouds the reason. Let us look at a given subject from every point of view before we decide. Let us be methodical and deliberate.

He who prays for himself alone prays only to himself.

STEPHEN GIRARD.

The Eccentric Millionaire Was a Man of Many Moods.

To get a subscription from Stephen Girard, founder of Girard college in Philadelphia, was not an easy matter. It required tact and the right introduction, and many failed, while few succeeded. It is told by the author of "The French Blood In America" that Samuel Coates, a genial Quaker, was one of the few men who knew how to approach the eccentric millionaire.

He was a manager of the Pennsylvania hospital and called on Girard for the purpose of raising money for the support of that institution.

"Well, how much do you want, Coates?" asked Girard in his usual brusque tones.

"Just what thee pleases to give, Stephen," replied the Quaker. Girard wrote out a check for $2,000 and, handing it to Mr. Coates, was surprised to see that gentleman pocket it without looking at the amount.

"What! You don't look to see how much I give you?" cried Girard incredulously.

"Beggars must not be choosers, Stephen," replied the Quaker.

"Give me back my check, and I will change it," said Girard after a moment's pause.

"A bird in the hand is worth two in the bush, thee knows, Stephen," mildly replied the Quaker. Without another word Girard sat down and wrote him out a second check for $5,000.

His farm on the outskirts of Philadelphia was one of the best in the country, and while living in town he often drove out before breakfast to see that all was going well. He was very exacting with his hired hands and never trusted the management of his farm to any one else, but ran it himself, as he did all his affairs. Arriving one morning a little earlier than usual, he was greatly annoyed at not finding his man at work on a fence that he was building. The man's wife, noticing Girard approaching the house, hurriedly awoke her husband and sent him to his duties by way of the back door. After visiting the house Girard returned to the fence and, seeing the man at his post, reprimanded him for being late.

"I'd been here, sir, but went back for a spade," said the workman.

"No, you hadn't. I went and put my hand in your bed and found it warm," replied Girard, and he discharged the man on the spot.

CONVERSATION DON'TS.

Don't say "You was," but "You were."

Don't say "He don't" but "He doesn't."

Don't say "Not as I know," but "Not that I know."

Don't say "He is older than me," but "He is older than I."

Don't say "Between you and I," but "Between you and me."

Don't say "She is some better," but "She is somewhat better."

Don't say "This is the finest of any," but "This is finer than any."

Don't say "Where are you stopping?" but "Where are you staying?"

Don't say "I dislike her worse than ever," but "I dislike her more than ever."

Don't say "I was raised in New England," but "I was reared in New England."

Don't say "I rarely ever go anywhere," but "I rarely if ever go anywhere."

Don't say "Either of the three will do," but "Any of the three will do."—St. Louis Republic.

The Careful Scot.

While enjoying a pleasant smoke in a railway carriage a Scotchman was asked by his fellow passenger, a Welshman, if he could oblige him with a match and after some consideration reluctantly complied with the modest request. Placing the match upon the window ledge, the Welshman produced an empty pipe, and, gripping it between his teeth, gazed mournfully at his companion. This having no effect, he made an ostentatious and fruitless tour of his pockets. "Dear, dear, how unlucky I am!" he exclaimed at length. "I've left my tobacco at home." "Verra unfortunate," agreed the Scotchman, and, stretching out a hand for the match, he added with evident relief, "An' now ye'll no require this 'vestie.'" —Glasgow Times.

Americans Greatest of Travelers.

Americans are rightfully called the greatest travelers in the world. They all seem imbued with the spirit of Columbus, and when we think of that venturer across strange waters in search of he knew not what we can scarcely associate him with any other country as a native, than ours. It is a noticeable fact that in every resort of prominence in England and on the continent there are to be seen among the tourists during the season at least two Americans to every one representative of any other country, and in the African cities Americans are even more in predominance over travelers of other nationalities.—Leslie's Weekly.

Sorrow is sympathy's school.

Impossible.

A year or so ago an American student in Berlin was attending a lecture in a room drowsily close through lack of ventilation. To keep awake he began whispering to a German at his side the story of Mark Twain about the man who lived all his life in a chronic fear of fresh air. The relatives of this man, as is well known, decided after his death to have his remains cremated, and the climax of the story occurs when the undertaker, opening the door of the oven to see whether incineration was complete, was appalled to hear the corpse speak out and request him to close the door and shut off the draft. The American sprung the joke as effectively as he could, but never a smile was his reward. His German friend remained for several moments in a perplexed study; then he leaned over to the American and said: "But how could that be? The man was dead!"—Harper's Weekly.

Power of Falling Water.

It is perfectly well known to every one that water constantly dropping upon a stone will wear it away, and there is a trite old proverb regarding this fact. The force of a single drop of water falling from a height is not great, but the results of this tiny blow when it is many times repeated are astounding. There is a story of one poor wretch who was bound with his back to a stone wall and had a stream of water "of the bigness of a man's finger" directed on to his bare head, the water falling from a height of about eighteen feet. The receptacle from which this apparently harmless stream trickled was a barrel holding only twenty gallons, but before the water had more than half run out the man was dead, with a hole in his skull which exposed the brain.—Popular Mechanics.

All She Had.

In the absence of his wife and the illness of the servant Mr. Taylor undertook to help three-year-old Marjory to dress. He had succeeded in getting her arms in the sleeves and through the armholes of her garments and had buttoned her into them. Then he told her to put on her shoes herself, and he would button them. He soon discovered that she was vainly striving to put a left shoe on her right foot.

"Why, Marjory," he said impatiently, "don't you know any better than that? You are putting your shoes on the wrong feet."

"Dey's all de foots I dot, papa," replied Marjory tearfully.—Youth's Companion.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent $6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33⅝x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chases; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6-, 8-, 9-, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 24 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; Sherman saddle-back wire stitcher, foot power; Yanger stapler; gasolene engine with outside copper gasolene tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fire-proof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH,
Lily Dale, N. Y.

SEPTEMBER

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; I'S SCIENCE, AND ALLIED SUBJECTS.

Volume 18. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., SEPTEMBER 7, 1907. | Issued Every Saturday at One Dollar a Year. | Number 336

IS CHRISTIAN DOGMA INFALLIBLE OR ESSENTIAL TO SALVATION?

Man on entering into this world is endowed with faculties capable of great possibilities, and peculiarily adapted is this beautiful world of ours with its many fictoral diagrams, to teach the infant mind its first lessons in observation and reasoning. But the child is not left to such influences to determine the character of its mould. As it had no choice in the nature of its birth, neither had it in the fashioning of those local environments destined to play an all important part in the education of its young soul.

As a Christian nation we consider our religion to be the only true one and send missionaries all over the world to preach it to the so-called heathen. But it might not be amiss to harken unto what other histories than our own have to say upon this question.

In the Assyrian cuneiform writings we find an account of the creation, the flood, and, also, psalms identical with those recorded later in the Christian Bible.

Some 2300 years before the dawn of Christianity—a code of the Babylonian King Hammurabi contained laws identical with those credited to Moses.

In the Persian religion we also find teachings concerning God's kingdom, of good spirits around the throne, of the evil spirit and his angels, of the judgment of the soul after death, of a heaven and a hell, of a divine savior, and of the resurrection of the dead all of which corresponds with the more recent Jewish theology or Christian Bible.

More remarkable still is the striking similarity that exists between the Christian scriptural writings and the Indian, especially the Buddhistic, dating some 500 years before the dawn of Christianity.

In these writings are to be found an account of Buddha descending into the world, was born of a virgin mother, how he overcame the temptations of the devil, healed the sick, fed hundreds from the contents of a small basket, was transfigured into heavenly light, revealed himself to his disciples just before death, and finally passed to the eternal—heavenly spirit Lord of the world.

In the face of these historical facts, is it not very apparent that the Christian ideas are the result of training and not essentially infallible as they are disposed to believe?

Men are but children in thot, and as it required time to evolve a kingdom, it will require time to develop man up to a condition of matured understanding.

To an impartial observer, unbiased by false training or selfish interest, all is perfect system in the cycle of progressive developments from the simplest form to the most complex. There are no breaks in the order and harmony in which immutable laws are giving expression to infinite thot. Man alone created miracles. He needed them, but not God.

Ignorance and selfish interest will cause men to oppose truth, but "the truth is mighty and shall prevail."

It is not in the power of any man or combination of men to arrest the tide of steady progression.

The human race has been pushed along from the dark ages of the past, and there is no sign of abatement in the life of progressive thot—having for its motto perfection.

The man who dares to think cannot remain in darkness, "the truth shall set you free."

There certainly could not be a worse form of slavery than that which shackles the intellect, which confines a man to fixed, unprogressive thots, and forbids the expansion of that beacon light reason which illuminates the soul.

Growth, development, and ultimate complete unfoldment is just as sure and quite as natural to the soul as is the germination of the seeds in other productions.

The creative plan could never be successfully worked out after the formula of man's arbitrary and impulsive notions. It must continue on in that orderly manner characteristic of creative methods in the past.

It is no easy task to rid oneself of the false impressions of a life time, but it must be done and time alone can do it.

Some will outrun others in the race of progress, but the same goal of complete ripeness is the natural heritage of all. There are bound to be clouds, for all cannot be sunshine in the ripening of the human harvest, and just now there are very strong tendencies towards atheistic convictions, but the remedy shall be a very natural one, and is already provided in the very soil from which the trouble emanated.

This remedy is, at present, enjoying the attention of the most advanced and scientific minds of the age, and when the veracity of these manifestations of spirit power can be vouched for by such men as Lombroso, Flammarian, Marconi, to say nothing of Sir William Crooks, Sir Oliver Lodge, Archdeacon Colley, Prof. Ricket, Barrett and many others of world wide reputation surely the facts cannot be ignored by those who have not given the subject careful investigation.

Indeed, it is no longer a question as to the continuity of life, beyond the grave. The question of today is one as to the nature of that established existence.

Much light may be thrown upon this question by approaching it in an honest manly spirit free from the bias of partisan training or selfish interests. Could we do better, in trying to get a glimpse at the future, than by earnestly studying the evidence of the past as made manifest by the manner in which the various kingdoms have been evolved?

Man has found it convenient to classify these kingdoms into mineral, vegetable, and animal, but to draw the line of demarcation where one kingdom ceases and the other commences, is an impossible feat for the most gigantic mind so close is the connections between one progressive stage with that of another, and imperceptible the differences except when compared in the extremes.

If we consider these close connections of orderly progressive gradations, it ought not to be difficult to perceive how not only a new or successive kingdom is evolved, but, also, the superior character of each successive kingdom over its predecessor.

Furthermore, there can be no idle speculation about the fact that we find ourselves in possession of faculties capable of possibilities which could never be realized in the short span of life on this earth plane.

It takes the very cleverest of men all their life here to discover the fact they know nothing compared with the vast ocean of knowledge unexplored.

The necessity, therefore, for a prolongation of the animal kingdom into a new or spiritualized condition of matter, affording opportunities for further growth becomes imperative.

While we can scarcely be said to have learned the alphabet of our lessons, we do know that thot is not the servant of visible things, but, that, on the contrary, all things are but expressions of the creative thot as a city represents man's thots.

We also know that all things have their specific sphere in the plan of creation and that the simplest form is an integral link in the great chain of universal usefulness.

It will be seen that in this plan of universal salvation, little room is left for jumps and bounds or any violation of immutable laws incompatable with precedents or that order and harmony characteristic of creative methods in the past.

The mineral kingdom feeds the vegetable, and the vegetable, in its turn, feeds the animal, and it certainly would be a gross violation of all natural laws if the animal kingdom failed to carry on the work already begun in the development of a new kingdom and the unfoldment of inherent qualities in all men and women, and of which they must become more and more conscious as they ascend in the scale from animal instincts into the higher spiritual kingdom of infinite thot.

Possibly some of my orthodox friends may take exceptions to my free use of the word matter. They having accustomed themselves to looking upon all things pertaining to matter as being crude and in no way related to spiritual things.

They want to be something which even infinite intelligence faileth to comprehend. They are not satisfied with existing methods, and want to be instantaneously translated from conditions of ignorance and life long habits of vice, into angels of light, wisdom and virtue.

It is a pity but "God moves in a mysterious way his wonders to perform."

How dangerous beyond conception, is that theory which causes a man to make light of present opportunities and to ignore the seriousness of revengeful acts for which his own awakened conscience shall lash him in the future at death, this is a heart rending injustice to mankind.

Is it to be wondered at that the Christian churches fail totally to stem the tide of atheistic currents or to reconcile their fixed, unprogressive, primitive, ideas with the needs of starving souls?

They may continue to investigate the ever-increasing empty pews, but hungry souls must seek the much needed food outside of the church elect, if impossible to find it in their midst.

The physical man is classified as an omniverous animal and the spiritual man cannot be restricted to a diet not calculated to nourish and stimulate into healthy normal activity all of the functions of his spiritual organization.

You cannot grow and not eat, neither can you, with impunity, feed one part at the expense of the other, for the character of food determines the character of growth, and must be so proportioned so as to meet all of the demands of the spiritual as well as physical system.

It is increditable that preachers of the gospel should be ignorant of these facts. Indeed, it is much easier to believe that they lack the honesty essential to the acknowledgement of the truth.

Men are not plentiful these days who would sacrifice a good comfortable living for the sake of truth. But the sun shall continue to move notwithstanding men's frailities.

Finally, I would love to leave one thot with my readers before closing this article: That as we are all reciprocally related, and dependent on each other not only for the daily bread of the body, but also for impressions essential to soul growth, we certainly ought to strive most earnestly towards each other's advancement, and, particularly, as there is no better way to help ourselves than by helping others.

We are compelled to share in the shortcomings of others, but we also share in the advantages accruing from their progress. Therefore, it is of the utmost importance that we exercise the greatest care in sending out impressions, for they are seeds out of which is developed character and which decides our capacity for good or the reverse. Hence it follows that if you are not improving by my existence, the fault lies with me, but if I am not gaining some ground by the impressions of your life, the fault is yours not mine, for it is certain the soul faithfully reflects the impressions received, and as no man can possess that which he has not received, neither can he impart that which he does not possess.

It is upon this principle of mutual dependencies and reciprocal relationship, rests the foundation of the brotherhood of all mankind.

Troubles will come and indeed, without them, there could not possibly exist such qualities as patience, perseverance, courage, discretion, or in fact, any other natural outgrowth of normal processes, but the salvation of the human race is not one of creed, but is a universal law indelibly written within the soul of every mortal.

FRED DUGGAN.

Queen City Park Camp.

Our beautiful camp has flourished in the bright midsummer days of the past week as during the weeks before, most of the accustomed faces of former years reappearing or accounted for. Among those absent is Mr. Newman Weeks, who is not forgotten by his old friends.

August 20, being National Day, was appropriately observed. August 21, Rev. B. F. Austin could not conveniently be on hand, and his place was filled by Mrs. Effie Chapman, who gave the address as well as messages. August 22, the Ladies' Aid held their annual fair with much success, clearing considerably over one hundred dollars. Mrs. Abbie Crossett superintended the serving of refreshments, assisted by a corps of other ladies and misses; while Mrs. Gill, Mrs. S. N. Gould, and Mrs. Chapman, aided by other ladies, attended the fancy notions and candy tables. Left to follow their inclinations, it was noticeable that men patrons found the refreshment tables far more interesting than fancy work, etc., the use of delicacies required no explanations.

August 23, Rev. B. F. Austin gave his closing address, and August 24, Mr. J. Clegg Wright opened his engagement which continues to the close of the camp meeting, September 1. As one of our best veteran speakers, his lectures are certain to give pleasure and satisfaction to listeners. August 25, Mr. Wright was the speaker, Mrs. Chapman following with messages. The usual enlarged audience for Sunday was present in full force and apparently was much interested. Friday evening, a very enjoyable concert was given by Prof. and Mrs. Gibson, who furnish the music at the daily meetings. Mrs. Mary Eddy Huntoon arrived early in the week, and has held evening seances since, demonstrating that spirits can take on material forms under certain conditions. Occasionally some of the campers hold afternoon circles in the grove, formerly used for services, and it is said that the spirit moves to exercise divers gifts.

All has gone well thus far and promises well for the final week.

T.

Muskrat Skin Cure.

"The skin of a muskrat taken and worn next to the chest will cure any case of asthma in the world," said a Louisville man. "I had an uncle who suffered a thousand deaths with asthma and tried everything that could be bought in the way of medicine. Finally one day an old time friend told him of the muskrat skin, and he tried it. In two months he was as well as he had ever been. Just how the skin works about a cure is a mystery, but it will do it."
—Nashville Tennesseean.

Pure hearts are glad, and they who tread the paths of duty find God's world sweet.

THE SITUATION.

GEORGE W. KATES.

We, as Spiritualists, seem to be confronted by a peculiar condition in our public affairs. The worst feature is a pessimistic opinion of the organized situation. The National Association is permeated with many misgivings of the future for its progress. The local and state associations are struggling against many odds that bring to the workers some doubts for successful times ahead. The lethargy displayed by many of the fraternity who are not usually found at the front of effort, is louder than ever in statements of failure ahead. These are steadfastly withholding assistance, saying they do not want to be allied with failing enterprises. That gives great appearance of failing enthusiasm. This loudsounding discontent is born of several causes, all of which the Spiritualists are responsible for. The fraud hunt was the starting; or, the allegiance of many fraud people with Spiritualism, whether de facto or not, was so, at least, apparently. These were like barnacles upon a ship; an impediment. They were picked up unawares of their contiguity, and when they became an obstacle, were discovered. We had been sailing in the high seas without proper chart and compass. Our voyaging was too much of a holiday character. Competent crews of management, perhaps, were the result of our careless methods. The local affairs were too much given to any one or more who would assume the obligation. Careful selection of these captains and crews of management were not made. The result has been impecunious effort, sensational desire, favoritism, antagonism, lack of support and general discontent.

Societies were organized just to get one started; hoping that some little effort would be of use. These were earnest and sincere, as a rule; but their ability was so feeble that they soon lost interest. They had hoped for the development, or attraction of mediums to their little meetings, and were disappointed in finding an expense attending that. They were not willing to have it cost them a few dollars. Why, I been told many times that the meetings were not paying the expense and must be discontinued. Can any cause succeed as a profitable enterprise? Will Spiritualism ever succeed by making its public affairs a commercial enteripirse? Has that not been to a great extent the basis of many local societies?

The commercialism of mediums is often referred to; and the commercialism of societies of Spiritualists has not been condemned. We, who are public workers, have not felt disposed to condemn what is an apparent mode of furnishing us a livelihood; hence we have fallen into the habit of trying to put money into the treasuries of every society we serve. That has been compulsory. Indeed, perhaps, one or two enthusiastic friends were made anxious and filled with sympathy. Can that be corrected?

I am willing to suggest remedies, for now I have no personal excuse to pass unnoticed such careless business methods.

I am yet a public worker, but am not anxious about my salary. I do not want to serve much more where my usefulness is so terrible curtailed by impecuniosity. If I desire to do charity work, I will select my places to do it, and not be forced by stingyness and poor methods to combat always with poverty conditions. Public service solicited is worthy of its price; and the more it is esteemed, the more will good results be. Poverty efforts breeds poverty; but charity effort, will bring enthusiastic support. See? My present estimate of the Spiritualists, is, they

(Continued on page 8.)

PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
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Six months, - - - - - - - .75
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ADVERTISING RATES.

Per inch one insertion, 40c, three insertions, $1.00.
" " " 75c " " 1.50.
" " " 1.50, " " 4.50.
Reading notices 15c a line, 20 lines, 10c a line. Discounts on Time and Space.

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SPECIAL NOTICE.

For any unfinished business of the "Sunflower," address W. H. Bach, Lily Dale, N. Y. For any new business, renewals of subscriptions, or anything connected with the future business of the paper, address the "Sunflower," Hamburg, N. Y. An observance of these instructions will save both annoyance and delay.

W. H. BACH WITHDRAWS.

With this issue of the SUNFLOWER, the undersigned, who started it, severs his connection with it.

For nine years it has made its regular appearance, bearing on its unkissed face the messages of life and hope to humanity, that have emanated from the pens of some of the brightest and most prominent workers in this field of action, under my management; but the continual strain of the work, being general manager, editor, proofreader, mailing clerk, shipping clerk, book-keeper, and doing part of the mechanical work, was too much for me to stand my head has given way under the strain, and complete mental rest is necessary if I am to remain on this side of the "great divide."

In closing my connection with this venture, I wish to say a few parting words to the Spiritualists:

SPIRITUALISM IS THE GRANDEST TRUTH THE WORLD HAS EVER KNOWN. It is too bad that there is such a lethargy among its professed advocates that it does not receive a proper support in order to spread its propaganda. But while Spiritualism is such a success, while it is honeycombing the churches, carrying its truths of immortal life everywhere, driving away the bats of superstition into the dark corners of oblivion, it seems to have failed to inspire its advocates with a sense of their duty to the world, and for that reason its history records too large a proportion of failures.

A cause can not progress unless its institutions are supported. If the advocates of any system act as tho their whole duty is done when they drop a penny in the contribution box, or pay a dime at the door, that system is doomed as an independent movement.

Of all the cults of recent years, Christian Science is the only one in which its advocates back their beliefs with their pocketbooks. Look at the fine churches, free from debt, that are owned by that sect, and then compare them with the halls in which most of the Spiritualist meetings are held, and it is easy to see why the public movement of Spiritualism languishes

"Am I my brother's keeper?" asks the delinquent one. Yes! We are the keepers of the destiny of our associates in this world of existence. We must cooperate if we wish to secure results. In our ranks, while cooperation and harmony has been talked, it has not been so thoroly practiced as it should be. There has been too much fault-finding, bickering, back-biting, and, unfortunately, slander and scandal-mongering and jealousy in mediumship and leadership.

The N. S. A. has been supported by a very few, as are also the majority of the public meetings. How many efforts have been made to that end, but today Spiritualists do not support a single school, charitable institution, home for aged and indigent mediums and Spiritualists, have no charity organizations, and do not even take care of their own subjects of charity, with the exception of a few who are paid $3.00 a week from the treasury of the N. S. A., and that fund is being so steadily depleted that unless a substantial addition is soon made to it, that too will have to be discontinued.

After 27 years work in Spiritualism, most of that time in a public capacity, I am withdrawing from the PUBLIC work. Its basic principles are as true and as sacred to me as they have ever been. I can never leave them behind me—nor do I wish to. Several of my loved ones, both relatives and friends, have gone into the silence in its knowledge, and it has stood the test of the grim visitor, in every detail. When the message came it found them waiting, not a grim monster, with sickle keen, but a messenger of light, and the change was made without fear. When, two years ago, I stood on the brink, scarce expecting to see the light of another sun on this side of the line of life, it left no fear, and the last thought was not of an angry God, but "Who will be the first to greet me in the new life?"

It is my hope that the Spiritualists will see the signs of the times and wake up to the fact that they must be up and doing if they wish to continue an individualized existence. As for the papers, when the SUNFLOWER was launched on the sea of existence, there were some thirty to thirty-five published, of which but ONE remains.

Under its new management I wish the SUNFLOWER continued prosperity, and commend it to its old patrons. Its new editor, Frank Walker, is a thoro Spiritualist, and is too well known to require special mention here. I believe he will continue to conduct it along lines that will appeal to those who are interested in the higher development of Spiritualism and the influx of new ideas will prove of great advantage both to the paper and its readers.

The SUNFLOWER has had many good friends during its existence. I have tried to keep from its columns anything that would not tend to make humanity wiser, happier, and better. If it has succeeded in doing so to one person, its mission has not been in vain.

With these words I bid farewell to those whom I have visited thru the SUNFLOWER for the past nine years, thanking all friends for the many courtesies that have been extended, and wishing all a happy and prosperous life.

W. H. BACH.

TO SUNFLOWER PATRONS.

With this issue of the SUNFLOWER Mr. Bach will sever his connection with it and the undersigned will hereafter be its editor.

The place of publication will be changed to Hamburg, N. Y., where the new editor conducts a newspaper and printing business.

Hamburg is located 12 miles south of Buffalo, on the B. & S. branch of the Erie Railroad and on the Buffalo & Susquehanna Railroad. Two electric railroads also connect the village with Buffalo.

Therefore all correspondence or matter intended for the SUNFLOWER should hereafter be addressed to

THE SUNFLOWER,
HAMBURG, N. Y.

and exchanges are requested to make the change in their mailing list.

An interval of two weeks will elapse between this issue and the next, but the date and number of the next issue will be but one week later, thus making the date of the SUNFLOWER correspond with the day it is issued and not nearly a week in advance as now.

Payment for renewals and arrearages will go to the new office, and the forwarding of, the same at an early date will be greatly appreciated. The date on your address label indicates the time to which you have paid. Those who have paid in advance of this will receive the full time without further charge.

Remember the price is only $1.00 per year in the United States and Mexico, all other countries $1.50.

The SUNFLOWER will continue to be an exponent of Spiritualism, will keep its readers informed of doings at Lily Dale and desires news of the work in the field at large.

Fraternally Yours,
FRANK WALKER.

THOMAS PAIN :

HE SENDS A MESSAGE TO DI OLIVER.

My Dear Doctor:—

In expressing myself to you, and you know who I am, I would say: The universe is turned upside down to use the expression of the man of science and to man's action is this due in the transgression of the eternal laws and not until man corrects these abuses will a condition prevail most to man's liking.

He must come into a greater and more comprehensive understanding of God's laws.

I, as a decarnated intelligence, communicating thru the mentality of this instrument, find it incumbent, not only upon the mortal, but upon the spirits to educate themselves to a point that will open up the avenue that will bring the necessary information and knowledge that will establish man's true position in this world of ethics. I, as a student, following the instruction that I received thru this organism, and I know it was not he because it was beyond his state to comprehend what he was saying to me and tho the lessons were simple, they carried an effect beyond my state in spirit life to fathom. But I did as I was told, and to my surprise I have been rewarded with the return that my soul takes the greatest of pleasure in, from the fact that things I knew absolutely nothing of have been revealed to me thru the line of work I pursued in lifting other souls from states and conditions of servitude that environed their souls and the reactionary effect of this action brought to me a greater return in knowledge thru those experiences than I had ever attained before in the 200 years of my past life's experiences in the world of spirit, or when I was a denizen in the earthly form.

The limitations of my state of being never occurred to me because I was never lost for words to express myself, hence I went from one instrument to another and showered all mortals with the expression of my soul and to the limits; but not knowing that I was a limited creature, was a great deal like the fellow who never knew when he had enough and so I went on until I would exhaust myself and then look for others to report thru the action I had been thru before and not until I observed the advancement of others who were lower down in the scale of weights and measurements than I, and the rapidity in a few years to even pass me and rise to more exalted states did I begin to think there was something wrong with Thomas. So when I began to inquire I found that work I thought was beneath my station to stoop to do, was in reality the very work I was neglecting to do and had neglected to do for a hundred years.

I tell you, my dear friends, there is no fool so great as the man of lines who thinks he knows but in reality does not know. The states and conditions caused me to think I was a great personality and often wondered why I was not a "Socrates," but I have found at last the way and that is, begin over a child to gather the truths from the tables of knowledge, and wisdom becomes an asset with you. Instead of your soul being filled with preconceived notions and fallacious ideas which take a long time to eradicate unless you come in contact with a soul like this instrument who is a creature of God's handiwork, and who was the first one to make me think I was a shelf-worn volume that had outlived its uses.

I went to work as I said, doing what I thought was menial work or service, after this soul showed me the way, and today I am a grateful and delighted personality in the spheres of eternity and now that I am on the right road I propose to keep to it and travel right along and present to all souls the simplicity of the ethics of heaven which I was quite near a century finding out. So, my dear hearers, heed what Thomas Paine has to say for it has been a costly lesson to my soul, tho in my limited way I tried to do good but was infusing the minds of others with fallacious ideas which were conceptions and notions of my own.

So, I repeat, learn the infant truths of "God's creation," and when you come to my side of life you will be better able to understand what otherwise will be a horrible nightmare to you in the fact that what you thought you knew, and what you really did know, there is such a difference that words could never tell the story to the man who finds himself buried into spirit life in such states and conditions of servitude that are beyond him to fathom.

We are going to present to the world a demonstration upon this earth plane from the higher heavens under the direction and action of the advanced guard. I will say, which constitutes the "holy spirits" who have attained preeminence in this world of ethics and advanced to the highest states in this planet's attainments, the force that will cooperate directly with them are the souls who have risen to the midway states from satanic conditions of life in these spheres. They were all powerful souls when upon this earth plane and misused their power and consigned themselves to those states and are now in order of advancement.

I thank God I was never relegated to such states, to my knowledge, myself; hence, do not know what experiences they have passed thru, but I do know that I would rather be excused than have such conditions environ my soul.

It seems as tho we who are in these midway states are out of a job; but I am told that is not the case, as, under these conditions we shall have a chance to manifest and to express ourselves independent of this instrument's limited vocabulary and carry with us our own personal individuality, and it would not make any difference how many holes you bored in us with bullets so long as you did not bore the instrument with bullet holes you could produce no earthly physical shock or effect upon us.

I am now waiting with supine pleasure and happiness for this period of time to arrive, together with the condition and the opportunity to take advantage of this glorious state and present myself to all souls and try to teach them the way of salvation.

THO'S PAINE.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to coöperate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't,
East Aurora, New York.

INSPIRATIONAL POEM.

Each flower that scents the dewy air,
Reminds me of the day;
When first thy healing powers began,
To throw light on my way.

Since then no hour has passed away,
To ask of my Protector,
To heal me and to give me strength,
With aid from Mattie Rector.

E. W. T.

LILY DALE NEWS.

The curtain has been rung down for the last time, and the session of 1907 is a thing of the past. The last week was not so well attended on account of cold weather and the fact of school commencing so near to the close that many went home to prepare for it. It would seem that if the session was to begin a week earlier and close a week earlier, it would be an advantage in more ways than one. One most potent reason is that the last week in August is usually cold and disagreeable, and not at all camp weather. This has been so for a number of years, and the concessioners who have been here for several years have begun to make calculations accordingly.

The program of the week was carried out nearly as published, the principle change being tkat Mrs. Fixen and Oscar Edgerly changed places as Mrs. Fixen had to go home, and therefore he was one of the closing day speakers.

Monday was devoted to the regular conference. Tuesday Mrs. Fixen addressed the meeting. Wednesday was pioneer day, and Lyman C. Howe was the speaker. This was most appropriate, as he was one of the pioneers here, as well as one of the first speakers. Thursday Mrs. [illegible] was the speaker. Friday Prof. [illegible]wood gave one of his scholarly [illegible]sses. Saturday Mrs. Lillie gave her closing address and Sunday Oscar A. Edgerly and Lyman C. Howe were the speakers.

The evening closed with the usual "love feast," in which many took part.

The closing week Margaret Gaule [illegible]inger followed the lectures with messages, and Oscar A. Edgerly [illegible] messages after his lectures and [illegible] gave several evening entertainments, assisted by Mrs. Reidinger, [illegible] S. Hulbert, and others.

Thus closes the session of 1907. It has been fraught with many good [illegible], much money has been raised to meet bills of the Assembly, [illegible] it closes with the financial situation far better than it has been for [illegible]. Its indebtedness is being [illegible], it has a good business board who will handle its affairs on a strictly business basis, and all looks favorably for future work.

The program has been carried out nearer to the formulated plan than ever before, scarcely a change being made and none of the speakers failing to meet their engagements. The classes have all been well attended, and the choral class under the management of Prof. Sheehan has been of especial interest. Arrangements have been made for a continuance of it next season under better conditions than prevailed in this first year of experiment, and it is already looked upon as one of the institutions of the place.

The Ladies Aid have held a number of interesting functions, among them being the card parties, special dances, bazar, etc. These have been a success both socially and financially. They held their business meeting and the election resulted as follows: President, Mrs. L. L. Nutting; 1st vice president, Mrs. Maggie Turner; 2nd, Mrs. Viola Binney; 3rd, Mrs. D. W. Henderson; secretary, Mrs. Pressing; treasurer, Mrs. Jean Reed.

The third concert of the Choral School was rendered Friday evening. The program was as follows:

Airs from grand opera of Carmen, Orchestra.

Who knows what the bells say, Parker, Choral Class.

Recitation, Miss Stella Peet.

The night has a thousand eyes, Nevin, Choral Class.

My Jacqueinot, Johnson, Miss Shearman.

The cuckoo sings in the popular tree, McFarren, Choral Class

Recitation, Miss Peet.

Duet. Hope beyond, White, Messrs. Lillie and Sheehan.

Might lak a rose, Nevin, Choral Class.

Song of a heart Tunison, Miss Shearman.

Dinah, Clayton Johns, Choral Class.

All of the numbers were above the everage in merit, and show much results from Prof. Sheehan's training, and everybody was pleased.

The board organized with Mrs. Humphrey as president, Mr. Richardson, vice president, Dr. Warne, treasurer, Mrs. Jean Reed, secretary.

Sunday morning dawned cold and promising rain. The attendance was therefore lighter than was expected, but it came off warmer and was a very pleasant day.

The speakers of the day, Oscar A. Edgerly and Lyman C. Howe, received very flattering ovations at the close of their lectures, and the last day was all that could be desired.

The evening was devoted to the usual "love feast," and the reports of the officers showed much to encourage. After a song by Mr. Lillie, Mrs. Humphrey introduced, "her boys," the other members of the board, and each one responded in a pleasing vein.

Dr. Warne reported that at the opening of the season there was in round numbers $3,975 to raise to complete the Pettengill contract. Of that there was cash on hand, and in pledges and already paid to them, all but $197.18, and there was a move to pay that. There were 3,067 less gate admissions this year than last, but the receipts were $59.90 more than last year, thus illustrating the wisdom of the raise in the gate fee, and as all other resorts report a falling off in attendance, it was not likely that had any effect on the attendance.

In the general fund, the treasurer had $1842, there was about $300 in bills to pay, and about $600 in borrowed money had been paid, thus making a better financial showing than had been made made for years, the report showing a balance of about $2,100 excess of receipt over expenditures for the year.

There was about $1,100 to be paid, for interest and insurance, thus leaving a balance of about $400 to begin business on next year instead of having to borrow money.

The balance of the evening was devoted to remarks by different ones, and all united in the idea that that the season had been very successful and harmonious.

ACCEPT THE GOLDEN OPPORTUNITY.

Happy is the person who accepts and acts upon golden opportunities presented by a loving God. Everyone has opportunities, no matter what station in life the person may occupy. The individual who imagines himself poor because he has a comparatively small amount of money is rich in opportunities. The greater the weight of adversity the better opportunity one has to show the strength of his nature and the power of the spirit that is in him. The strongest tree does not grow in the most sheltered spot, but out on the bleak hills where it is buffeted by the storms of winter.

He who is poor in regard to money should try and realize the wealth of his opportunities. Tho he may spend a lifetime in apparently unsuccessful efforts it does not necessarly follow that his life has been a failure. Measured from the erroneous standpoint of man he may have seemed to fail, but judged by the true scales of nature his success may have been far greater then he whom the world looked upon as very successful because he accumulated vast material property. The laying up of treasures in heaven is no fable, no airy dream, it is a fact as far as we can study into and understand the occult nature of man.

He is not on the right path who performs good deeds expecting thereby to gain some reward, immediate or future, for the good acts which he performed. Good deeds should be performed from a pure goodness of the soul and as a means to set into operation the spirit of goodness within. Nature's laws are unchangeable and we must abide by them. If we place ourselves in harmony with nature we will reap the benefits usually derived from that relation. If we choose to follow delusions and false ideals of happiness we may gain some immediate evanescent pleasure, but we will have to render back the dues of nature which we have stolen.

There are two kinds of pleasure; one kind due to the exercise of the higher functions of the soul, such as charity, unselfish labor, [illegible] and moderate enjoyment of the pleasures of nature and of [illegible]. The other kind is the wild debauch of the sensualist who revels in the degradation of all that is highest [illegible] man. And he that devotes his time to the latter kind of enjoyment is on the road which leads to the hell of remorse or perhaps the annihilation of the spirit. Many Spiritualists believe that all persons will experience the advantages of an immortal future, but there are some learned men who claim that those mortals who sink lowest in the scale of humanity thru the degrading influences of drink and crime will not become immortal but that their spirits after death will gradually disintegrate and be resolved back into the elements from which the constituents were first gathered. But it is possible to even [illegible]template on such a possibility, and the very thought that [illegible] might be a possibility should [illegible] the criminal into a realization of the terrible life which he is leading and of the necessity of getting [illegible] on that narrow way that leads to more perfect living.

LEWIS R. H[illegible]LIER.

ONLY A DOG.

Let me like an old dog die,
Whose life has outlived its usefulness;
The years hang heavy with old age,
And its trials are beyond endurance.

Never again call me the pet
For I have passed away from sight;
The forest has lost its charm for me
And the day of my service is done.

So like the old house-dog, whose
Usefulness is done, who ever watched
By his mistresses' side to catch
Her fond look and caresses

In the hey-day of my young life
Was I pampered and kissed like a child,
But now I am old and grown cold,
I am no longer considered.

This old dog, who looked into her face,
Whose tail wagged whenever she was near;
But now he is old and his eyes are dim
And his teeth have lost their sharpness.

Oh, sweet memories, deal kindly with him,
For he was ever faithful and true.
And for time in the past
That he done so well.

Let us deal kindly with him
And [illegible] not the memory
Of that dear old dog, who
Died at the feet of his mistress.

Oh, memory, bring back those
Hours of pleasure, where my
Heart was filled with joy—
When I loved—tho only a dog.

ACYPHILIOUS.

Are you doing anything to extend the circulation of the SUNFLOWER? If not, why not?

Everybody should get a copy of

"The 47 Gods of the Bible"

[illegible] and on sale by Dr. Lockwood. Price fifty-five cents. It is well to become acquainted with these deities.

LIST OF CAMPMEETINGS.

Secretaries of Campmeetings are requested to send us date of opening and closing of their seasons, for publication in this column, also name and address of person to whom to apply for programs and information.

GRAND LEDGE CAMP.

At Grand Ledge, Mich, opens July 21, closes August 17. J. W. Ewing, president, Grand Ledge, Mich.

LAKE PLEASANT, MASS.

Opens July 28, closes August 26. Albert D. Blinn, secretary, 17 Oak street, Norwich, Conn.

LILY DALE ASSEMBLY

located at Lily Dale, N. Y., on the Cassadaga lakes, opens July 12 and closes September 1. Laura G. Fixen, secretary, 1047 Carmen avenue, Chicago, Ills.

LOS ANGELES, CALIF.

The Semi Tropic Spiritualist association, Los Angeles, Calif., August 15 to September 15. George E. Lyon, secretary, 1974 1-2 E. First street, Los Angeles, Calif.

ONSET BAY, MASS.

Opens July 21, closes August 25. George A. Fuller, chairman, Onset, Mass.

CENTRAL NEW YORK CAMP

at Freeville, N. Y., opens July 20, closes August 19, B. L. Robinson, secretary, McLean, N. Y.

ASHLEY CAMP

at Ashley, O., opens August 4, closes August 25. Will Randolph, secretary, Ashley, O.

PARKLAND CAMP, PA.

Parkland Heights Spiritualists Home and Campmeeting association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

LADIES AUXILIARY AT LILY DALE.

The ladies Auxiliary will occupy the Huff Cottage again this summer. Anyone having articles for them can either bring or send them to Mrs. N. L. Nutting, Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

*Mary E Clark, 351 So. Warren St, Syracuse, N. Y.
Fred B Niles, 38 Gay St, Marlboro, Mass
Mrs Tyler-Moulton, 426 Lilly Ave, Columbus, O
Mrs Elise Stumpf, Lake Helen, Fla
Harriet H Danforth, Lily Dale, N. Y.
Chas Harding, 632 Dundas St., [illegible], Ont.
Mrs B W Belcher, 299 Pleasant St, [illegible], Mass
C. Walter Lynn, 734 8th, street, [illegible], Cal.
Mrs. O. W. Grant, 135 Prospect Ave, Buffalo, N. Y.
Mrs. Edith McCrossman, 202 East [illegible] Ave, Columbus, O.
Mrs. Elizabeth J. Demorest, 120 Anderson St., Allegheny, Pa.
Aila A McHenry. Excelsior Springs, Mo.

HEALERS.

Mrs Elise Stumpf, Lake Helen, Fla
Dr C D King, Onset, Mass
Mrs. F. E. Elwanger, 2041 N 15 St., Philadelphia, Pa
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 220 N. 4th, San Jose, Cal.
Mrs. A. A. Cowcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

*Mrs Jennie Martin, 49 Dudley Place, Grand Rapids, Mich
Mrs. F. E. Elwanger, 2041 N 15 St., Philadelphia, Pa
Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 108 Lafayette St., Jersey City, N. J.
Mattie E. Hull, Whitewater, Wis.*
Mary C Von Kanzler, Fulton, N Y*
G W Kates and wife, Cheyney, Pa*
Mary M Jennings Moravia, N Y*

SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS.

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 15 West 64th St., New York city

MATERIALIZATION.

De Witt C. Hough, 208 W. 38th St., New York city
Mrs M E Williams, box 201 Richmond, S. I., N. Y.

Let each one have a bank book of his or her own, and plan to put something in the bank every month.

METAPHYSICAL.

Conducted by EVIE P. BACH.

GET UP OR GET OUT!

You've got to get up, or you've got
to get out!
You can't lie there in a heap,
With doctors and nurses poking
about,
And with bromides to put you to
sleep.
You've got to get up in your soul of
souls
And realize what you are—
A free-born child of the universe,
Perfection your polar star.

You've got to get up, or you've got
to get out!
You can't sit there and boo-hoo,
Because your friend has gone from
your sight,
Or the world has gone back on
you.
The law of momentum will carry you
down,
When you once start the train
that way;
But when you reverse, it will carry
you up;
It is only for you to say.

You've got to get up, or you've got
to get out!
You can't be saved by tears,
Nor by praying to God to ease your
pain.
It's been tried for thousands of
years—
And the pain is still here, and the
tears still flow,
And so they'll continue to do
Until you look into your soul and
know
That your God is at home in
you.

You've got to get up, or you've got
to get out!
And the work is your very own;
There is no one to hinder and few
who can help;
You're a unit and stand alone.
But the God in yourself is mighty
to raise,
When you realize what you are—
A free-born child of the universe,
Perfection your polar star.

ELEANOR KIRK.

FORGETTING THE THINGS THAT ARE BEHIND.

The Apostle Paul was a great philosopher. He realized that progress was impossible to the people who lived in the past. And so he counselled his students to forget the things that were behind and to "press forward to the mark of high calling." We are to forget all the disagreeable things, all the disappointments and fears and illnesses that we have allowed to drag us down in the days that are gone. Jesus Christ said, "Let the dead bury its dead," meaning simply that valuable time should not be spent in caring for things that were outworn and useless.

How few there are who accept these teachings in the right spirit.

"How can we forget the things that are behind?" they ask. "How can we forget that sorrow and that separation which at the time almost broke our hearts, the influence of which has been woven into the warp and woof of our lives? How can we forget the scene of death which we have witnessed, and how can we forget our dead?"

These questions are both sentimental and illogical, but they are constantly asked. To forget anything, however disagreeable, not only suggests to these anxious persons a lack of affection, but an intolerable selfishness. Take the query for instance. "How can we forget our dead?" By "dead" they mean those who have passed out of the material environment, and have commenced another life. They err greatly in calling these very much alive people dead. That is a serious mistake, and should be corrected as speedily as possible, in order to start straight in this matter of "forgetting the things that are behind." The command that bids us forget the friends we love would be a cruel one indeed, and quite impossible to obey. But we need not remember the failings of these friends and the suffering they entailed upon us, nor need we dwell upon the physical tortures they endured and the death-bed scenes which followed. In order to press forward the mark of the high calling with any hope of success, we must remember only the good and happy things which distinguished our acquaintance. Let all the rest go. Had we not been ignorant we should not have been cast down by these conditions which they seemed to be so disagreeably present with us; and, this being the case, it is the very climax of stupidity to be held in bondage by them after they have happily worked themselves out. Whatever memory causes a sinking at heart, and a gloomy, despondent view of life, should be religiously fought until it is stilled forever.

The following is an outline of a conversation with a woman, who, to use her own words, was disgusted with her lack of progress in overcoming that she had about decided to abandon all effort at betterment.

"What seems to be the trouble?" she was asked.

"It isn't one thing, it is everything. Last week a friend of mine lost her husband, and really, his sickness and death were awful! He had——"

"Well, never mind what he had. Why did you allow it to disturb you so much?"

"The idea of asking why I allowed it to disturb me? Why, she is my friend, and I should have been a brute if it hadn't disturbed me."

"Then you thot it was your duty to be disturbed?"

"Why, of course I did. What's the use of having friends if they don't sympathize with you? I cried so much that it made made me sick for a week."

"What good did that do the widow?"

This seemed to be the first puzzling question.

"I don't know as it did any good," she stammered at last. "But I think it must have proved to her that I loved her."

"Don't you think you would have proved your affection just as well by smiling and by strong, uplifting thots and words? Do you think that your tears tended to ease her sorrow?"

"Perhaps not, but it would have seemed so heartless to smile. I couldn't have done that. Why, everybody would have thot that I was crazy or worse."

This struggler after truth was honest, and her answer to the next question was proof positive that there was a well-defined stratum of honesty upon which to build a splendid superstructure.

"In recalling the situation, does it seem to you now that it would have been possible for you to smile?"

"Yes, my dear, if I had thot it the correct thing to do, I could have smilled just as easily as I cried."

Here was a child of tradition, a woman upon whom the race-thot bore down most heavily. She considered it her duty to lug 'round with her not only all her own past sorrows and mistakes, but the tribulations of all her friends. Once convinced that she was not called upon to do this, the task of forgetting the things that are behind would be comparatively easy, notwithstanding the many foolish statements concerning their being "woven into the warp and woof of life."

If all our friends who are carrying burdens that injure their health and impede their progress, burdens that they would drop in a moment if they dared, would be, as honest with themselves as the lady above quoted, we should have the millennium right here and now. There would be so much light in the world that no one could find a dark corner in which to weep and anticipate sorrow.

"Some things are much clearer to me than they used to be," a gentleman who had been helped out of negative conditions told his teacher. "I suppose it is very wrong," he added, "but sometimes I am almost tempted to wish that I could forget the years I have wasted in dissipation and extravagance. But this is my stress,[illegible] sowed my seed and now I am reaping."

"Look here, man," said the teacher. "You finished reaping that crop when you learned better than to sow the seed that produced it. Your business now is to forget it."

"But I made so many innocent persons suffer by my conduct. It cannot be right to forget that."

"Tell me what good you will do yourself or them by remembering it."

This was a very practical and straightforward demand, and there was but one answer possible. It does much harm but no good. It is not an easy matter to forget the things which we have allowed to dominate us, the ingrained [illegible] which we have ignorantly introduced into our lives, and it is by [illegible] the only way to accomplish success. We [illegible] always hold in our hands [illegible] sponge with which we [illegible] every disagreeable picture [illegible] as it presents itself. [illegible] there will be no need [illegible] sponge. If the lachrymal [illegible] to swell and ache with [illegible] the mischief at once by [illegible] song of joy or praise. Don't [illegible] weeping and the mistaken [illegible] that tears are a relief to [illegible] system. This may be [illegible] exclusively material [illegible] there has been no [illegible] of the spirit, but on [illegible] plane tears belong with [illegible] and in the dark corners [illegible]. Tears signify sorrow, [illegible] anger, jealousy, and envy. They are the effects of unhappiness and passion, and therefore the enemies of spiritual growth. The average person is afraid to express joy. He draws down his face because it is expected of him, and weeps when it would be easier to laugh. He counts and recounts the pains and sorrows of the past because everybody else is doing the same thing. There is not one in a thousand who dares to be natural and therefore original, and with fetters on their feet and pictures of death and disaster constantly before them they wonder why God has so afflicted them."

Rejoice and be glad. Let the dead bury its dead. Let the things that are behind.

ELEANOR KIRK.

OFFICIAL PROGRAM

Of the Lily Dale Assembly. Opens July 12, Closes September 1907.

[illegible] Lillie, Chairman.
Mrs. Hattie C. Humphrey, President.
H. W. Richardson, Vice-President.
[illegible], Secretary.
[illegible] E. Warne, Treasurer.

AUGUST.

26—Conference
27—Oscar A Edgerly
28—PIONEER DAY—Lyman C Howe
29—Mrs R S Lillie
30—Dr W M Lockwood
31—Mrs R S Lillie

SEPTEMBER.

1—PEACE AND ARBITRATION—[illegible] Lyman C Howe

Morning classes will be conducted [illegible] by J Clegg Wright July 13 [illegible] Aug 3.

[illegible] Richmond, August 6 to [illegible], on Astro-Psychology, Planetary [illegible] and Influence. Angels of the Planets and Influence on Mars upon the Earth.

W J Colville, August 13 to 17.

Dr W M Lockwood, August 20 to 31.

Lyceum drill every Friday morning, Mrs Amelia Peterson director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annette J. Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

The weapon of malice always goes off at the wrong end.

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night session of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is transacted. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.

Whether you can attend, or not, we hope to have your membership for the next fiscal year:—15, 1907 to October 15, 1908.

FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualists' Association Will be Held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists. Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. G. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m.

All are cordially invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY,
Secretary.

BOSTON NOTES.

MRS. B. W. BELCHER.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2.30 and 7.30. Tuesday and Thursday, 2.45. Best of talent present at all sessions.

COMMERCIAL HALL

694 Washington street. Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Tremont street. Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH.

578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST.

Room 430 Huntington Chambers. Services every Sunday at 2.30 and 7.30 p. m. H. C. Howard, president.

MRS. B. W. BELCHER

has given up her rooms at 41 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or platform work, can correspond with her at 201 Pleasant street, Marlboro, Mass., as all correspondence will be forwarded to her thru the summer months.

It is only the thinking man who says things worthy of utterance. Some talk the livelong day, yet say nothing. Hang this motto on the wall of memory: "Speak little, and say much."

Answers.

[illegible]

Seventeenth Century Superstitions.

[illegible]

BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

Ordinary conceit is often found coupled with good nature, thus freed from its displeasing elements, and makes of its possessor a good companion in a relaxation, such as a straw-ride, a picnic or an excursion party needs to destroy formality and ceremony. But as the moving or controlling spirit in life's [illegible] it is misplaced, or out of [illegible] and inherits mischief as its reward.

Vainglory may be excused in children, but ill becomes adults, as we think of them with a higher sense of reason. But when [illegible] in our good opinion of men, we are not only shocked but [illegible] for having been deceived. [illegible] good in men becomes [illegible] by their acts, not by the [illegible] they have of themselves. [illegible] any form of pretentiousness, brag or bluster. And forcing an issue by use of the will under disadvantageous circumstances, perverts the will power as a self-acting [illegible] and reduces it to mere [illegible] volition. And a reduced will-power is what conduces nervousness, nervous troubles, weak [illegible] and other affections [illegible] a lax nervous system.

Thus it may be said that arrogance is the cause of many diseases, [illegible] its worst [illegible] insanity. All brain diseases [illegible] root in the [illegible]

[illegible]

CHAPTER XVI

CONCLUSION

'Tis said that truth is stranger than fiction, yet truth will be denied and fiction believed because it happens to please the fancy. But call it theory and it will obtain a hearing, even if not believed. But to call a truth a theory is to deny it, yet there are some people who will not accept a truth because we call it so. Perhaps there are some who will put down all we have written as theory. But we assure them they are experienced facts, and there is no higher truth than experience. In fact, it is all we can claim as absolute knowledge. How much of Astronomy can the reader claim as such? Yet he believes all that is printed on the subject. He simply relies on the assertions of the astronomers. Or how does he know that Africa exists, except thru the experience of those who have been there? And even geographers do not rely entirely on experience as to their records. Yet we do not call it theory. Thus are our records. And furthermore, our statements can be more easily proven than those of the astronomers or even of the geographers, for everyone can assure himself of the same by experience at no cost whatever. It needs but a little observation and self-study—an understanding. But what some do not understand they reject in toto. Such, of course, we cannot reach. Skepticism is as much of an evil as over-credulity is, and such unfortunates need an experience of their own before we can hope to reach them with our philosophy. We have also analyzed individuals. Their soul-vibrations tell a tale of their own. We dislike to expose all of the weaknesses of humanity, but being a part of this science, we cannot well omit it—especially as it is one, in which this very class of offenders, have had the most experience.

It is said that every fox scents his own lair first. So we scent our own discords above all others in our fellow beings. Not because we love them, but because they affect us the most disagreeable.

Love attracts, the reverse repels. Love is harmony; and all virtues represent love, because they are effects of that higher impulse, which governs the soul for a positive effect—life in the cause. All virtues therefore touch us agreeably—harmoniously—and is the foundation of friendship or soul-affinity.

In other words, every vibration that is agreeable to us, represents a virtue or a harmonious principle in the being, and every one that has the reverse effect is a discordant principle, even if not an absolute vice. Conceit is one of these discordant principles. It generates a sort of disrespect for the one possessing it, the moment we discover it, whether by external effects or intuition. Now, skepticism in its way, is largely an effect of this evil; tho it must not be confounded with that impulse of the soul, which puts us on the qui vive against deception. To believe that everybody is deceiving us because he tells us something we don't know is an offense—a sort of contemptiousness, that cannot originate from any other condition of mind, than that we know better. What else is this than an over-estimation of our wisdom—conceit? Honest skepticism is every man's prerogative—a duty he owes to himself and does not offend. But when thrown at us with an unloving impulse as it we were untruthful or unworthy of a hearing, it becomes very offensive and we feel irritated—the vibration which betrays self-love or selfishness; and that which carries this influence with it is discordant—not harmonious in nature, consequently an evil. Skepticism based on mere conceit is therefore not a virtue; and coupled with self-sufficiency or self-righteousness it becomes downright arrogance and inherits what it imparts—contempt.

It is said that when we frown at the world, it frowns at us. It is simply a reciprocity of impulses, feelings. The reverse also holds good. The vibrations we send forth, like chickens, come home to roost. It we solicit respect, we must extend it; if sympathy we must give it. In like manner, if we crave nature's harmonious influences, we must be harmonious in nature—be consistent in our demands. Even the worm will turn when trod upon; and that little fact may serve as an object-lesson in every department of life's operation.

Over-credulity is the reverse of conceit, and goes to the other extreme. A little conceit is often healthful in that it is self-assertive, but to be altogether lacking in an opinion of our own, also manifests a lack of wisdom—common sense. The medium lies between two extremes, for such is law, harmony, centralization. Man is supposed to represent this in esse—a self-centred microcosm of the universe or of nature as a whole—a law unto himself—but he must not be a seceder from the central government of nature's workshop. As a representative of the law-centre, he is entitled to an opinion of his own, but not to be self-opinionated. Of course, he has a "free will" to do so, but he is not free to will things to suit himself regardless of other's will. We all have a free will to offend street pedestrians, but the law does not recognize such freedom. Nature's laws or nature institutes like proceedings—if not direct, at least thru the person offended.

We feel more, then we credit ourselves for—or could feel more, if we would but pay attention to what people say or do. Every thot, act or emotion has vibration, but we overlook the effects, and mainly because we have accustomed ourselves to pass them by; and the latter largely because we do not understand them.

Now, is an understanding of them not worth inheriting, considering the advantages to be derived from the acquisition of such an inheritance?

Did not a master in this art promise even greater gifts than he possessed to mankind.

Evolution has unfolded man to a degree of sensitiveness that enables him to take up this study. The world calls it "nervousness." But much of this nervousness is uncultivated sensitiveness—ignorance of its true worth is a factor in life's possibilities. The time is ripe, and it is needed as a protection against selfishness the world over; and the foremost in its development, will inherit its blessings in short order. A beginning will mark results in a few days, for many are ready for it, only needing the cue to proceed. We have given it, and hope many will soon be in line with its teachings. It has cost years of labor to systematize it, but the work is done, and we herewith give it to the world as a new science. Not as a revelation, but as a compedium of facts, consistent with every-day life.

But such is the biography of a soul—the study of self and man from that standpoint—man as he is, and not what he seems to be.

Experience will teach all that every impulse for good; every kind act; every self-denial, adds that much force to the soul for a like effect, which finally becomes self-acting—craves repetition, just as a passion for the reverse does.

Our aim in life is undoubtedly to become positive to evil—immune to its influences, and thus we can imagine that reason must dominate our action—love our impulses.

What the ultimate will be, must be inferred—undoubtedly as compatible with the cause. Theology says it is heaven or hell. But we can experience both here, and will probably be that which we carry with us—reaping what we have sown, whether for good or ill.

But as evil vibrates for imbecility, a disturbed mentality and discontent, we may believe that good must inherit the reverse—light, peace and happiness.

(The End.)

WISCONSIN STATE SPIRITUALIST ASSOCIATION MASS MEETING.

Another mass meeting is to be held under the auspices of the Wisconsin State Spiritualist Association in Milwaukee, Wisconsin, in Severance Hall, 421 Milwaukee St., Saturday and Sunday, September 14 and 15.

Prof. Lockwood has been engaged to attend the sessions thruout and will deliver three of his masterly addresses. No test medium has been engaged yet but it may be that G. H. Brooks, president of the state society, will follow Prof. Lockwood's address with his message work.

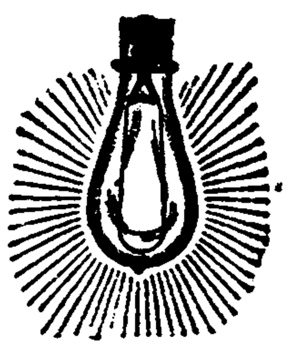
This is an opportunity, not offered to the friends of the North West very often, to hear this most remarkable thinker and speaker. So come and enjoy the feast of good things.

G. H. BROOKS.

Sorrow is sympathy's school.

LIGHT FROM EVERYWHERE

EAST NORTH



WEST SOUTH

This department is conducted to enable Spiritualists ... Workers to keep in touch with each other ... work. Send us notices of your engagements ... any other items of interest. Officers of societies ... reports of your meetings, entertainments, ... you have, your elections, reports of an... business meetings, in fact, everything ... like to know about other societies.

W... reports with typewriter or plainly with pen ... Never use a pencil or write on both sides of ...

M... short and to the point. We will adjust ... the space we have to use. A weekly no... meetings written on a postal card would ... this column.

A... your full name and address to every ... not necessarily for publication, but as ... "correspondent" or "subscri... ... the author. The printed article ... that way if you wish it but we must have ... own information.

M... will not be returned unless stamps are ... postage. If not used they will be ... days and then destroyed. Retain copies ... do not return them if we can not use ...

... for the improvement of the paper are in...

SUNFLOWER PUB. CO., LILY DALE, N. Y.

S... retary writes: On Sunday August 10th, the campmeeting at ... Ledge, Michigan, held its ... meeting of the session of 1907. The meetings were well attended and the management is ... encouraged at the outlook ... other year. Oscar A. Edgerly ... been reengaged as chairman for the 1908 meeting. Mrs. A. G. At... of Buffalo, N. Y., gave ... excellent satisfaction as message medium, it was her first engagement at our camp, but all of ... hope it will not be her ...

Mrs. Stumpf writes: I received a letter from Mrs. E. Greenwood of Lak Helen saying they are all well ... in the camp now, and have ... suffered any from the heat as the nights have all been cool so they ... sleep well. The lakes have ... filled up much so are pretty ... at present, but as September ... usually rainy no doubt they will ... up during that month. Her ... has been a faithful mail carrier ... summer and the people feel ... to him. Mrs. Whithers ... returned with a lady friend and ... enjoying her cottage. Lightning struck a tree in back of the Auditorium splitting the tree in two ... not do any damage to the Auditorium only a little to the ... as the tree fell on it. Herbert Spencer will do the hauling ... people in camp this winter and will meet all trains after January 1st, before that date by notification. The telephone, Mr. Greenwood had put in his cottage did ... service during the summer and has been appreciated by the people who were in camp; and I am sure will be very useful this winter. Mrs. Greenwood and daughter, Blanche, spent a month at Sea Grove and have enjoyed it very much. The writer will leave Lily Dale the first week in September to go to Batavia where she will hold meetings and spread the truth of Spiritualism. Greetings to all the friends.

George W. Kates and wife, will serve the First Spiritual Church of Baltimore Md., as the settled pastors for the ensuing season, commencing Sunday, September 15. Their local address in Baltimore is not yet determined, but letters will always be forwarded to them if addressed to their home, Cheyney, Pa. Mr Kates, as president of the Temple Fund Society, asks all friends of Spiritualism to join that society before the October convention and contribute one dollar for membership dues for 1908, so that the second year of effort will become successful enough to make great progress in temple or building extension until each society may some sweet day have its home where magnetic forces shall be inviting to spirits who are anxious to minister unto humanity. This worthy cause and effort needs assistance. Who will fail to respond? Those who do not assist human progress in spiritual culture, will ever regret it in spirit life.

The Tenth Annual Convention of the State Spiritualist Association of Minnesota will be held at the First Unitarian church, corner 8th and Mary Place, September 6, 7 and 8, 1907. The speakers and mediums who will take part are Mrs. Carrie Tryon, Henry Hegdahl, Mrs. M. E. Lutz, Mrs. H. Courtney, Mrs. S. M. Lowell, Prof. Lockwood, Miss Harlow, Mrs. J. P. Whitwell, Mrs E. M. Sauer, Mrs. Paul Beuhler, Mrs. F. Wheeler, Mrs. Emma Peake, Mrs. Ruth B. Ridges, while music will be furhished by Miss Grace Davis, Wm. Wallace Vincent, Mrs. Alice Adrian Pratt, May Deakon, Maud Pratt Crane, Miss Helen Gregory.

THE PSYCHIC WAVE.

As a result of the psychic wave which is passing over the country, we find many who do not understand the different phases of development, which they are passing thru. We have three stages especially:

1. Physical,
2. Psychical,
3. Potential or Spiritual.

The psychic plane is quite a dangerous one for any who are not instructed by competent leaders or teachers. As we become sensitive and negative, we are very liable to be controlled by undeveloped spirits or obsessed by so called evil influences. Many today are nervous wrecks because some of these forces are drawing their magnetism, and robbing them of their nervous power. The large nerve centers of the brain and spine are especially affected until we have many cases of nervous prostration, insomnia and insanity. Divine healers who have passed thru this plane and have become spiritual are the only ones to deal with this class of cases.

For twenty years I was guilty of practising medicine, but I never found any remedy, but spiritual suggestion with proper teaching will carry them thru these tempest-tossed parts of the ocean of life. There is a great hungering for the spiritual bread of life, and it is to come in touch with these dear ones that I send out these few vibrations. They have come to the end of the psychic or astral plane and desire to enter the kingdom of spiritual righteousness. They have lost their guides and controls and this is well for there is a higher development, for the gift of the kingdom is a point of consciousness to which they have attained.

All fakers, grafters are in the lower vibration of the psychic plane. There is little hope for them, for they are trying to heel themselves. We first meet the outward manifestations before we realize the inner. The counterfeits seem to come first, then we recognize the true coin.

Beware of the delusions and illusions of the psychic plane. A "dear disciple" of our city listens daily to the sound of Gabriel's trumpet, and is familiar with Aristotle, Socrates, and other masters, but we know they are no longer on the psychic plane. Gabriel told him to hire the Coliseum at an expense of $700, and the Auditorium at an expense of $300, to call the people together to announce the kingdom. Having but two dollars he made a deposit on a small hall on the west side and announced his meeting but no one came.

Since the time of the Millerites many have been deluded by the misinterpretation of the letter of Scripture, because the spirit of truth could not speak to them in their undeveloped state. Simpson of the Missionary Alliance has been preaching for some years of the kingdom to come, with the return of the literal Jesus, who would establish the literal millenium. He gets their literal money, but they are literally defrauded, many of them out of their last dollar.

Come up higher into a higher vibration. You have been asking on the physical plane, you have been seeking long enough on the psychic plane. Now gently knock at the door of this inner temple, and realize the glory of the Holy of Holies. My people are destroyed for the lack of knowledge. It is not by the might of the conscious mind, nor by the "strength" of the sub-conscious mind, but by the Spirit of Truth, which alone rules in the spiritual kingdom. It comes like a thief in this night of ignorance and superstition, like the dawning of the morning as the light begins to shine, then it comes in the splendor of the noonday sun, till all shall know the ... from the least to the greatest.

DR. BEVERLY.

Living heartily is one secret of living happily.

OTTAWA KANSAS CAMP.

The tenth annual Spiritualist meeting of Ottawa, Kansas closed Aug. 26th with a record-breaking attendance.

Mr. Will. Erwood rendered excellent service, masterly lectures being well received by most attentive audiences. Mrs. A. L. Lull, of Lawrence, Kansas, a veteran worker in the ranks of Spiritualism, did excellent work and her many friends hope to see her there again for many years to come. Mrs. Baldwin of Kansas City, Kan., made many friends with her scientific lectures and demonstrations of spirit life. Mrs. Mary G. Shaw, the well known trumpet medium of Springfield, Mo., gave many excellent platform tests. In her readings she proved that the Kansas druggists cannot hide anything from spirit eyes as some found out to their sorrow, but to the delight of the audience who vigorously applauded every triumph of Mrs. Shaw's guides. Her trumpet work needs no recommendation as it speaks for itself. Mrs. Shaw was the most potent factor on the grounds for the conversion to Spiritualism of the many seekers after truth.

Mr. Jacob Rife of Wichita, the renowned table-tipper was with us a few days and while that is an old phase, Mr. Rife is a most extraordinary medium for that phase of manifestion. He is a medium of sterling honesty and his life corresponds with his profession. Mr. O. P. Dunakin, the old reliable physical medium of Chanute did a great deal for the advancement of the truth during the progress of the camp, which began Aug. 16, closing Aug. 26.

Sunday morning Aug. 26, a business meeting was held at which the following officers were elected for the ensuing year. President, W. W. Henderson, Lawrence, Kans.; vice president, Mrs. Ella Baldwin, Kansas City, Mo.; secretary-treasurer Mr. Harting, Iola, Kan.; Miss Rose Henderson of Lawrence, Kan., is corresponding secretary; trustees, Mr. Rooney, Merceline, Mo., Mrs. Rumly, Ottawa, Kan., and Mrs. W. S. Savage, Harrisonville, Mo.

Oakland Grange Farm, R. F. D. No. 5, Forest Park, is a natural park and a more beautiful spot is hard to find. Harmony, peace and goodwill prevailed and on the closing night, the previously mentioned workers, with the addition of Miss E. E. McCarthy made their farewells to the largest audiences of the season, and all dispersed to their various homes feeling that it was good to be there. My address will be Hocey, Oklahoma, after October first and all letters written me before then will reach me if addressed to Kansas City, Mo.

J. W. WHITE.

HE HIRED WEBSTER

A Sharp Nantucket Man's Bargain With the Great Lawyer.

Of course Webster was in demand by those who could afford to pay for his services. A sharp Nantucket man is said to have got the better of the great defender of the constitution in an amusing way, however. He had a small case which was to be tried at Nantucket one week in June, and he posted to Webster's office in great haste. It was a contest with a neighbor over a matter of considerable local interest, and his pride as a litigant was at stake. He told Webster the particulars and asked what he would charge to conduct the case.

"Why," said Webster, "you can't afford to hire me. I should have to stay down there the whole week, and my fee would be more than the whole case is worth. I couldn't go down there for less than $1,000. I could try every case on the docket as well as one, and it wouldn't cost any more, for one case would take my time for the entire week anyway."

"All right, Mr. Webster," quickly responded the Nantucketer. Here's your $1,000. You come down, and I'll fix it so you can try every case."

Webster was so amused over this proposition that he kept his word. He spent the entire week in Nantucket and appeared on one side or the other in every case that came up for hearing. The shrewd Nantucketer hired Daniel out to all his friends who were in litigation and received in return about $1,500, so that he got Webster's services for nothing and made a good profit to boot.

THE SITUATION.

Continued from Page 1.

can do wonderful work in humanitarian and public enterpises if they shall be led to do it. They will not stand to be growled at. They well respond to praise and kindness.

I have been several times astonished at the ease with which some people get money for their society, whilst others cannot. Too much said spoils the result. If we will all and each meditate a moment about our obligation to the spiritual cause of humanity, and the expectation of our spirit friends for support, and our obligation to them to assist the worldly end of effort, as they do the spiritual end, will we not more cheerfully and liberally give? Try it next Sunday at your meeting. Instead of a tiresome attack upon the audience for money ask for a minute of silent contemplation of duty, and then pass the plate and watch for the result of concentration.

Yes, it is concentration and consecration that the Spiritualists need. Then we will not be beggars, for the results will flow spontaneously.

It is not sensational test-mongers and exactors, that we need to attract to the meeting. We want members who are seeking for spiritual uplift, and mediums tried and true who can be heralded as giving spirit communion, and not at all placed upon the rostrum of our Sunday meetings, or our members meetings, to give tests, for the test period is about ready to be relegated to the past of Spiritualism. Then, and then only, will we be in no danger of frauds; for our methods in the past have invited them, and our desire for financial success relegated the honest mediums to private walks of life, to a great extent. I do not infer that we have not the honest mediums before the public, for there are several scores of them; but they pursue quiet methods, labor and suffer with devout heroism. Call them to the front and honor them!

See that you give them honest officials to serve, earnest members to assist, a society able to pay its own expense instead of speculating with the public, and a new cause will spring forth attractive to a mighty host awaiting favorable opportunity to ally with a cause founded upon spiritual principles, and managed by devoted self-abnegation.

These will then stand up and be counted in the Census; whereas now they are in the background and have no allegiance with affairs that spring from purely material principles, and managed by irresponsible and impure persons. Character must be a mode to the official career! I can now afford to say that we need a class of officials worthy of the association of pure mediums, and holy spirits. The situation of embarrassment has been as great with dishonor where official judgment is passed, as well with the servants of the spirits. While we are cleaning house, let us clean all along the line.

There is not a lack of interest in Spiritualism. The growth of it as a public cause is wonderful. But, there are more thousands outside our associate ranks, than are within. That tells us we have had wrong methods. In that direction, I will be content for the present to say, we need societies meeting for philosophical, religious and spiritual purposes, more than heretofore. The messages must not be dispensed with, but they must be used for only what they are worth, viz., as spirit communion. The mind and soul of the comunicant must come in rapport with the divine forces of self; and then the attraction of sublime forces from the without, will attune us each and all to the infinite. We need more song and music; more praise of the holy life, and exaltation of the spirit, with emotion, sentiment, aspiration and attunement made manifest.

The must be made to serve the interests of an educated and aspiring class of people; and the missionary work must be for education, rather than for propaganda.

The growth of organization will not be stable until caused by intellectual assimilation of Spiritualism as a philosophy and religion, rather than as only a cold-blooded proposition to destroy the crass materialism of hard-headed persons.

All this means that we as Spiritualists must support the financial part of our cause, and not expect the public to do so by our speculative processes. And the Spiritualists are beginning to pay the bills! The liberality displayed is very complimentary. It is astonishing to see the liberal response that has been so often noted by the writer in [various places. We ask for such funds as the N. S. A. Endowment Fund, and the Temple Fund Society request and are astonished that they grow so slowly; but fail to take into consideration that every local society of Spiritualists is endeavoring to accumulate a fund for building purposes, or some public effort greater than heretofore, and they feel that "charity begins at home." The Spiritualists want to see their cause succeed; and only need to more fully realize that the need of help exists, and the gifts will be wisely used. The danger of waste has resulted from the past; and the future requires that we develop enterprises upon meritorious bases, and show good works as the result of support. Then will flow to our treasuries the valuable donations to truth and humanity that we have been led to believe our endeavors will accomplish.

The cause of Spiritualism is very much in the lime-light for public observation, and we owe it to ourselves to put forth our best endeavor. The talk of failure should cease, and the suggestion of success should be made universal. Talking failure, brings failure; talking success brings success.

Talking only of fraud, makes all people suspicious of all.

Presenting only the genuine and true, will restore confidence and usher in public estimation of the value of mediumship and spirit communion. The coming national convention will send forth officially an estimate of hard efforts illy resultant, and show a pessimistic estimate of our cause; but, these should not be heralded to our discomfort and disparagement. All possible, that is encouraging should be presented, and all urged to put forth more confidence in the effort they can make. We need to encourage confidence. We need to look on the bright side and develop concentration. We need to have more faith in each other. We need to show more and more the spirit of coöperation. We need to have more charity for each other, and less of suspicion. We need more self-sacrifice and less display of selfishness. There are plenty men and women, true in mind and soul, being touched by spirit forces. Our cause does not depend on one or two; but a mighty host stands ready to answer the call of duty, when the harvest shall become ripe enough for their gleaning. There is much more to be said; but I shall await your assimiliation of this, for I stand ready to exhort you, as well as reason with you, until your spirit awakens.

The Biter Bit.

An old Lowlander had been persistently asked by his son, who was doing very well in London, to pay him a visit. Having at length decided to comply, he spent a fortnight in the metropolis and duly returned north to tell the tale. A pompous person invited him to his house soon after the old man's return, with a view to having some amusement at the latter's expense. "And what was it that most impressed you in the great city?" asked the pompous gentleman. "Weel, sir," quoth the old fellow, "the thing abune a' that impressed me maist was my ain insigneeficance. 'Deed, sir, I wad strongly advise ye to gang—it wad dae ye a vast deal o' guid, sir!"—Dundee Advertiser.

Nothing Unusual.

Lord Cromer when ruler of Egypt made himself hateful to all sorts of rascals in that country, but he worked wonders of reform there and left it in more contented frame of mind than it had ever known previous to his arrival. While Lord Salisbury was British premier a member of the ministry complained that Lord Cromer had told him to go to the devil. "Dear me," said Salisbury, "he tells me that every time he comes to London."—Cleveland Leader.

A Practical Reason.

Investigating Teacher—Do any of you boys know why "X" stands for an unknown quantity? Wise Little Aleck—I know, 'cause my pa says when you find an "X" you never know where you're going to get it back.—Baltimore American.

Genius is not essential to good preaching, but a live man is.—Puck.

A LOST SWORD.

It Was Frederick the Great's and Was Confiscated by Napoleon.

While Prussia was at his feet after the battle of Jena, Bonaparte visited Potsdam, and there he saw the sword of Frederick the Great. He took possession of it, saying: "I value this sword more than all the treasures of Prussia." It was deposited at the Invalides on May 17, 1807, with military pomp and ceremony, to the immense gratification of the people of Paris.

But there came the black days of 1814, and with the allies on the point of entering the French capital the governor of the Invalides, Marshal Serrurier, received orders to take steps for the preservation of the precious trophies there collected, especially the sword of Frederick the Great. Interpreting this instruction in a peculiar fashion, the governor took effective measures for preventing them from falling into the hands of the enemy by making a bonfire of them, and it was said that he threw Frederick's sword into the flames.

This statement was confirmed as late as 1857 by an eyewitness. Thus perished, as was attested in 1830, when an official inquiry was made into the matter, between 1,500 and 1,600 war flags and other memorials of victory. The ashes and remains were thrown into the Seine at the mouth of a sewer.

The sword could not, of course, have been destroyed in the conflagration, but it was never seen again. It happened that in 1815 an engineer, having ascertained the precise spot where the debris from the fire had been put into the river, made a search and recovered from the bottom a considerable number of bronze and copper articles which were returned to the Invalides. But the sword of Frederick was not found.

One would like to think that it was not the fate of this historic weapon to rust away in foul mud, but that it had undergone the noble transformation of being turned into some implement of peaceful industry. Of this, however, there is no evidence.—London News.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent $6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33⅝x49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with joggler and chase; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surguy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6-, 8-, 9-, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4-, 5-, 8-, 10-, 12-, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 34 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitcher, foot power; Yarger stapler; gasolene engine with outside copper gasolene tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fireproof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH,
Lily Dale, N. Y.

DIFFICULTY.

What is difficulty? Only a word indicating the degree of strength requisite for accomplishing particular objects; a mere notice of the necessity for exertion; a bugbear to children and fools; only a mere stimulous to men.—Samuel Warren.

The empty head never is hungry.